Cunningham ins
Sexual inter. 493-5

Paul K. Jewett
Fuller Seminary
135 N. Oakland Ave
Pasadena, Calif.

SUMMA THEOLOGICA
OF
ST. THOMAS AQUINAS

SUMMA THEOLOGICA

OF

ST. THOMAS AQUINAS

ST. THOMAS AQUINAS

SUMMA THEOLOGICA

COMPLETE AMERICAN EDITION

IN TWO VOLUMES

Translated by

Fathers of the English Dominican Province

VOLUME ONE

WITH SYNOPTICAL CHARTS

BENZIGER BROTHERS

NEW YORK

ST. THOMAS AQUINAS

SUMMA THEOLOGICA

COMPLETE AMERICAN EDITION

IN TWO VOLUMES

Translated by

Fathers of the English Dominican Province

VOLUME ONE

WITH SYNOPTICAL CHARTS

BENZIGER BROTHERS

NEW YORK

DEDICATION

To the Blessed Virgin
Mary Immaculate
Seat of Wisdom

DEDICATION

To the Blessed Virgin
Mary Immaculate
Seat of Wisdom

ENCYCLICAL LETTER

OF

POPE LEO XIII

ON THE RESTORATION OF CHRISTIAN PHILOSOPHY ACCORDING TO THE MIND OF ST. THOMAS AQUINAS, THE ANGELIC DOCTOR

TO HIS VENERABLE BRETHREN, ALL THE PATRIARCHS, PRIMATES, ARCHBISHOPS, AND BISHOPS OF THE CATHOLIC WORLD, IN FAVOR AND COMMUNION WITH THE APOSTOLIC SEE,

POPE LEO XIII

Venerable Brethren,

HEALTH AND APOSTOLIC BENEDICTION

THE Only-begotten Son of the Eternal Father appeared on earth to bring salvation and the light of the wisdom of God to the human race. As He was ascending to Heaven He bestowed on the world a blessing, truly great and wondrous, when, commanding His Apostles to "go and teach all nations,"* He left a Church, founded by Himself, as the universal and supreme mistress of all people. Man, whom the truth had set free, was to be kept safe by the truth. Indeed, the fruits of heavenly doctrine, by which salvation was gained for man, could not have endured for long unless Christ our Lord had set up a perpetual teaching authority *(magisterium)* for the instruction of souls in the faith. This Church, then, not only built on the promises of its Divine Author, but following in His love, has kept His commands. She has always looked to one end, and desired it with great desire; that is, to teach the true religion and wage ceaseless war with error. For this there have been the watchful labors of Bishops, each in his own place; and for this Councils have made laws and decrees. More than all, for this there has been the daily anxiety of the Roman Pontiffs. They are the successors of Blessed Peter, the Prince of the Apostles, in his Primacy, and therefore it is their right and their duty to teach the brethren, and confirm them in the faith.

Now, the Apostle warns us that the faithful of Christ are often deceived in mind "by philosophy and vain deceit,"† and that thus the sincerity of faith is corrupted in men. For this reason the Supreme Pastors of the Church have always held that it is part of their office to advance, with all their power, knowledge truly so called; but at the same time to watch with the greatest care that all human learning shall be imparted according to the rule of the Catholic Faith. Especially is this true of "philosophy," on which the right treatment of other sciences depends in great measure. We Ourselves spoke to you shortly of this, among other things, Venerable Brothers, when first We addressed you all by an Encyclical Letter. Now, by the importance of this matter, and by the state of the times, We are forced again to write to you, that you may so organize the course of philosophical studies as to insure their perfect correspondence with the gift of Faith, and also their agreement with the dignity of human knowledge.

If anyone look carefully at the bitterness of our times, and if, further, he consider earnestly the cause of those things that are done in public and in private, he will discover with certainty the fruitful root of the evils which are now overwhelming us, and of the evils which we greatly fear. The cause he will find to consist in this—evil teaching about things, human and divine, has come forth from the schools of philosophers; it has crept into all the orders of the State; and it has been received with the common applause of very many. Now, it has been implanted in man by Nature to follow reason as the guide of his actions, and therefore, if the understanding go wrong in anything, the will easily follows. Hence it comes about that wicked opinions in the understanding, flow into human actions and make them bad. On the other hand, if the mind of man be healthy, and strongly grounded in solid and true principles, it will assuredly be the source of great blessings, both as regards the good of individuals and as regards the common weal.

We do not, indeed, attribute to human philosophy such force and authority as to judge it sufficient for the utter shutting out and uprooting of all errors. When the Christian religion was first established by the wondrous light of Faith shed abroad, "not in the persuasive words of human wisdom,‡ but in show-

* Matt. xxviii. 19. † Col. ii. 8. ‡ 1 Cor. ii. 4.

ing of the Spirit and power," the whole world was restored to its primeval dignity. So also now, chiefly from the almighty power and help of God, we may hope that the darkness of error will be taken away from the minds of men, and that they will repent. But we must not despise or undervalue those natural helps which are given to man by the kindness and wisdom of God, Who strongly and sweetly orders all things; and it stands to reason that a right use of philosophy is the greatest of these helps. For God did not give the light of reason in vain to the soul of man, nor does the superadded light of Faith quench, or even lessen, the strength of the understanding. Its effect is far from this. It perfects the understanding, gives it new strength, and makes it fit for greater works. The very nature of the providence of God Himself, therefore, makes it needful for us to seek a safeguard in human knowledge when we strive to bring back the people to Faith and salvation. The records of antiquity bear witness that this method, both probable and wise, was used habitually by the most illustrious Fathers of the Church. They, in truth, were wont to give to reason offices neither few nor small; and these the great Augustine has summed up very shortly: "Attributing to this science . . . that by which the life-giving Faith . . . is begotten, nourished, guarded, and strengthened."

In the first place, then, if philosophy be rightly and wisely used, it is able in a certain measure to pave and to guard the road to the true Faith; and is able, also, to prepare the minds of its followers in a fitting way for the receiving of revelation. Hence it has not untruly been called by the ancients "an education leading to the Christian Faith," "a prelude and help of Christianity," "a schoolmaster for the Gospel."

In truth, the loving-kindness of God, with regard to the things concerning Himself, has not only made known by the light of Faith many truths beyond the reach of the human understanding, but has also revealed some which are not altogether beyond the power of reason to find out. Such truths, when the authority of God is thus added, become known to all both at once and without any mixture of error. This being so, certain truths, either divinely revealed to us for our belief, or bound up closely with the doctrine of the Faith, were known to wise men among the Gentiles, who were guided only by the light of natural reason. By fitting arguments they vindicated and demonstrated these truths. St. Paul says: "The invisible things of Him, from the creation of the world, are clearly seen, being understood by the things that are made; His eternal power also and divinity." Again: "The Gentiles, who have not the law," nevertheless "show the work of the law written in their hearts."

It is opportune, therefore, in a high degree to use, for the good and the advantage of revealed truth, these other truths that were known even to wise heathens; for thus human wisdom, and the very testimony of the adversaries, give their witness to the Catholic Faith. Further, it is plain that this way of treating the question is not a thing newly devised, but an ancient way very much used by the holy Fathers of the Church. Moreover, these venerable witnesses and guardians of holy traditions see a kind of form of this, and almost a type of it, in one action of the Hebrews; who, as they were going out of Egypt, were commanded to take with them vessels of silver and of gold, with precious garments of the Egyptians. This was done that, by a use suddenly changed, the riches which had ministered to superstition and to rites of ignominy might be dedicated to the service of the true God. Gregory of Neocæsaræa praises Origen for this very reason, that, skilfully gathering together much of the teaching of the Gentiles for the defense of Christian wisdom, and for the destruction of superstition, he used these things as weapons taken from the enemy, and with wondrous power hurled them back. Both Gregory Nazianzen and Gregory of Nyssa approve and praise this manner of teaching in Basil the Great. So also Jerome greatly commends the same thing in Quadratus, a disciple of the Apostles; in Aristides, in Justin, in Irenæus, and in very many others. Augustine also says: "Do we not see how Cyprian, that doctor of great sweetness and that martyr of great blessedness, was laden with gold and silver and raiment when he went forth from Egypt? Was it not so with Lactantius, with Victorinus, Optatus, and Hilary? Not to speak of the living, was it not so with countless Greeks?" If, then, natural reason produced so rich a crop of learning as this before it was fertilized by the power and working of Christ, much more abundant will be its harvests now, when the grace of the Saviour renews and increases the inborn powers of the mind of man. Is there, indeed, anyone who does not see that a plain and easy road is opened to the Faith by philosophy such as this?

The usefulness, however, which springs from such a way of studying philosophy is not confined within these limits; for in truth severe reproof is given, in the words of the wisdom of God, to the foolishness of those men who, "by these good things that are seen, could not understand Him that is; neither, by attending to the works, have acknowledged (Him) who was the workman."

In the first place, then, this great and glorious fruit is gathered from human reason—namely, that it demonstrates the existence of God: "By the greatness of the beauty and of the creature the Creator of them may be seen, so as to be known thereby."

In the next place, reason shows that God, in a way belonging only to Himself, excels by the sum of all perfections—that is, by an infinite wisdom, from which nothing can be hidden; and also by a supreme justice which no affection of evil can touch. Hence reason proves that God is not only true, but the very Truth itself, which cannot deceive or be deceived. Further, it is a clear consequence from this that the human reason obtains for the word of God full belief and authority.

In like manner reason declares that the evangelical doctrine has shone as the light from its very beginning, by signs and miracles which are infallible proofs of infallible truth; and that therefore they who receive the Faith by the Gospel do not act rashly, as if they had "followed cunningly devised fables," but, by an obedience that is altogether reasonable, submit their understanding and their judgment to the authority of God.

Further, not less than these things in value is it that reason clearly shows us the truth about the Church instituted by Christ. That Church, as the Vatican Synod decreed—"because of the wonderful way in which it spreads; because of its great holiness and inexhaustible fruitfulness in all places; because of its Catholic unity and invincible stability—is in itself a great and perpetual motive of credibility, and an unanswerable argument for its own Divine legation."

The foundations, then, having been laid in the most solid way, there is needed, further, a use of philosophy, both perpetual and manifold, in order that Sacred Theology may assume and put on the nature, habit, and character of true science. For in this noblest kind of learning it is above everything necessary that the parts of heavenly doctrine, being many and different, should be gathered together, as it were, into one body. Thus they are united by a union of harmony among themselves, all the parts being fittingly arranged, and derived from their own proper principles. Lastly, all of these parts, and each of them, must be strengthened by unanswerable arguments suited to each case.

Nor must we pass by in silence, or reckon of little account, that fuller knowledge of our belief, and, as far as may be, that clearer understanding of the mysteries of the faith which Augustine and other Fathers praised, and labored to attain, and which the Vatican Synod itself decreed to be very fruitful. Such knowledge and understanding are certainly acquired more fully and more easily by those who, to integrity of life and study of the faith, join a mind that has been disciplined by philosophical culture. Specially is this so since the same Vatican Synod teaches that we ought to seek for understanding of holy dogmas of that kind "both from the analogy of the things which naturally are known, and also from the way in which the mysteries themselves are related to one another, and also to the last end of man."

Lastly, it pertains to philosophical discipline to guard with religious care all truths that come to us by Divine tradition, and to resist those who dare to attack them. Now, as regards this point, the praise of philosophy is great, in that it is reckoned a bulwark of the faith, and as a strong defense of religion. "The doctrine of our Saviour," as Clement of Alexandria bears witness, "is indeed perfect in itself, and has need of nothing, forasmuch as it is the power and the wisdom of God. But Greek philosophy, though it does not by its approach make the truth more powerful, has yet been called a fit hedge and ditch for the vineyard, because it weakens the arguments of sophists against the truth, and wards off the crafty tricks of those by whom the truth is attacked."

In fact, as the enemies of the Catholic name borrow their warlike preparations from philosophic method, when they begin their attacks on religion, so the defenders of the science of God borrow many weapons from the stores of philosophy, by which to defend the dogmas of revelation. Again, we must count it no small victory for the Christian Faith, that human reason powerfully and promptly wards off those very weapons of the enemy which have been got together by the skill of the same human reason for purposes of harm. St. Jerome, writing to Magnus, shows how the Apostle of the Gentiles himself adopted this kind of argument. "Paul, the leader of the Christian army and the unanswered speaker, pleading a cause for Christ, turns skilfully even a chance inscription into an argument for the faith. From the true David he had learned indeed how to pluck the weapon from the hands of his enemies, and how to cut off the head of Goliath in his greatest pride with his own sword."

Nay, more; the Church herself not only advises Christian teachers, but commands them to draw this safeguard from philosophy. For the fifth Lateran Council decreed that "every assertion contrary to a truth of enlightened faith is altogether false, because the truth cannot possibly contradict the truth": and then it commands doctors of philosophy

to apply themselves studiously to the refutation of fallacious arguments; for St. Augustine says: "If any reason be given against the authority of the Holy Scriptures, then, however subtle it may be, it deceives by its likeness to the truth; for true it cannot possibly be."

But if philosophy has to be found equal to the work of bringing forth such precious fruits as We have mentioned, it must, above everything, take care never to wander from the path trodden by the venerable antiquity of the Fathers, and approved in the Vatican Synod by the solemn suffrage of authority. It is plainly seen that we must accept many truths in the supernatural order which far surpass the power of any intellect. The human reason, therefore, conscious of its own weakness, must not dare to handle things greater than itself; nor to deny these truths. Again, it must not measure them by its own strength, or interpret them at its own will. Rather let it receive them in the fulness and humility of Faith; reckoning this its greatest honor, that by the goodness of God it is allowed as a handmaid and servant to be busied about heavenly doctrines, and in a certain measure to reach them.

In those heads of doctrine, however, which the human understanding naturally can take in, it is clearly just that philosophy should use its own method, its own principles, and its own arguments: yet not so as to seem to draw itself away with audacity from the authority of God. So, also, when it is plain that things known to us by revelation are most certainly true, and that the arguments brought against the Faith are not in accord with right reason, the Catholic philosopher should bear in mind that he will violate the rights both of Faith and reason, if he embrace any conclusion which he understands to be contrary to revealed doctrine.

We know indeed that there are to be found men who, exalting too highly the powers of human nature, contend that the understanding of man falls from its native dignity when it becomes subject to Divine authority, and that being thus bound, as it were, in a yoke of slavery, it is greatly retarded and hindered from reaching the heights of truth and excellence. Such teaching as that is full of error and falsehood. The end of it is that men, in the height of folly and sinful thanklessness, reject all higher truths. They deliberately cast away the Divine blessings of faith, from which the streams of all good flow, even to civil society. Now, the mind of man is shut up and held in certain bounds, and narrow enough those boundaries are. The consequence is that it falls into many mistakes and is ignorant of many things. On the other hand, the Christian Faith, resting as it does on the authority of God, is the certain teacher of truth. He who follows this guidance is neither entangled in the nets of error nor tossed about on the waves of doubt. Hence the best philosophers are they who join philosophical study with the obedience of the Christian Faith. Then the brightness of Christian truths falls on the mind, and by that brightness the understanding itself is helped. This takes nothing from the dignity of the reason; nay, rather, it adds to the reason a great deal of grandeur and subtlety and strength.

Worthily and most fruitfully do we use the keenness of the understanding when we set ourselves to refute opinions against the Faith, and to prove those things which agree with it. For in disproving errors we ascertain their causes, and then show the falsity of the arguments by which they are bolstered up; while in proving truths we use the force of the reasons by which they are demonstrated with certainty, and by which all prudent men are persuaded. If, then, anyone deny that the riches of the mind are increased and its powers extended by studies and arguments such as these, he must of necessity contend absurdly that the discrimination of truth and falsehood does not in any way help towards intellectual advancement. Rightly, therefore, does the Vatican Synod mention in the following words the great benefits which are received by reason from Faith: "Faith frees the reason from error, and guards it, and instructs it with a manifold knowledge." If, then, man were wise, he would not blame Faith as being hostile to reason and natural truths. Rather he would give hearty thanks to God and rejoice greatly that, among so many causes of ignorance and in the midst of such floods of error, the most holy Faith shines brightly on him; for, like a friendly star, that Faith points out to him the harbor of truth, so that he can have no fear of going out of his course.

If, then, Venerable Brothers, you look back at the history of philosophy, you will see that all the words which We have spoken are approved by the facts. Certainly, among the ancient philosophers, living without the Faith, they who were reckoned the wisest erred most harmfully in many things. Though they taught the truth about some things, yet you know how often they taught that which was false and absurd. You know how many uncertain things and doubtful things they handed down about the true nature of the Godhead, the first beginning of creation, the government of the world, God's knowledge of the future, the cause and principle of evil, the last end of man, everlasting beatitude, virtues and vices,

as also about other subjects, of which a true and certain knowledge is above everything necessary for man.

On the other hand, the first Fathers and Doctors of the Church understood clearly from the counsel of the will of God that the restorer of human knowledge is Christ, who is the "power of God and the wisdom of God," and "in whom are hidden all the treasures of wisdom and knowledge." They undertook to examine thoroughly the books of these wise men of old, and to compare their opinions with the teaching of Revelation. With prudent choice they accepted all the true words and wise thoughts with which they met; but the rest they either set right or cast utterly away. As God, in His careful foresight for the defense of His Church against the rage of tyrants, raised up the martyrs, very strong and lavish of their mighty souls; so against philosophers, falsely so called, and against heretics, He raised up men great in wisdom to defend even by the help of human reason the treasure of revealed truth. From the very beginning of the Church, indeed, Catholic doctrine has found enemies most hostile to it, who have derided the dogmas and teachings of Christians. They have laid down such doctrines as these: That there are many gods; that the matter of which the world is made has neither beginning nor cause; that the course of events is governed by a certain blind force and inevitable necessity; and that it is not ruled by the counsel of the providence of God. Wise men, whom we call Apologists, have in due course attacked these teachers of insane doctrine, and, with Faith for their guide, have drawn arguments from human wisdom itself. They have in this way proved that one God, highest in every kind of perfection, is to be worshiped; that all things have been made out of nothing by His almighty power; that they are all sustained by His wisdom; and that each one is directed and moved towards its own end.

Among these, St. Justin Martyr claims for himself the first place. Having frequented the most celebrated schools of learning among the Greeks that he might try what they were, he learned, as he himself acknowledges, that he could drink in the truth with full mouth only from revealed doctrines. These he embraced with all the eagerness of his soul; stripped off the calumnies that hung round them; defended them vigorously and fully before the Roman Emperors; and reconciled with them many sayings of the Greek philosophers. In that time the same work was also done exceedingly well by Quadratus, Aristides, Hermias, and Athenagoras. In the same cause glory not less than theirs was gained by the Bishop of Lyons, Irenæus, the invincible martyr. He refuted with power the wicked teaching of the Easterns, scattered as it was by the help of the Gnostics throughout the bounds of the Roman Empire. St. Jerome says of him: "He explained . . . the beginnings of heresies one by one, and pointed out from what fountains of the philosophers they flowed."

Again, there is no one who does not know the disputations of Clement of Alexandria, which the same St. Jerome thus mentions with honor: "Is there anything that is not learned in them? Is there anything not drawn from the depth of philosophy?" He himself also wrote books of an incredible variety, which are of the greatest use in building up a history of philosophy, in rightly exercising the art of dialectics, and in establishing the harmony that exists between reason and faith. Origen followed him, renowned among the teachers of the Alexandrine school, and deeply learned in the doctrine of the Greeks and the Easterns. He wrote a very great number of books, and spent much labor upon them. Wondrously, just at the right time, they explained the Holy Scriptures, and threw light on our sacred dogmas. It is true that these books, at least in their present state, are not altogether free from errors; yet they embrace great force of teaching, by which natural truths are increased in number and in strength. Tertullian, too, fights against the heretics by the authority of Scripture. Then changing his weapons, he fights against the philosophers with arguments of philosophy. With so much acuteness and learning does he refute them, that he answers them openly and confidently: "Neither about science nor about learning are we, as you think, on an equal footing." Arnobius also in his books against the Gentiles, and Lactantius in his Institutions especially, strive earnestly with like eloquence and strength to persuade men to accept the dogmas and commands of Catholic wisdom. They do not overthrow philosophy, according to the way of the Academy; but partly by their own weapons, and partly by weapons taken from the agreement of philosophers among themselves, they convince them. The great Athanasius and Chrysostom, first of preachers, have left writings about the soul of man, about the Attributes of God, and other questions of the greatest moment. These in the judgment of all are so excellent that it seems as if scarcely anything could be added to their subtlety and exhaustiveness. Not to be too prolix in mentioning them one by one, we add to the number of these most illustrious men of whom we have spoken the great Basil and the two Gregories. From Athens, then the home of the highest culture, they went forth equipped with

the panoply of philosophy. Having acquired all their riches of learning by most ardent study, they used them to refute the heretic, and to build up the faithful.

But it is Augustine who seems to have borne away the palm from all. With a towering intellect, and a mind full to overflowing of sacred and profane learning, he fought resolutely against all the errors of his age, with the greatest faith and equal knowledge. What teaching of philosophy did he pass over? Nay, what was there into which he did not search thoroughly? Did he not do this when he was explaining to believers the deepest mysteries of the Faith, and defending them against the furious attacks of the adversaries? or when, after destroying the fictions of Academics and Manichæans, he made safe the foundations of human knowledge and their certainty, searching out also to the furthest point the reason and origin and causes of those evils by which man is oppressed? With what copiousness and with what subtlety did he write about the angels, and the soul, and the human mind; about the will and free-will; about religion and the blessed life; about time and eternity; about the nature of all changeable bodies! Afterwards, among the Easterns, John of Damascus followed in the footsteps of Basil and Gregory Nazianzen; while in the West, Boëthius and Anselm, setting forth the doctrines of Augustine, greatly enriched the domain of philosophy.

Then the Doctors of the Middle Ages, whom we call Scholastics, set themselves to do a work of very great magnitude. There are rich and fruitful crops of doctrine scattered everywhere in the mighty volumes of the Holy Fathers. The aim of the Scholastics was to gather these together diligently, and to store them up, as it were, in one place, for the use and convenience of those that come after.

What the origin of the Scholastic discipline was, what were also its characteristics and its value, it will be well, Venerable Brothers, to set forth more fully here in the words of a man of the greatest wisdom—our predecessor Sixtus V: "By the Divine gift of Him, Who alone gives the spirit of knowledge and wisdom and understanding, and Who, through the ages, according to her needs, enriches His Church with new gifts, and surrounds her with new safeguards, our ancestors, being men exceedingly wise, developed the study of Scholastic Theology. There were especially two glorious Doctors, teachers of this famous science—that is, the angelic St. Thomas, and the seraphic St. Bonaventure. With surpassing abilities, with ceaseless study, with laborious toil and long watchings, they worked it out and adorned it. They arranged it in the very best way, unfolded it brilliantly in many methods, and then handed it on to their successors."

The knowledge and the exercise of this science of salvation have certainly always brought the very greatest help to the Church; whether it be for the right understanding and interpretation of Scripture, or for reading and expounding the Fathers with greater safety and profit, or for laying bare and answering different errors and heresies. This doctrine flows from the brimming fountain of the Sacred Scriptures, of the Supreme Pontiffs, and of Holy Fathers and Councils. Now, indeed, in these last days, it is in the highest degree necessary to refute heresies and confirm the dogmas of the Catholic Faith. For now have come those dangerous times of which the Apostle speaks. Now men, blasphemous, proud, deceivers, go from bad to worse, wandering from the truth themselves and leading others into error. These words might seem to embrace only the Scholastic Theology; but it is plain that they are also to be taken in reference to philosophy and its praise.

Scholastic Theology has splendid gifts, which make it very formidable to enemies of the truth; as the same Pontiff tells us. "It has," he says, "an apt coherence of facts and causes, connected with one another; an order and arrangement, like soldiers drawn up in battle array; definitions and distinctions very lucid; unanswerableness of argument and acute disputations. By these the light is divided from the darkness, and truth from falsehood. The lies of heretics, wrapped up in many wiles and fallacies, being stripped of their coverings, are bared and laid open." But these great and wondrous gifts can only be found in a right use of that philosophy which the masters of Scholasticism, of set purpose and with wise counsel, were everywhere accustomed to use even in their theological disputations.

Moreover, it is the proper and singular gift of Scholastic theologians to bind together human knowledge and Divine knowledge in the very closest bonds. For this reason, truly the theology in which they excelled could never have gained so much honor and praise from the judgment of men as it did, if they had used a system of philosophy which was maimed, or imperfect, or shallow.

Now far above all other Scholastic Doctors towers Thomas Aquinas, their master and prince. Cajetan says truly of him: "So great was his veneration for the ancient and sacred Doctors that he may be said to have gained a perfect understanding of them all." Thomas gathered together their doctrines like the scat-

tered limbs of a body, and moulded them into a whole. He arranged them in so wonderful an order, and increased them with such great additions, that rightly and deservedly he is reckoned a singular safeguard and glory of the Catholic Church. His intellect was docile and subtle; his memory was ready and tenacious; his life was most holy; and he loved the truth alone. Greatly enriched as he was with the science of God and the science of man, he is likened to the sun; for he warmed the whole earth with the fire of his holiness, and filled the whole earth with the splendor of his teaching. There is no part of philosophy which he did not handle with acuteness and solidity. He wrote about the laws of reasoning; about God and incorporeal substances; about man and other things of sense; and about human acts and their principles. What is more, he wrote on these subjects in such a way that in him not one of the following perfections is wanting: a full selection of subjects; a beautiful arrangement of their divisions; the best method of treating them; certainty of principles; strength of argument; perspicuity and propriety in language; and the power of explaining deep mysteries.

Beside these questions and the like, the Angelic Doctor, in his speculations, drew certain philosophical conclusions as to the reasons and principles of created things. These conclusions have the very widest reach, and contain, as it were, in their bosom the seeds of truths well nigh infinite in number. These have to be unfolded with most abundant fruits in their own time by the teachers who come after him. As he used his method of philosophizing, not only in teaching the truth, but also in refuting error, he has gained this prerogative for himself. With his own hand he vanquished all errors of ancient times; and still he supplies an armory of weapons which brings us certain victory in the conflict with falsehoods ever springing up in the course of years.

Moreover, carefully distinguishing reason from Faith, as is right, and yet joining them together in a harmony of friendship, he so guarded the rights of each, and so watched over the dignity of each, that, as far as man is concerned, reason can now hardly rise higher than she rose, borne up in the flight of Thomas; and Faith can hardly gain more helps and greater helps from reason than those which Thomas gave her.

For these causes, especially in former days, men of the greatest learning and worthy of the highest praise both in theology and philosophy, having sought out with incredible diligence the immortal writings of Thomas, surrendered themselves to his angelic wisdom, not so much to be taught by his words, as to be altogether nourished by them. It is plain also that nearly all founders and lawgivers of religious Orders have bidden their children study the doctrines of Thomas, and very religiously adhere to them, giving a caution that it will be allowed to none to deviate ever so little from the footsteps of so great a man. To pass by the Dominican family which, as it were, by a right of its own, glories in this greatest of teachers, the statutes of each Order testify that Benedictines, Carmelites, Augustinians, the Society of Jesus, and many other holy Orders, are bound by this law.

Now our mind flies with great delight to those very celebrated universities and schools which formerly flourished in Europe; such as Paris, Salamanca, Alcala, Douai, Toulouse, Louvain, Padua, Bologna, Naples, Coimbra, and very many others. No one is ignorant that the reputation of these universities grew by age; that their opinions were asked when weighty issues were at stake; and that those opinions had great influence everywhere. But it is also well known that, in those illustrious abodes of human learning, Thomas reigned as a ruler in his own kingdom. The minds of all, both teachers and hearers, with wondrous consent found rest in the guidance and authority of one Angelic Doctor.

But further—and this is of greater importance—the Roman Pontiffs, our predecessors, bore witness to the wisdom of Thomas Aquinas with praises singularly strong, and with most abundant testimonies. Clement VI, Nicholas V, Benedict XIII, and others, testify that the whole Church was enlightened by his admirable teaching. Pius V acknowledges that heresies are confounded and exposed and scattered by his doctrine, and that by it the whole world is daily freed from pestilent errors. Others, with Clement XII, say that most fruitful blessings have flowed from his writings on the whole Church. They affirm also that the same honor has to be given to him as to the greatest Doctors of the Church, such as Gregory and Ambrose, and Augustine and Jerome. Others did not hesitate to set forth St. Thomas as a standard and teacher to universities and great schools of learning, saying that they might safely follow him. On this point the words of Blessed Urban V to the University of Toulouse seem to be most worthy of mention: "It is our will, and by the authority of these letters we enjoin on you, that you follow the doctrine of Blessed Thomas as true and Catholic, and strive to unfold it with your whole strength." This example of Urban was followed by Innocent XII in the University of Louvain, and by Benedict XIV in the Dionysian College of

Granada. To these judgments of the Pontiffs about Thomas there is added, as a crown, the testimony of Innocent VI: "His doctrine above all other doctrine, with the one exception of the Holy Scriptures, has such a propriety of words, such a method of explanation, such a truth of opinions, that no one who holds it will ever be found to have strayed from the path of truth; whereas anyone who has attacked it has always been suspected as to the truth."

Moreover, Œcumenical Councils, made glorious by the flower of wisdom gathered from the whole world, always strove with great care to give singular honor to Thomas Aquinas. In the Councils of Lyons, of Vienne, of Florence, of the Vatican, you may say that Thomas was present at the deliberations and decrees of the Fathers, and almost that he presided at them, contending against the errors of Greeks and heretics and rationalists, with a power from which there was no escape, and with a most auspicious result.

But we now come to the greatest glory of Thomas—a glory which is altogether his own, and shared with no other Catholic Doctor. In the midst of the Council of Trent, the assembled Fathers so willing it, the *Summa* of Thomas Aquinas lay open on the altar, with the Holy Scriptures and the decrees of the Supreme Pontiffs, that from it might be sought counsel and reasons and answers.

Lastly, another crown seems to have been kept for this peerless man—that is, the way in which he extorts homage, praise, and admiration even from the enemies of the Catholic name. It is well known that there have not been wanting heresiarchs who openly said that, if the doctrine of Thomas Aquinas could only be got rid of, they could "easily give battle to other Catholic Doctors, and overcome them, and so scatter the Church." A vain hope indeed, but no vain testimony!

For these reasons, Venerable Brothers, so often as We look at the goodness, the force, and the exceedingly great usefulness of that philosophical doctrine in which our fathers took such delight, We judge that it has been rashly done when this doctrine has not always, and everywhere, been held in its own rightful honor. Especially do We judge this to be the case, since it is plain that long use and the judgment of the greatest men, and, what is more than all, the consent of the Church, have favored the Scholastic method. Here and there a certain new kind of philosophy has taken the place of the old doctrine; and because of this, men have not gathered those desirable and wholesome fruits which the Church and civil society itself could have wished. The aggressive innovators of the sixteenth century have not hesitated to philosophize without any regard whatever to the Faith, asking, and conceding in return, the right to invent anything that they can think of, and anything that they please. From this it quickly followed, of course, that systems of philosophy were multiplied beyond all reason, and that there sprang up conflicting opinions and diverse opinions even about some of the chief things which are within human knowledge. From a multitude of opinions men very often pass to uncertainty and doubt; while there is no one who does not see how easily their minds glide from doubt into error.

But, since man is drawn by imitation, we have seen these novelties lay hold of the minds of some Catholic philosophers, who, undervaluing the inheritance of ancient wisdom, have chosen rather to invent new things than to extend and perfect the old by new truths, and that certainly with unwise counsel, and not without loss to science; for such a manifold kind of doctrine has only a shifting foundation, resting as it does on the authority and will of individual teachers. For this reason it does not make philosophy firm and strong and solid, like the old philosophy, but, on the contrary, makes it weak and shallow.

When We say this, however, We do not condemn those learned and able men who bring their industry and their knowledge, and the riches of new discoveries, to the aid of philosophy; for We clearly see that such a course tends to the increase of learning. But with great care we must guard against spending the whole of our attention, or even the chief part of it, on such studies as these, and on such instruction.

Let the same judgment be formed about Sacred Theology. This may well be aided and illustrated by many helps of erudition; but it is altogether necessary that it should be treated in the weighty manner of the Scholastics, in order that it may continue to be the "unassailable bulwark of the faith," by the forces of reason and revelation thus united in it.

Students of philosophy, therefore, not a few, giving their minds lately to the task of setting philosophy on a surer footing, have done their utmost, and are doing their utmost, to restore to its place the glorious teaching of Thomas Aquinas, and to win for it again its former renown.

That many of your order, Venerable Brothers, are with like will following promptly and cheerfully in the same path, We know to the great gladness of Our heart. While We praise these much, We exhort them to go on in the way that they have begun. To the rest of you, one by one, We give this word of counsel: there is nothing which We have longer

wished for and desired than that you should give largely and abundantly to youths engaged in study the pure streams of wisdom which flow from the Angelic Doctor as from a perennial and copious spring.

Our reasons for wishing this so earnestly as We do are many.

First, in our times, the Christian Faith is commonly opposed by the wiles and craft of a certain deceitful kind of wisdom. All young men, therefore, and especially those who are growing up as the hope of the Church, ought to be fed with healthful and strong food of doctrine. Thus, being mighty in strength, and possessing an armory in which all needful weapons may be found, they will learn by experience to treat the cause of religion with power and wisdom, according to the admonition of the Apostle, "being ready always to satisfy everyone that asketh you a reason of that hope which is in you": and being "able to exhort in sound doctrine and to convince the gainsayers."

Next, there are many who, with minds alienated from the Faith, hate all Catholic teaching, and say that reason alone is their teacher and guide. To heal these men of their unbelief, and to bring them to grace and the Catholic Faith, We think that nothing, after the supernatural help of God, can be more useful in these days than the solid doctrine of the Fathers and the Scholastics. They teach firm foundations of Faith, its Divine origin, its certain truth, the arguments by which it is commended to men, the benefits that it has conferred on the human race, and its perfect harmony with reason. They teach all such truths with a weight of evidence and a force that may well persuade even minds unwilling and hostile in the highest degree.

Again, we all see the great dangers which threaten family life, and even civil society itself, because of the pestilence of perverse opinions. Truly all civil society would be much more tranquil and much safer if healthier teaching were given in universities and schools; a doctrine more in unison with the perpetual teaching office *(magisterium)* of the Church, such as is contained in the volumes of Thomas Aquinas. He disputes about the true nature of liberty, which in these days, is passing into lawlessness; about the Divine origin of all authority; about laws and their binding force; about the paternal and just government of sovereign princes, with our obedience to higher powers, and the common love that should be among all. The words of Thomas about these things, and others of a like nature, have the greatest strength, indeed a resistless strength, to overthrow the principles of this new jurisprudence, which is manifestly dangerous to the peaceful order of society and to public safety.

Lastly, from the restoration of philosophical teaching as it has been set forth by Us, all human sciences ought to gather hope of improvement, and the promise of a very great safeguard. For from philosophy, as from a guiding wisdom, the beneficent arts have hitherto derived a healthy method and a right measure. They have, moreover, drunk a vital spirit from it as from a common fountain of life. It is proved by fact and constant experience that the liberal arts have been most flourishing when the honor of philosophy has stood inviolate, and when its judgment has been held for wisdom: but that they have lain neglected and almost obliterated when declining philosophy has been enveloped in errors and absurdities.

Hence, also, the physical sciences, which now are held in so much repute, and everywhere draw to themselves a singular admiration, because of the many wonderful discoveries made in them, would not only take no harm from a restoration of the philosophy of the ancients, but would derive great protection from it. For the fruitful exercise and increase of these sciences it is not enough that we consider facts and contemplate Nature. When the facts are well known we must rise higher, and give our thoughts with great care to understanding the nature of corporeal things, as well as to the investigation of the laws which they obey, and of the principles from which spring their order, their unity in variety, and their common likeness in diversity. It is marvelous what power and light and help are given to these investigations by Scholastic philosophy, if it be wisely used.

On this point it is well to call one thing to your minds. It is only by the highest injustice that any jealousy of the progress and increase of natural sciences is laid, as a fault, at the door of that philosophy. When the Scholastics, following the teaching of the Holy Fathers, everywhere taught throughout their anthropology that the human understanding can only rise to the knowledge of immaterial things by things of sense, nothing could be more useful for the philosopher than to investigate carefully the secrets of Nature, and to be conversant, long and laboriously, with the study of physical science. Indeed, they themselves prove this by their works. Thomas, and Blessed Albert the Great, and other princes of the Scholastics, did not so give themselves up to the study of philosophy, as to have little care for the knowledge of natural things. Nay, on this matter there are not a few of their words and discoveries which modern teachers approve and acknowledge to be

in harmony with truth. Besides, in this very age, many distinguished teachers of physical sciences openly bear witness that there is no contradiction, truly so called, between the certain and proved conclusions of recent physics, and the philosophical principles of the Schools.

We, therefore, while We declare that everything wisely said should be received with willing and glad mind, as well as everything profitably discovered or thought out, exhort all of you, Venerable Brothers, with the greatest earnestness to restore the golden wisdom of St. Thomas, and to spread it as far as you can, for the safety and glory of the Catholic Faith, for the good of society, and for the increase of all the sciences. We say the wisdom of St. Thomas; for it is not by any means in our mind to set before this age, as a standard, those things which may have been inquired into by Scholastic Doctors with too great subtlety; or anything taught by them with too little consideration, not agreeing with the investigations of a later age; or, lastly, anything that is not probable.

Let, then, teachers carefully chosen by you do their best to instil the doctrine of Thomas Aquinas into the minds of their hearers; and let them clearly point out its solidity and excellence above all other teaching. Let this doctrine be the light of all places of learning which you may have already opened, or may hereafter open. Let it be used for the refutation of errors that are gaining ground.

But lest the false should be drunk instead of the true; or lest that which is unwholesome should be drunk instead of that which is pure; take care that the wisdom of Thomas be drawn from his own fountain, or at any rate from those streams which, in the certain and unanimous opinion of learned men, yet flow whole and untainted, inasmuch as they are led from the fountain itself. Take care, moreover, that the minds of the young be kept from streams which are said to have flowed from thence, but in reality have been fed by unhealthy waters from other springs.

Well do we know that all our work will be vain, unless, Venerable Brothers, He bless our common efforts, Who in the Divine Scriptures is called the "God of all knowledge." By those same Scriptures we are warned, that "every best gift and every perfect gift is from above, coming down from the Father of lights." Again, "If any of you want wisdom, let him ask of God, who giveth to all men abundantly and upbraideth not; and it shall be given him."

In this matter, then, let us follow the example of the Angelic Doctor, who never began to read or to write without seeking for God's help by prayer; and who in simplicity acknowledged that all his learning had come to him, not so much from his own study and toil, as immediately from God. With humble and united prayer, therefore, let us all together beseech God fervently to pour out the spirit of knowledge and understanding on the sons of the Church, and to open their minds to the understanding of wisdom.

Also, that we may receive more abundant fruits of the goodness of God, use that patronage which is most powerful with Him; that is, the patronage of the Blessed Virgin Mary, who is called the Seat of Wisdom. Secure also, as intercessors, Blessed Joseph, the pure Spouse of the Virgin; and Peter and Paul, the chiefs of the Apostles, who renewed the whole world with truth, when it was corrupted by the uncleanness and the contagion of errors, and who filled it with the light of the wisdom which is from Heaven.

Lastly, in hope, trusting to the help of God and relying on your pastoral zeal, to all of you, Venerable Brothers, to all the clergy, and all the people committed to the care of each, we give, with great love in the Lord, our Apostolical blessing, the earnest of heavenly gifts, and the witness of our special goodwill.

Given at Rome, at St. Peter's, this 4th day of August, 1879, in the second year of our Pontificate.

LEO, PP. XIII

The New Codex of Canon Law

ISSUED BY AUTHORITY OF POPE BENEDICT XV, 1917

Canon 589: Religious who have already studied their humanities should devote themselves for two years at least to philosophy and for four years to theology, following the teaching of S. Thomas *(cf.* Canon 1366, § 2) in accordance with the instructions of the Holy See.

Canon 1366, § 2: The study of philosophy and theology and the teaching of these sciences to their students must be accurately carried out by Professors (in seminaries, etc.) according to the arguments, doctrine, and principles of S. Thomas which they are inviolately to hold.

CONTENTS

FIRST PART (QQ. 1-119)

Question		Page
1.	The Nature and Extent of Sacred Doctrine	1
2.	The Existence of God	11
3.	On the Simplicity of God	14
4.	The Perfection of God	20
5.	Of Goodness in General	23
6.	The Goodness of God	28
7.	The Infinity of God	30
8.	The Existence of God in Things	34
9.	The Immutability of God	38
10.	The Eternity of God	40
11.	The Unity of God	45
12.	How God Is Known by Us	48
13.	The Names of God	59
14.	Of God's Knowledge	72
15.	Of Ideas	86
16.	Of Truth	89
17.	Concerning Falsity	95
18.	The Life of God	99
19.	The Will of God	103
20.	God's Love	113
21.	The Justice and Mercy of God	117
22.	The Providence of God	120
23.	Of Predestination	125
24.	The Book of Life	133
25.	The Power of God	135
26.	Of the Divine Beatitude	142
27.	The Procession of the Divine Persons	147
28.	The Divine Relations	151
29.	The Divine Persons	155
30.	The Plurality of Persons in God	160
31.	Of What Belongs to the Unity or Plurality in God	164
32.	The Knowledge of the Divine Persons	168
33.	Of the Person of the Father	173
34.	Of the Person of the Son	177
35.	Of the Image	181
36.	Of the Person of the Holy Ghost	182
37.	Of the Name of the Holy Ghost—Love	188
38.	Of the Name of the Holy Ghost, as Gift	191
39.	Of the Persons in Relation to the Essence	193
40.	Of the Persons as Compared to the Relations or Properties	203
41.	Of the Persons in Reference to the Notional Acts	207
42.	Of Equality and Likeness among the Divine Persons	214
43.	The Mission of the Divine Persons	219

TREATISE ON THE CREATION

Question		Page
44.	The Procession of Creatures from God, and of the First Cause of All Things	229
45.	The Mode of Emanation of Things from the First Principle	232
46.	Of the Beginning of the Duration of Creatures	240
47.	Of the Distinction of Things in General	245
48.	The Distinction of Things in Particular	248
49.	The Cause of Evil	253

TREATISE ON THE ANGELS

50.	Of the Substance of the Angels Absolutely Considered	259
51.	Of the Angels in Comparison with Bodies	264
52.	Of the Angels in Relation to Place	267
53.	Of the Local Movement of the Angels	269
54.	Of the Knowledge of the Angels	273
55.	Of the Medium of the Angelic Knowledge	277
56.	Of the Angels' Knowledge of Immaterial Things	280
57.	Of the Angels' Knowledge of Material Things	283
58.	Of the Mode of the Angelic Knowledge	288
59.	The Will of the Angels	293
60.	Of the Love or Dilection of the Angels	297
61.	Of the Production of the Angels in the Order of Natural Being	301
62.	Of the Perfection of the Angels in the Order of Grace and of Glory	304
63.	The Malice of the Angels with Regard to Sin	311
64.	The Punishment of the Demons	319

TREATISE ON THE WORK OF THE SIX DAYS

65.	The Work of Creation of Corporeal Creatures	324
66.	On the Order of Creation Towards Distinction	328
67.	On the Work of Distinction in Itself	334
68.	On the Work of the Second Day	338
69.	On the Work of the Third Day	342
70.	On the Work of Adornment, As Regards the Fourth Day	345
71.	On the Work of the Fifth Day	350

Question Page

72. On the Work of the Sixth Day . 351
73. On the Things That Belong to the Seventh Day 352
74. On All the Seven Days in Common 355

TREATISE ON MAN

75. Of Man Who Is Composed of a Spiritual and a Corporeal Substance: and in the First Place, Concerning What Belongs to the Essence of the Soul 363
76. Of the Union of Body and Soul . 370
77. Of Those Things Which Belong to the Powers of the Soul in General 382
78. Of the Specific Powers of the Soul 390
79. Of the Intellectual Powers . . 396
80. Of the Appetitive Powers in General 408
81. Of the Power of Sensuality . . 410
82. Of the Will 413
83. Of Free-Will 417
84. How the Soul While United to the Body Understands Corporeal Things beneath It 421
85. Of the Mode and Order of Understanding 421
86. What Our Intellect Knows in Material Things 440
87. How the Intellectual Soul Knows Itself and All Within Itself . 443
88. How the Human Soul Knows What Is above Itself 447
89. Of the Knowledge of the Separated Soul 451
90. Of the First Production of Man's Soul 458
91. The Production of the First Man's Body 461
92. The Production of the Woman . 466
93. The End or Term of the Production of Man 469
94. Of the State and Condition of the First Man as Regards His Intellect 478
95. Of Things Pertaining to the First Man's Will—Namely, Grace and Righteousness 482
96. Of the Mastership Belonging to Man in the State of Innocence . 486
97. Of the Preservation of the Individual in the Primitive State . . 489
98. Of the Preservation of the Species 492
99. Of the Condition of the Offspring As to the Body 494
100. Of the Condition of the Offspring As Regards Righteousness . . 496
101. Of the Condition of the Offspring As Regards Knowledge . . . 498
102. Of Man's Abode, Which Is Paradise 499

TREATISE ON THE DIVINE GOVERNMENT

Question Page

103. Of the Government of Things in General 505
104. The Special Effects of the Divine Government 511
105. Of the Change of Creatures by God 515
106. How One Creature Moves Another 521
107. The Speech of the Angels . . . 525
108. Of the Angelic Degrees of Hierarchies and Orders 528
109. The Ordering of the Bad Angels . 537
110. How Angels Act on Bodies . . 539
111. The Action of the Angels on Man 543
112. The Mission of the Angels . . 546
113. Of the Guardianship of the Good Angels 550
114. Of the Assaults of the Demons . 555
115. Of the Action of the Corporeal Creature 559
116. On Fate 566
117. Of Things Pertaining to the Action of Man 568
118. Of the Production of Man from Man As to the Soul 572
119. Of the Propagation of Man As to the Body 577

FIRST PART OF THE SECOND PART (QQ. 1-114)

1. Of Man's Last End 583
2. Of Those Things in Which Man's Happiness Consists 589
3. What Is Happiness 595
4. Of Those Things That Are Required for Happiness 602
5. Of the Attainment of Happiness . 609
6. Of the Voluntary and the Involuntary 615
7. Of the Circumstances of Human Acts 622
8. Of the Will, in Regard to What It Wills 626
9. Of That Which Moves the Will . 628
10. Of the Manner in Which the Will Is Moved 633
11. Of Enjoyment, Which Is an Act of the Will 636
12. Of Intention 639
13. Of Choice, Which Is an Act of the Will with Regard to the Means 642
14. Of Counsel, Which Precedes Choice 647
15. Of Consent, Which Is an Act of the Will in Regard to the Means . 650
16. Of Use, Which Is an Act of the Will in Regard to the Means . . 653
17. Of the Acts Commanded by the Will 656
18. Of the Good and Evil of Human Acts, in General 662

Question		Page
19.	Of the Goodness and Malice of the Interior Act of the Will	671
20.	Of Goodness and Malice in External Human Actions	680
21.	Of the Consequences of Human Actions by Reason of Their Goodness and Malice	685
22.	Of the Subject of the Soul's Passions	691
23.	How the Passions Differ from One Another	693
24.	Of Good and Evil in the Passions of the Soul	697
25.	Of the Order of the Passions to One Another	700
26.	Of the Passions of the Soul in Particular: and First, of Love	703
27.	Of the Cause of Love	706
28.	Of the Effects of Love	709
29.	Of Hatred	714
30.	Of Concupiscence	718
31.	Of Delight Considered in Itself	721
32.	Of the Cause of Pleasure	727
33.	Of the Effects of Pleasure	733
34.	Of the Goodness and Malice of Pleasures	736
35.	Of Pain or Sorrow, in Itself	739
36.	Of the Causes of Sorrow or Pain	747
37.	Of the Effects of Pain or Sorrow	750
38.	Of the Remedies of Sorrow or Pain	753
39.	Of the Goodness and Malice of Sorrow or Pain	756
40.	Of the Irascible Passions, and First, of Hope and Despair	759
41.	Of Fear, in Itself	764
42.	Of the Object of Fear	767
43.	Of the Cause of Fear	771
44.	Of the Effects of Fear	772
45.	Of Daring	775
46.	Of Anger, in Itself	778
47.	Of the Cause That Provokes Anger, and of the Remedies of Anger	784
48.	Of the Effects of Anger	787

TREATISE ON HABITS

49.	Of Habits in General, As to Their Substance	793
50.	Of the Subject of Habits	797
51.	Of the Cause of Habits, As to Their Formation	803
52.	Of the Increase of Habits	806
53.	How Habits Are Corrupted or Diminished	810
54.	Of the Distinction of Habits	813
55.	Of the Virtues, As to Their Essence	819
56.	Of the Subject of Virtue	822
57.	Of the Intellectual Virtues	827
58.	Of the Difference between Moral and Intellectual Virtues	833
59.	Of Moral Virtue in Relation to the Passions	837
60.	How the Moral Virtues Differ from One Another	841
61.	Of the Cardinal Virtues	846
62.	Of the Theological Virtues	851
63.	Of the Cause of Virtues	854
64.	Of the Mean of Virtue	857
65.	Of the Connection of Virtues	860
66.	Of Equality among the Virtues	865
67.	Of the Duration of Virtues after This Life	871
68.	Of the Gifts	877
69.	Of the Beatitudes	885
70.	Of the Fruits of the Holy Ghost	890
71.	Of Vice and Sin Considered in Themselves	897
72.	Of the Distinction of Sins	902
73.	Of the Comparison of One Sin with Another	910
74.	Of the Subject of Sin	919
75.	Of the Causes of Sin, in General	927
76.	Of the Causes of Sin, in Particular	930
77.	Of the Cause of Sin, on the Part of the Sensitive Appetite	934
78.	Of That Cause of Sin Which Is Malice	941
79.	Of the External Causes of Sin	944
80.	Of the Cause of Sin, As Regards the Devil	948
81.	Of the Cause of Sin, on the Part of Man	951
82.	Of Original Sin, As to Its Essence	956
83.	Of the Subject of Original Sin	959
84.	Of the Cause of Sin, in Respect of One Sin Being the Cause of Another	962
85.	Of the Effects of Sin, and, First, of the Corruption of the Good of Nature	966
86.	Of the Stain of Sin	971
87.	Of the Debt of Punishment	973
88.	Of Venial and Mortal Sin	980
89.	Of Venial Sin in Itself	985

TREATISE ON LAW

90.	Of the Essence of Law	993
91.	Of the Various Kinds of Law	996
92.	Of the Effects of Law	1001
93.	Of the Eternal Law	1003
94.	Of the Natural Law	1008
95.	Of Human Law	1013
96.	Of the Power of Human Law	1017
97.	Of Change in Laws	1022
98.	Of the Old Law	1025
99.	Of the Precepts of the Old Law	1031
100.	Of the Moral Precepts of the Old Law	1037

Question		Page
101.	Of the Ceremonial Precepts in Themselves	1051
102.	Of the Causes of the Ceremonial Precepts	1055
103.	Of the Duration of the Ceremonial Precepts	1082
104.	Of the Judicial Precepts	1087
105.	Of the Reason for the Judicial Precepts	1091
106.	Of the Law of the Gospel, Called the New Law, Considered in Itself	1103
107.	Of the New Law As Compared with the Old	1108
108.	Of Those Things That Are Contained in the New Law	1113
109.	Of the Necessity of Grace	1123
110.	Of the Grace of God As Regards Its Essence	1132
111.	Of the Division of Grace	1135
112.	Of the Cause of Grace	1140
113.	Of the Effects of Grace	1144
114.	Of Merit	1153

PROLOGUE

Because the Master of Catholic Truth ought not only to teach the proficient, but also to instruct beginners (according to the Apostle: As Unto Little Ones in Christ, I Gave You Milk to Drink, Not Meat—1 Cor. iii. 1, 2), we purpose in this book to treat of whatever belongs to the Christian Religion, in such a way as may tend to the instruction of beginners. We have considered that students in this Science have not seldom been hampered by what they have found written by other authors, partly on account of the multiplication of useless questions, articles, and arguments; partly also because those things that are needful for them to know are not taught according to the order of the subject-matter, but according as the plan of the book might require, or the occasion of the argument offer; partly, too, because frequent repetition brought weariness and confusion to the minds of the readers.

Endeavoring to avoid these and other like faults, we shall try, by God's help, to set forth whatever is included in this Sacred Science as briefly and clearly as the matter itself may allow.

SUMMA THEOLOGICA

FIRST PART

QUESTION 1

The Nature and Extent of Sacred Doctrine

(In Ten Articles)

To place our purpose within proper limits, we first endeavor to investigate the nature and extent of this sacred doctrine. Concerning this there are ten points of inquiry:—

(1) Whether it is necessary? (2) Whether it is a science? (3) Whether it is one or many? (4) Whether it is speculative or practical? (5) How it is compared with other sciences? (6) Whether it is the same as wisdom? (7) Whether God is its subject-matter? (8) Whether it is a matter of argument? (9) Whether it rightly employs metaphors and similes? (10) Whether the Sacred Scripture of this doctrine may be expounded in different senses?

FIRST ARTICLE

Whether, besides Philosophy, Any Further Doctrine Is Required?

We proceed thus to the First Article:—

Objection 1. It seems that, besides philosophical science, we have no need of any further knowledge. For man should not seek to know what is above reason: *Seek not the things that are too high for thee* (Ecclus. iii. 22). But whatever is not above reason is fully treated of in philosophical science. Therefore any other knowledge besides philosophical science is superfluous.

Obj. 2. Further, knowledge can be concerned only with being, for nothing can be known, save what is true; and all that is, is true. But everything that is, is treated of in philosophical science—even God Himself; so that there is a part of philosophy called theology, or the divine science, as Aristotle has proved (*Metaph.* vi). Therefore, besides philosophical science, there is no need of any further knowledge.

On the contrary, It is written (2 Tim. iii. 16): *All Scripture inspired of God is profitable to teach, to reprove, to correct, to instruct in justice.* Now Scripture, inspired of God, is no part of philosophical science, which has been built up by human reason. Therefore it is useful that besides philosophical science there should be other knowledge—*i.e.,* inspired of God.

I answer that, It was necessary for man's salvation that there should be a knowledge revealed by God, besides philosophical science built up by human reason. Firstly, indeed, because man is directed to God, as to an end that surpasses the grasp of his reason: *The eye hath not seen, O God, besides Thee, what things Thou hast prepared for them that wait for Thee* (Isa. lxvi. 4). But the end must first be known by men who are to direct their thoughts and actions to the end. Hence it was necessary for the salvation of man that certain truths which exceed human reason should be made known to him by divine revelation. Even as regards those truths about God which human reason could have discovered, it was necessary that man should be taught by a divine revelation; because the truth about God such as reason could discover, would only be known by a few, and that after a long time, and with the admixture of many errors. Whereas man's whole salvation, which is in God, depends upon the knowledge of this truth. Therefore, in order that the salvation of men might be brought about more fitly and more surely, it was necessary that they should be taught divine truths by divine revelation. It was therefore necessary that, besides philosophical science built up by reason there should be a sacred science learned through revelation.

Reply Obj. 1. Although those things which are beyond man's knowledge may not be sought for by man through his reason, nevertheless, once they are revealed by God they must be accepted by faith. Hence the sacred text continues, *For many things are shown to thee above the understanding of man* (Ecclus. iii. 25). And in this the sacred science consists.

Reply Obj. 2. Sciences are differentiated according to the various means through which knowledge is obtained. For the astronomer and the physicist both may prove the same conclusion—that the earth, for instance, is round: the astronomer by means of mathematics (*i.e.,* abstracting from matter), but the physicist by means of matter itself. Hence there is no reason why those things which may be learned from philosophical science, so far as they can be known by natural reason, may not also be taught us by another science so far as they fall within revelation. Hence theology included in sacred doctrine differs in kind from that theology which is part of philosophy.

SECOND ARTICLE

Whether Sacred Doctrine Is a Science?

We proceed thus to the Second Article:—

Objection 1. It seems that sacred doctrine is not a science. For every science proceeds from self-evident principles. But sacred doctrine proceeds from articles of faith which are not self-evident, since their truth is not admitted by all: *For all men have not faith* (2 Thess. iii. 2). Therefore sacred doctrine is not a science.

Obj. 2. Further, no science deals with individual facts. But this sacred science treats of individual facts, such as the deeds of Abraham, Isaac, and Jacob, and such like. Therefore sacred doctrine is not a science.

On the contrary, Augustine says (*De Trin.* xiv. 1), *to this science alone belongs that whereby saving faith is begotten, nourished, protected, and strengthened.* But this can be said of no science except sacred doctrine. Therefore sacred doctrine is a science.

I answer that, Sacred doctrine is a science. We must bear in mind that there are two kinds of sciences. There are some which proceed from a principle known by the natural light of the intelligence, such as arithmetic and geometry and the like. There are some which proceed from principles known by the light of a higher science: thus the science of perspective proceeds from principles established by geometry, and music from principles established by arithmetic. So it is that sacred doctrine is a science, because it proceeds from principles established by the light of a higher science, namely, the science of God and the blessed. Hence, just as the musician accepts on authority the principles taught him by the mathematician, so sacred science is established on principles revealed by God.

Reply Obj. 1. The principles of any science are either in themselves self-evident, or reducible to the conclusions of a higher science; and such, as we have said, are the principles of sacred doctrine.

Reply Obj. 2. Individual facts are treated of in sacred doctrine, not because it is concerned with them principally: but they are introduced rather both as examples to be followed in our lives (as in moral sciences), and in order to establish the authority of those men through whom the divine revelation, on which this sacred scripture or doctrine is based, has come down to us.

THIRD ARTICLE

Whether Sacred Doctrine Is One Science?

We proceed thus to the Third Article:—

Objection 1. It seems that sacred doctrine is not one science; for according to the Philosopher (*Poster.* i) *that science is one which treats only of one class of subjects.* But the creator and the creature, both of whom are treated of in sacred doctrine, cannot be grouped together under one class of subjects. Therefore sacred doctrine is not one science.

Obj. 2. Further, in sacred doctrine we treat of angels, corporeal creatures, and human morality. But these belong to separate philosophical sciences. Therefore sacred doctrine cannot be one science.

On the contrary, Holy Scripture speaks of it as one science: *Wisdom gave him the knowledge* [*scientiam*] *of holy things* (Wisd. x. 10).

I answer that, Sacred doctrine is one science. The unity of a faculty or habit is to be gauged by its object, not indeed, in its material aspect, but as regards the precise formality under which it is an object. For example, man, ass, stone agree in the one precise formality of being colored; and color is the formal object of sight. Therefore, because Sacred Scripture considers things precisely under the formality of being divinely revealed, whatever has been divinely revealed possesses the one precise formality of the object of this science; and therefore is included under sacred doctrine as under one science.

Reply Obj. 1. Sacred doctrine does not treat of God and creatures equally, but of God primarily; and of creatures only so far as they are referable to God as their beginning or end. Hence the unity of this science is not impaired.

Reply Obj. 2. Nothing prevents inferior faculties or habits from being differentiated by something which falls under a higher faculty or habit as well; because the higher faculty or habit regards the object in its more universal formality, as the object of the *common sense* is whatever affects the senses, including, therefore, whatever is visible or audible. Hence the *common sense,* although one faculty, extends to all the objects of the five senses. Similarly, objects which are the subject-matter of different philosophical sciences can yet be treated of by this one single sacred science under one aspect precisely so far as they can be included in revelation. So that in this way sacred doctrine bears, as it were, the stamp of the divine science, which is one and simple, yet extends to everything.

FOURTH ARTICLE

Whether Sacred Doctrine Is a Practical Science?

We proceed thus to the Fourth Article:—

Objection 1. It seems that sacred doctrine is a practical science; for a practical science is that which ends in action according to the

Philosopher (*Metaph.* ii). But sacred doctrine is ordained to action: *Be ye doers of the word, and not hearers only* (Jas. i. 22). Therefore sacred doctrine is a practical science.

Obj. 2. Further, sacred doctrine is divided into the Old and the New Law. But law implies a moral science, which is a practical science. Therefore sacred doctrine is a practical science.

On the contrary, Every practical science is concerned with human operations; as moral science is concerned with human acts, and architecture with buildings. But sacred doctrine is chiefly concerned with God, whose handiwork is especially man. Therefore it is not a practical but a speculative science.

I answer that, Sacred doctrine, being one, extends to things which belong to different philosophical sciences, because it considers in each the same formal aspect, namely so far as they can be known through divine revelation. Hence, although among the philosophical sciences one is speculative and another practical, nevertheless sacred doctrine includes both; as God, by one and the same science, knows both Himself and His works. Still, it is speculative rather than practical, because it is more concerned with divine things than with human acts; though it does treat even of these latter, inasmuch as man is ordained by them to the perfect knowledge of God, in which consists eternal bliss. This is a sufficient answer to the Objections.

FIFTH ARTICLE

Whether Sacred Doctrine Is Nobler Than Other Sciences?

We proceed thus to the Fifth Article:—

Objection 1. It seems that sacred doctrine is not nobler than other sciences; for the nobility of a science depends on the certitude it establishes. But other sciences, the principles of which cannot be doubted, seem to be more certain than sacred doctrine; for its principles —namely, articles of faith—can be doubted. Therefore other sciences seem to be nobler.

Obj. 2. Further, it is the sign of a lower science to depend upon a higher; as music depends upon arithmetic. But sacred doctrine does in a sense depend upon the philosophical sciences; for Jerome observes, in his Epistle to Magnus, that *the ancient doctors so enriched their books with the ideas and phrases of the philosophers, that thou knowest not what more to admire in them, their profane erudition or their scriptural learning.* Therefore sacred doctrine is inferior to other sciences.

On the contrary, Other sciences are called the handmaidens of this one: *Wisdom sent her maids to invite to the tower* (Prov. ix. 3).

I answer that, Since this science is partly speculative and partly practical, it transcends all others speculative and practical. Now one speculative science is said to be nobler than another, either by reason of its greater certitude, or by reason of the higher worth of its subject-matter. In both these respects this science surpasses other speculative sciences; in point of greater certitude, because other sciences derive their certitude from the natural light of human reason, which can err; whereas this derives its certitude from the light of the divine knowledge, which cannot be misled: in point of the higher worth of its subject-matter, because this science treats chiefly of those things which by their sublimity transcend human reason; while other sciences consider only those things which are within reason's grasp. Of the practical sciences, that one is nobler which is ordained to a further purpose, as political science is nobler than military science; for the good of the army is directed to the good of the State. But the purpose of this science, in so far as it is practical, is eternal bliss; to which as to an ultimate end the purposes of every practical science are directed. Hence it is clear that from every standpoint it is nobler than other sciences.

Reply Obj. 1. It may well happen that what is in itself the more certain may seem to us the less certain on account of the weakness of our intelligence, "which is dazzled by the clearest objects of nature; as the owl is dazzled by the light of the sun" (*Metaph.* ii. lect. i). Hence the fact that some happen to doubt about articles of faith is not due to the uncertain nature of the truths, but to the weakness of human intelligence; yet the slenderest knowledge that may be obtained of the highest things is more desirable than the most certain knowledge obtained of lesser things, as is said in *de Animalibus* xi.

Reply Obj. 2. This science can in a sense depend upon the philosophical sciences, not as though it stood in need of them, but only in order to make its teaching clearer. For it accepts its principles not from other sciences; but immediately from God, by revelation. Therefore it does not depend upon other sciences as upon the higher, but makes use of them as of the lesser, and as handmaidens: even so the master sciences make use of the sciences that supply their materials, as political of military science. That it thus uses them is not due to its own defect or insufficiency, but to the defect of our intelligence, which is more easily led by what is known through natural reason (from which proceed the other sciences), to that which is above reason, such as are the teachings of this science.

SIXTH ARTICLE

Whether This Doctrine Is the Same As Wisdom?

We proceed thus to the Sixth Article:—

Objection 1. It seems that this doctrine is not the same as wisdom. For no doctrine which borrows its principles is worthy of the name of wisdom; seeing that the wise man directs, and is not directed (*Metaph.* i). But this doctrine borrows its principles. Therefore this science is not wisdom.

Obj. 2. Further, it is a part of wisdom to prove the principles of other sciences. Hence it is called the chief of sciences, as is clear in *Ethic.* vi. But this doctrine does not prove the principles of other sciences. Therefore it is not the same as wisdom.

Obj. 3. Further, this doctrine is acquired by study, whereas wisdom is acquired by God's inspiration; so that it is numbered among the gifts of the Holy Spirit (Isa. xi. 2). Therefore this doctrine is not the same as wisdom.

On the contrary, It is written (Deut. iv. 6): *This is your wisdom and understanding in the sight of nations.*

I answer that, This doctrine is wisdom above all human wisdom; not merely in any one order, but absolutely. For since it is the part of a wise man to arrange and to judge, and since lesser matters should be judged in the light of some higher principle, he is said to be wise in any one order who considers the highest principle in that order: thus in the order of building he who plans the form of the house is called wise and architect, in opposition to the inferior laborers who trim the wood and make ready the stones: *As a wise architect I have laid the foundation* (1 Cor. iii. 10). Again, in the order of all human life, the prudent man is called wise, inasmuch as he directs his acts to a fitting end: *Wisdom is prudence to a man* (*Prov.* x. 23). Therefore he who considers absolutely the highest cause of the whole universe, namely God, is most of all called wise. Hence wisdom is said to be the knowledge of divine things, as Augustine says (*De Trin.* xii. 14). But sacred doctrine essentially treats of God viewed as the highest cause—not only so far as He can be known through creatures just as philosophers knew Him—*That which is known of God is manifest in them* (Rom. i. 19)—but also so far as He is known to Himself alone and revealed to others. Hence sacred doctrine is especially called wisdom.

Reply Obj. 1. Sacred doctrine derives its principles not from any human knowledge, but from the divine knowledge, through which, as through the highest wisdom, all our knowledge is set in order.

Reply Obj. 2. The principles of other sciences either are evident and cannot be proved, or are proved by natural reason through some other science. But the knowledge proper to this science comes through revelation, and not through natural reason. Therefore it has no concern to prove the principles of other sciences, but only to judge of them. Whatsoever is found in other sciences contrary to any truth of this science, must be condemned as false: *Destroying counsels and every height that exalteth itself against the knowledge of God* (2 Cor. x. 4, 5).

Reply Obj. 3. Since judgment appertains to wisdom, the twofold manner of judging produces a twofold wisdom. A man may judge in one way by inclination, as whoever has the habit of a virtue judges rightly of what concerns that virtue by his very inclination towards it. Hence it is the virtuous man, as we read, who is the measure and rule of human acts. In another way, by knowledge, just as a man learned in moral science might be able to judge rightly about virtuous acts, though he had not the virtue. The first manner of judging divine things belongs to that wisdom which is set down among the gifts of the Holy Ghost: *The spiritual man judgeth all things* (1 Cor. ii. 15). And Dionysius says (*Div. Nom.* ii.): *Hierotheus is taught not by mere learning, but by experience of divine things.* The second manner of judging belongs to this doctrine, which is acquired by study, though its principles are obtained by revelation.

SEVENTH ARTICLE

Whether God Is the Object of This Science?

We proceed thus to the Seventh Article:—

Objection 1. It seems that God is not the object of this science. For in every science the nature of its object is presupposed. But this science cannot presuppose the essence of God, for Damascene says (*De Fid. Orth.* 1. iv): *It is impossible to define the essence of God.* Therefore God is not the object of this science.

Obj. 2. Further, whatever conclusions are reached in any science must be comprehended under the object of the science. But in Holy Writ we reach conclusions not only concerning God, but concerning many other things, such as creatures and human morality. Therefore God is not the object of this science.

On the contrary, The object of the science is that of which it principally treats. But in this science the treatment is mainly about God; for it is called theology, as treating of God. Therefore God is the object of this science.

I answer that, God is the object of this science. The relation between a science and its object is the same as that between a habit or

faculty and its object. Now properly speaking the object of a faculty or habit is the thing under the aspect of which all things are referred to that faculty or habit, as man and stone are referred to the faculty of sight in that they are colored. Hence colored things are the proper objects of sight. But in sacred science all things are treated of under the aspect of God; either because they are God Himself; or because they refer to God as their beginning and end. Hence it follows that God is in very truth the object of this science. This is clear also from the principles of this science, namely, the articles of faith, for faith is about God. The object of the principles and of the whole science must be the same, since the whole science is contained virtually in its principles. Some, however, looking to what is treated of in this science, and not to the aspect under which it is treated, have asserted the object of this science to be something other than God—that is, either things and signs; or the works of salvation; or the whole Christ, as the head and members. Of all these things, in truth, we treat in this science, but so far as they have reference to God.

Reply Obj. 1. Although we cannot know in what consists the essence of God, nevertheless in this science we make use of His effects, either of nature or of grace, in place of a definition, in regard to whatever is treated of in this science concerning God; even as in some philosophical sciences we demonstrate something about a cause from its effect, by taking the effect in place of a definition of the cause.

Reply Obj. 2. Whatever other conclusions are reached in this sacred science are comprehended under God, not as parts or species or accidents, but as in some way related to Him.

EIGHTH ARTICLE

Whether Sacred Doctrine Is a Matter of Argument?

We proceed thus to the Eighth Article:—

Objection 1. It seems this doctrine is not a matter of argument. For Ambrose says (*De Fide*, 1): *Put arguments aside where faith is sought.* But in this doctrine faith especially is sought: *But these things are written that you may believe* (John xx. 31). Therefore sacred doctrine is not a matter of argument.

Obj. 2. Further, if it is a matter of argument, the argument is either from authority or from reason. If it is from authority, it seems unbefitting its dignity, for the proof from authority is the weakest form of proof. But if from reason, this is unbefitting its end, because, according to Gregory (*Homil.* 26), *faith has no merit in those things of which human reason brings its own experience.* Therefore sacred doctrine is not a matter of argument.

On the contrary, The Scripture says that a bishop should *embrace that faithful word which is according to doctrine, that he may be able to exhort in sound doctrine and to convince the gainsayers* (Tit. i. 9).

I answer that, As other sciences do not argue in proof of their principles, but argue from their principles to demonstrate other truths in these sciences: so this doctrine does not argue in proof of its principles, which are the articles of faith, but from them it goes on to prove something else; as the Apostle from the resurrection of Christ argues in proof of the general resurrection (1 Cor. xv). However, it is to be borne in mind, in regard to the philosophical sciences, that the inferior sciences neither prove their principles nor dispute with those who deny them, but leave this to a higher science; whereas the highest of them, viz., metaphysics, can dispute with one who denies its principles, if only the opponent will make some concession; but if he concede nothing, it can have no dispute with him, though it can answer his objections. Hence Sacred Scripture, since it has no science above itself, can dispute with one who denies its principles only if the opponent admits some at least of the truths obtained through divine revelation; thus we can argue with heretics from texts in Holy Writ, and against those who deny one article of faith we can argue from another. If our opponent believes nothing of divine revelation, there is no longer any means of proving the articles of faith by reasoning, but only of answering his objections—if he has any—against faith. Since faith rests upon infallible truth, and since the contrary of a truth can never be demonstrated, it is clear that the arguments brought against faith cannot be demonstrations, but are difficulties that can be answered.

Reply Obj. 1. Although arguments from human reason cannot avail to prove what must be received on faith, nevertheless this doctrine argues from articles of faith to other truths.

Reply Obj. 2. This doctrine is especially based upon arguments from authority, inasmuch as its principles are obtained by revelation: thus we ought to believe on the authority of those to whom the revelation has been made. Nor does this take away from the dignity of this doctrine, for although the argument from authority based on human reason is the weakest, yet the argument from authority based on divine revelation is the strongest. But sacred doctrine makes use even of human reason, not, indeed, to prove faith (for thereby the merit of faith would come to an end), but to make clear other things that are put for-

ward in this doctrine. Since therefore grace does not destroy nature, but perfects it, natural reason should minister to faith as the natural bent of the will ministers to charity. Hence the Apostle says: *Bringing into captivity every understanding unto the obedience of Christ* (2 Cor. x. 5). Hence sacred doctrine makes use also of the authority of philosophers in those questions in which they were able to know the truth by natural reason, as Paul quotes a saying of Aratus: *As some also of your own poets said: For we are also His offspring* (Acts xvii. 28). Nevertheless, sacred doctrine makes use of these authorities as extrinsic and probable arguments; but properly uses the authority of the canonical Scriptures as an incontrovertible proof, and the authority of the doctors of the Church as one that may properly be used, yet merely as probable. For our faith rests upon the revelation made to the apostles and prophets, who wrote the canonical books, and not on the revelations (if any such there are) made to other doctors. Hence Augustine says (*Epist. ad Hieron.* xix. 1): *Only those books of Scripture which are called canonical have I learned to hold in such honor as to believe their authors have not erred in any way in writing them. But other authors I so read as not to deem anything in their works to be true, merely on account of their having so thought and written, whatever may have been their holiness and learning.*

NINTH ARTICLE

Whether Holy Scripture Should Use Metaphors?

We proceed thus to the Ninth Article:—

Objection 1. It seems that Holy Scripture should not use metaphors. For that which is proper to the lowest science seems not to befit this science, which holds the highest place of all. But to proceed by the aid of various similitudes and figures is proper to poetry, the least of all the sciences. Therefore it is not fitting that this science should make use of such similitudes.

Obj. 2. Further, this doctrine seems to be intended to make truth clear. Hence a reward is held out to those who manifest it: *They that explain me shall have life everlasting* (Ecclus. xxiv. 31). But by such similitudes truth is obscured. Therefore to put forward divine truths by likening them to corporeal things does not befit this science.

Obj. 3. Further, the higher creatures are, the nearer they approach to the divine likeness. If therefore any creature be taken to represent God, this representation ought chiefly to be taken from the higher creatures, and not from the lower; yet this is often found in the Scriptures.

On the contrary, It is written (Osee xii. 10): *I have multiplied visions, and I have used similitudes by the ministry of the prophets.* But to put forward anything by means of similitudes is to use metaphors. Therefore this sacred science may use metaphors.

I answer that, It is befitting Holy Writ to put forward divine and spiritual truths by means of comparisons with material things. For God provides for everything according to the capacity of its nature. Now it is natural to man to attain to intellectual truths through sensible objects, because all our knowledge originates from sense. Hence in Holy Writ spiritual truths are fittingly taught under the likeness of material things. This is what Dionysius says (*Cæl. Hier.* i): *We cannot be enlightened by the divine rays except they be hidden within the covering of many sacred veils.* It is also befitting Holy Writ, which is proposed to all without distinction of persons—*To the wise and to the unwise I am a debtor* (Rom. i. 14)—that spiritual truths be expounded by means of figures taken from corporeal things, in order that thereby even the simple who are unable by themselves to grasp intellectual things may be able to understand it.

Reply Obj. 1. Poetry makes use of metaphors to produce a representation, for it is natural to man to be pleased with representations. But sacred doctrine makes use of metaphors as both necessary and useful.

Reply Obj. 2. The ray of divine revelation is not extinguished by the sensible imagery wherewith it is veiled, as Dionysius says (*Cæl. Hier.* i); and its truth so far remains that it does not allow the minds of those to whom the revelation has been made, to rest in the metaphors, but raises them to the knowledge of truths; and through those to whom the revelation has been made others also may receive instruction in these matters. Hence those things that are taught metaphorically in one part of Scripture, in other parts are taught more openly. The very hiding of truth in figures is useful for the exercise of thoughtful minds, and as a defence against the ridicule of the impious, according to the words *Give not that which is holy to dogs* (Matth. vii. 6).

Reply Obj. 3. As Dionysius says, (*loc. cit.*) it is more fitting that divine truths should be expounded under the figure of less noble than of nobler bodies, and this for three reasons. Firstly, because thereby men's minds are the better preserved from error. For then it is clear that these things are not literal descriptions of divine truths, which might have been open to doubt had they been expressed under the figure of nobler bodies, especially for those

who could think of nothing nobler than bodies. Secondly, because this is more befitting the knowledge of God that we have in this life. For what He is not is clearer to us than what He is. Therefore similitudes drawn from things farthest away from God form within us a truer estimate that God is above whatsoever we may say or think of Him. Thirdly, because thereby divine truths are the better hidden from the unworthy.

TENTH ARTICLE

Whether in Holy Scripture a Word May Have Several Senses?

We proceed thus to the Tenth Article:—

Objection 1. It seems that in Holy Writ a word cannot have several senses, historical or literal, allegorical, tropological or moral, and anagogical. For many different senses in one text produce confusion and deception and destroy all force of argument. Hence no argument, but only fallacies, can be deduced from a multiplicity of propositions. But Holy Writ ought to be able to state the truth without any fallacy. Therefore in it there cannot be several senses to a word.

Obj. 2. Further, Augustine says (*De util. cred.* iii) that *the Old Testament has a fourfold division as to history, etiology, analogy, and allegory.* Now these four seem altogether different from the four divisions mentioned in the first objection. Therefore it does not seem fitting to explain the same word of Holy Writ according to the four different senses mentioned above.

Obj. 3. Further, besides these senses, there is the parabolical, which is not one of these four.

On the contrary, Gregory says (*Moral.* xx. 1): *Holy Writ by the manner of its speech transcends every science, because in one and the same sentence, while it describes a fact, it reveals a mystery.*

I answer that, The author of Holy Writ is God, in whose power it is to signify His meaning, not by words only (as man also can do), but also by things themselves. So, whereas in every other science things are signified by words, this science has the property, that the things signified by the words have themselves also a signification. Therefore that first signification whereby words signify things belongs to the first sense, the historical or literal. That signification whereby things signified by words have themselves also a signification is called the spiritual sense, which is based on the literal, and presupposes it. Now this spiritual sense has a threefold division. For as the Apostle says (Heb. x. 1) the Old Law is a figure of the New Law, and Dionysius says (*Cæl. Hier.* i) *the New Law itself is a figure of future glory.* Again, in the New Law, whatever our Head has done is a type of what we ought to do. Therefore, so far as the things of the Old Law signify the things of the New Law, there is the allegorical sense; so far as the things done in Christ, or so far as the things which signify Christ, are types of what we ought to do, there is the moral sense. But so far as they signify what relates to eternal glory, there is the anagogical sense. Since the literal sense is that which the author intends, and since the author of Holy Writ is God, Who by one act comprehends all things by His intellect, it is not unfitting, as Augustine says (*Confess.* xii), if, even according to the literal sense, one word in Holy Writ should have several senses.

Reply Obj. 1. The multiplicity of these senses does not produce equivocation or any other kind of multiplicity, seeing that these senses are not multiplied because one word signifies several things; but because the things signified by the words can be themselves types of other things. Thus in Holy Writ no confusion results, for all the senses are founded on one—the literal—from which alone can any argument be drawn, and not from those intended in allegory, as Augustine says (*Epist.* xlviii). Nevertheless, nothing of Holy Scripture perishes on account of this, since nothing necessary to faith is contained under the spiritual sense which is not elsewhere put forward by the Scripture in its literal sense.

Reply Obj. 2. These three—history, etiology, analogy—are grouped under the literal sense. For it is called history, as Augustine expounds (*loc. cit.*), whenever anything is simply related; it is called etiology when its cause is assigned, as when Our Lord gave the reason why Moses allowed the putting away of wives —namely, on account of the hardness of men's hearts; it is called analogy whenever the truth of one text of Scripture is shown not to contradict the truth of another. Of these four, allegory alone stands for the three spiritual senses. Thus Hugh of S. Victor (*Sacram.* iv. 4 *Prolog.*) includes the anagogical under the allegorical sense, laying down three senses only—the historical, the allegorical, and the tropological.

Reply Obj. 3. The parabolical sense is contained in the literal, for by words things are signified properly and figuratively. Nor is the figure itself, but that which is figured, the literal sense. When Scripture speaks of God's arm, the literal sense is not that God has such a member, but only what is signified by this member, namely, operative power. Hence it is plain that nothing false can ever underlie the literal sense of Holy Writ.

- God and His Perfections
  - 1. The Science of Theology.—Is Theology a science?—How it is compared with
  - 2. The existence of God.—Is His existence self-evident?—Is it demonstrable?—
  - 3. How God Exists.....
    - 1. The Divine Essence
      - 1. The Simplicity of God—
      - 2. The Perfection of God...
      - 3. The Infinity of God.....
      - 4. The Immutability of God
      - 5. The Unity of God—Does
    - 2. How God is known by us.—Can a created intellect
    - 3. The Names of God.—Can God be named by us?—
  - 4. The Divine Operations
    - 1. God's Knowledge...
      - 1. What kind of knowledge—
      - 2. The Divine Ideas—Are
      - 3. The Truth in God—Does
      - 4. Falsity in God — Does
      - 5. The Life of God—What
    - 2. God's Will.....
      - 1. The Will of God—Does
      - 2. The things that pertain absolutely to the will....
      - 3. The things that pertain to the intellect and the will
    - 3. God's Power.—Could He make the past not to have
    - 4. The Divine Beatitude.—Does happiness belong to

	Question	Article	Page
other sciences?—Is God the subject matter of theology?	1	7	1
Does He exist?	2	3	11
Is He a body?—Are essence and existence the same in God?—Is He in a genus?—Is He the same as His nature?	3	8	14
1. The Divine perfection.—Is He perfect?—Universally perfect?—Are creatures like God?	4	3	20
2. The Divine goodness.—1. Goodness in general.—Are goodness and being the same?	5	6	23
2. The goodness of God.—Are things good by divine goodness?	6	4	28
1. The infinity of God.—Can anything be infinite in magnitude?—How is God infinite?—In essence?	7	4	30
2. The existence of God in things.—Is He in all things?—Is he everywhere by essence, power, presence?	8	4	34
1. The immutability of God.—Does it belong to God alone?—Is He altogether immutable?	9	2	38
2. The eternity of God.—What is eternity?—Time and eternity?—Aeviternity and time?	10	6	40
oneness add anything to being?—Are one and many opposed?—Is God one?	11	4	45
see God?—Can He be seen through any created image?—Equal vision for all?	12	13	48
Is the name of God one of nature or of operation?—Is His name communicable to man?	13	12	59
Is there knowledge in God?—Does He know future contingent things?—How?	14	16	72
there ideas in God?—Are they many or one?—In God are there ideas of all things?	15	3	86
truth reside in the thing or in the intellect?—Are all things true by one truth or by many?	16	8	89
falsity exist in things?—Does it exist in the intellect?—Concerning the true and the false.	17	4	95
is life?—Is life properly attributed to God?—Does "life" embrace all that is in God?	18	4	99
God will things apart from Himself?—Is the will of God the cause of things? How?	19	12	103
1. The love of God.—Does God love all things?—Does He love one thing more than another?	20	4	113
2. The justice and mercy of God.—Are they found in all His works?	21	4	117
1. The providence of God.—Does it impose any necessity on things that are foreseen?	22	4	120
2. Predestination.—What is it?—Is the number of predestined certain?—How?	23	8	125
3 The book of life (Predestined).—What is the book of life?—Of what life is it?	24	3	133
been?—What He makes, could He make better?—Could He do what He does not?	25	6	135
God?—In regard to what is God called blessed?—Is it an act of the intellect?	26	4	142

QUESTION 2

The Existence of God

(In Three Articles)

BECAUSE the chief aim of sacred doctrine is to teach the knowledge of God, not only as He is in Himself, but also as He is the beginning of things and their last end, and especially of rational creatures, as is clear from what has been already said, therefore, in our endeavor to expound this science, we shall treat: (1) Of God; (2) Of the rational creature's advance towards God; (3) Of Christ, Who as man, is our way to God.

In treating of God there will be a threefold division:—

For we shall consider (1) Whatever concerns the Divine Essence; (2) Whatever concerns the distinctions of Persons; (3) Whatever concerns the procession of creatures from Him.

Concerning the Divine Essence, we must consider:—

(1) Whether God exists? (2) The manner of His existence, or, rather, what is *not* the manner of His existence; (3) Whatever concerns His operations—namely, His knowledge, will, power.

Concerning the first, there are three points of inquiry:—

(1) Whether the proposition "God exists" is self-evident? (2) Whether it is demonstrable? (3) Whether God exists?

FIRST ARTICLE

Whether the Existence of God Is Self-Evident?

We proceed thus to the First Article:—

Objection 1. It seems that the existence of God is self-evident. Now those things are said to be self-evident to us the knowledge of which is naturally implanted in us, as we can see in regard to first principles. But as Damascene says (*De Fid. Orth.* i. 1, 3), *the knowledge of God is naturally implanted in all.* Therefore the existence of God is self-evident.

Obj. 2. Further, those things are said to be self-evident which are known as soon as the terms are known, which the Philosopher (1 *Poster.* iii) says is true of the first principles of demonstration. Thus, when the nature of a whole and of a part is known, it is at once recognized that every whole is greater than its part. But as soon as the signification of the word "God" is understood, it is at once seen that God exists. For by this word is signified that thing than which nothing greater can be conceived. But that which exists actually and mentally is greater than that which exists only mentally. Therefore, since as soon as the word "God" is understood it exists mentally, it also follows that it exists actually. Therefore the proposition "God exists" is self-evident.

Obj. 3. Further, the existence of truth is self-evident. For whoever denies the existence of truth grants that truth does not exist: and, if truth does not exist, then the proposition "Truth does not exist" is true: and if there is anything true, there must be truth. But God is truth itself: *I am the way, the truth, and the life* (John xiv. 6). Therefore "God exists" is self-evident.

On the contrary, No one can mentally admit the opposite of what is self-evident; as the Philosopher (*Metaph.* iv., lect. vi) states concerning the first principles of demonstration. But the opposite of the proposition "God is" can be mentally admitted: *The fool said in his heart, There is no God* (Ps. lii. 1). Therefore, that God exists is not self-evident.

I answer that, A thing can be self-evident in either of two ways; on the one hand, self-evident in itself, though not to us; on the other, self-evident in itself, and to us. A proposition is self-evident because the predicate is included in the essence of the subject, as "Man is an animal," for animal is contained in the essence of man. If, therefore the essence of the predicate and subject be known to all, the proposition will be self-evident to all; as is clear with regard to the first principles of demonstration, the terms of which are common things that no one is ignorant of, such as being and non-being, whole and part, and such like. If, however, there are some to whom the essence of the predicate and subject is unknown, the proposition will be self-evident in itself, but not to those who do not know the meaning of the predicate and subject of the proposition. Therefore, it happens, as Boëthius says (*Hebdom., the title of which is: "Whether all that is, is good"*), "that there are some mental concepts self-evident only to the learned, as that incorporeal substances are not in space." Therefore I say that this proposition, "God exists," of itself is self-evident, for the predicate is the same as the subject; because God is His own existence as will be hereafter shown (Q. 3, A. 4). Now because we do not know the essence of God, the proposition is not self-evident to us; but needs to be demonstrated by things that are more known

to us, though less known in their nature—namely, by effects.

Reply Obj. 1. To know that God exists in a general and confused way is implanted in us by nature, inasmuch as God is man's beatitude. For man naturally desires happiness, and what is naturally desired by man must be naturally known to him. This, however, is not to know absolutely that God exists; just as to know that someone is approaching is not the same as to know that Peter is approaching, even though it is Peter who is approaching; for many there are who imagine that man's perfect good which is happiness, consists in riches, and others in pleasures, and others in something else.

Reply Obj. 2. Perhaps not everyone who hears this word "God" understands it to signify something than which nothing greater can be thought, seeing that some have believed God to be a body. Yet, granted that everyone understands that by this word "God" is signified something than which nothing greater can be thought, nevertheless, it does not therefore follow that he understands that what the word signifies exists actually, but only that it exists mentally. Nor can it be argued that it actually exists, unless it be admitted that there actually exists something than which nothing greater can be thought; and this precisely is not admitted by those who hold that God does not exist.

Reply Obj. 3. The existence of truth in general is self-evident but the existence of a Primal Truth is not self-evident to us.

SECOND ARTICLE

Whether It Can Be Demonstrated That God Exists?

We proceed thus to the Second Article:—

Objection 1. It seems that the existence of God cannot be demonstrated. For it is an article of faith that God exists. But what is of faith cannot be demonstrated, because a demonstration produces scientific knowledge; whereas faith is of the unseen (Heb. xi. 1). Therefore it cannot be demonstrated that God exists.

Obj. 2. Further, the essence is the middle term of demonstration. But we cannot know in what God's essence consists, but solely in what it does not consist; as Damascene says (*De Fid. Orth.* i. 4). Therefore we cannot demonstrate that God exists.

Obj. 3. Further, if the existence of God were demonstrated, this could only be from His effects. But His effects are not proportionate to Him, since He is infinite and His effects are finite; and between the finite and infinite there is no proportion. Therefore, since a cause cannot be demonstrated by an effect not proportionate to it, it seems that the existence of God cannot be demonstrated.

On the contrary, The Apostle says: *The invisible things of Him are clearly seen, being understood by the things that are made* (Rom. i. 20). But this would not be unless the existence of God could be demonstrated through the things that are made; for the first thing we must know of anything is, whether it exists.

I answer that, Demonstration can be made in two ways: One is through the cause, and is called *a priori,* and this is to argue from what is prior absolutely. The other is through the effect, and is called a demonstration *a posteriori;* this is to argue from what is prior relatively only to us. When an effect is better known to us than its cause, from the effect we proceed to the knowledge of the cause. And from every effect the existence of its proper cause can be demonstrated, so long as its effects are better known to us; because since every effect depends upon its cause, if the effect exists, the cause must pre-exist. Hence the existence of God, in so far as it is not self-evident to us, can be demonstrated from those of His effects which are known to us.

Reply Obj. 1. The existence of God and other like truths about God, which can be known by natural reason, are not articles of faith, but are preambles to the articles; for faith presupposes natural knowledge, even as grace presupposes nature, and perfection supposes something that can be perfected. Nevertheless, there is nothing to prevent a man, who cannot grasp a proof, accepting, as a matter of faith, something which in itself is capable of being scientifically known and demonstrated.

Reply Obj. 2. When the existence of a cause is demonstrated from an effect, this effect takes the place of the definition of the cause in proof of the cause's existence. This is especially the case in regard to God, because, in order to prove the existence of anything, it is necessary to accept as a middle term the meaning of the word, and not its essence, for the question of its essence follows on the question of its existence. Now the names given to God are derived from His effects; consequently, in demonstrating the existence of God from His effects, we may take for the middle term the meaning of the word "God."

Reply Obj. 3. From effects not proportionate to the cause no perfect knowledge of that cause can be obtained. Yet from every effect the existence of the cause can be clearly demonstrated, and so we can demonstrate the existence of God from His effects; though from them we cannot perfectly know God as He is in His essence.

THIRD ARTICLE

Whether God Exists?

We proceed thus to the Third Article:—

Objection 1. It seems that God does not exist; because if one of two contraries be infinite, the other would be altogether destroyed. But the word "God" means that He is infinite goodness. If, therefore, God existed, there would be no evil discoverable; but there is evil in the world. Therefore God does not exist.

Obj. 2. Further, it is superfluous to suppose that what can be accounted for by a few principles has been produced by many. But it seems that everything we see in the world can be accounted for by other principles, supposing God did not exist. For all natural things can be reduced to one principle, which is nature; and all voluntary things can be reduced to one principle, which is human reason, or will. Therefore there is no need to suppose God's existence.

On the contrary, It is said in the person of God: *I am Who am* (Exod. iii. 14).

I answer that, The existence of God can be proved in five ways.

The first and more manifest way is the argument from motion. It is certain, and evident to our senses, that in the world some things are in motion. Now whatever is in motion is put in motion by another, for nothing can be in motion except it is in potentiality to that towards which it is in motion; whereas a thing moves inasmuch as it is in act. For motion is nothing else than the reduction of something from potentiality to actuality. But nothing can be reduced from potentiality to actuality, except by something in a state of actuality. Thus that which is actually hot, as fire, makes wood, which is potentially hot, to be actually hot, and thereby moves and changes it. Now it is not possible that the same thing should be at once in actuality and potentiality in the same respect, but only in different respects. For what is actually hot cannot simultaneously be potentially hot; but it is simultaneously potentially cold. It is therefore impossible that in the same respect and in the same way a thing should be both mover and moved, *i.e.,* that it should move itself. Therefore, whatever is in motion must be put in motion by another. If that by which it is put in motion be itself put in motion, then this also must needs be put in motion by another, and that by another again. But this cannot go on to infinity, because then there would be no first mover, and, consequently, no other mover; seeing that subsequent movers move only inasmuch as they are put in motion by the first mover; as the staff moves only because it is put in motion by the hand. Therefore it is necessary to arrive at a first mover, put in motion by no other; and this everyone understands to be God.

The second way is from the nature of the efficient cause. In the world of sense we find there is an order of efficient causes. There is no case known (neither is it, indeed, possible) in which a thing is found to be the efficient cause of itself; for so it would be prior to itself, which is impossible. Now in efficient causes it is not possible to go on to infinity, because in all efficient causes following in order, the first is the cause of the intermediate cause, and the intermediate is the cause of the ultimate cause, whether the intermediate cause be several, or one only. Now to take away the cause is to take away the effect. Therefore, if there be no first cause among efficient causes, there will be no ultimate, nor any intermediate cause. But if in efficient causes it is possible to go on to infinity, there will be no first efficient cause, neither will there be an ultimate effect, nor any intermediate efficient causes; all of which is plainly false. Therefore it is necessary to admit a first efficient cause, to which everyone gives the name of God.

The third way is taken from possibility and necessity, and runs thus. We find in nature things that are possible to be and not to be, since they are found to be generated, and to corrupt, and consequently, they are possible to be and not to be. But it is impossible for these always to exist, for that which is possible not to be at some time is not. Therefore, if everything is possible not to be, then at one time there could have been nothing in existence. Now if this were true, even now there would be nothing in existence, because that which does not exist only begins to exist by something already existing. Therefore, if at one time nothing was in existence, it would have been impossible for anything to have begun to exist; and thus even now nothing would be in existence—which is absurd. Therefore, not all beings are merely possible, but there must exist something the existence of which is necessary. But every necessary thing either has its necessity caused by another, or not. Now it is impossible to go on to infinity in necessary things which have their necessity caused by another, as has been already proved in regard to efficient causes. Therefore we cannot but postulate the existence of some being having of itself its own necessity, and not receiving it from another, but rather causing in others their necessity. This all men speak of as God.

The fourth way is taken from the gradation

to be found in things. Among beings there are some more and some less good, true, noble, and the like. But "more" and "less" are predicated of different things, according as they resemble in their different ways something which is the maximum, as a thing is said to be hotter according as it more nearly resembles that which is hottest; so that there is something which is truest, something best, something noblest, and, consequently, something which is uttermost being; for those things that are greatest in truth are greatest in being, as it is written in *Metaph.* ii. Now the maximum in any genus is the cause of all in that genus; as fire, which is the maximum of heat, is the cause of all hot things. Therefore there must also be something which is to all beings the cause of their being, goodness, and every other perfection; and this we call God.

The fifth way is taken from the governance of the world. We see that things which lack intelligence, such as natural bodies, act for an end, and this is evident from their acting always, or nearly always, in the same way, so as to obtain the best result. Hence it is plain that not fortuitously, but designedly, do they achieve their end. Now whatever lacks intelligence cannot move towards an end, unless it be directed by some being endowed with knowledge and intelligence; as the arrow is shot to its mark by the archer. Therefore some intelligent being exists by whom all natural things are directed to their end; and this being we call God.

Reply Obj 1. As Augustine says (*Enchir.* xi): *Since God is the highest good, He would not allow any evil to exist in His works, unless His omnipotence and goodness were such as to bring good even out of evil.* This is part of the infinite goodness of God, that He should allow evil to exist, and out of it produce good.

Reply Obj. 2. Since nature works for a determinate end under the direction of a higher agent, whatever is done by nature must needs be traced back to God, as to its first cause. So also whatever is done voluntarily must also be traced back to some higher cause other than human reason or will, since these can change and fail; for all things that are changeable and capable of defect must be traced back to an immovable and self-necessary first principle, as was shown in the body of the *Article.*

QUESTION 3

Of the Simplicity of God

(In Eight Articles)

When the existence of a thing has been ascertained there remains the further question of the manner of its existence, in order that we may know its essence. Now, because we cannot know what God is, but rather what He is not, we have no means for considering how God is, but rather how He is not.

Therefore, we must consider (1) How He is not; (2) How He is known by us; (3) How He is named.

Now it can be shown how God is not, by denying of Him whatever is opposed to the idea of Him—viz., composition, motion, and the like. Therefore (1) we must discuss His simplicity, whereby we deny composition in Him; and because whatever is simple in material things is imperfect and a part of something else, we shall discuss (2) His perfection; (3) His infinity; (4) His immutability; (5) His unity.

Concerning His simplicity, there are eight points of inquiry: (1) Whether God is a body? (2) Whether He is composed of matter and form? (3) Whether in Him there is composition of quiddity, essence or nature, and subject? (4) Whether He is composed of essence and existence? (5) Whether He is composed of genus and difference? (6) Whether He is composed of subject and accident? (7) Whether He is in any way composite, or wholly simple? (8) Whether He enters into composition with other things?

FIRST ARTICLE

Whether God Is a Body?

We proceed thus to the First Article:—

Objection 1. It seems that God is a body. For a body is that which has the three dimensions. But Holy Scripture attributes the three dimensions to God, for it is written: *He is higher than Heaven, and what wilt thou do? He is deeper than Hell, and how wilt thou know? The measure of Him is longer than the earth and broader than the sea* (Job xi. 8, 9). Therefore God is a body.

Obj. 2. Further, everything that has figure is a body, since figure is a quality of quantity. But God seems to have figure, for it is written: *Let us make man to our image and likeness* (Gen. i. 26). Now a figure is called an image, according to the text: *Who being the brightness of His glory and the figure, i.e.,* the image, *of His substance* (*Heb.* i. 3). Therefore God is a body.

Obj. 3. Further, whatever has corporeal parts is a body. Now Scripture attributes cor-

poreal parts to God. *Hast thou an arm like God?* (Job xl. 4); and *The eyes of the Lord are upon the just* (Ps. xxxiii. 16); and *The right hand of the Lord hath wrought strength* (Ps. cxvii. 16). Therefore God is a body.

Obj. 4. Further, posture belongs only to bodies. But something which supposes posture is said of God in the Scriptures: *I saw the Lord sitting* (Isa. vi. 1), and *He standeth up to judge* (Isa. iii. 13). Therefore God is a body.

Obj. 5. Further, only bodies or things corporeal can be a local term *wherefrom* or *whereto.* But in the Scriptures God is spoken of as a local term *whereto,* according to the words, *Come ye to Him and be enlightened* (Ps. xxxiii. 6), and as a term *wherefrom: All they that depart from Thee shall be written in the earth* (Jer. xvii. 13). Therefore God is a body.

On the contrary, It is written in the Gospel of St. John (iv. 24): *God is a spirit.*

I answer that, It is absolutely true that God is not a body; and this can be shown in three ways. First, because no body is in motion unless it be put in motion, as is evident from induction. Now it has been already proved (Q. 2, A. 3), that God is the First Mover, and is Himself unmoved. Therefore it is clear that God is not a body. Secondly, because the first being must of necessity be in act, and in no way in potentiality. For although in any single thing that passes from potentiality to actuality, the potentiality is prior in time to the actuality; nevertheless, absolutely speaking, actuality is prior to potentiality; for whatever is in potentiality can be reduced into actuality only by some being in actuality. Now it has been already proved that God is the First Being. It is therefore impossible that in God there should be any potentiality. But every body is in potentiality, because the continuous, as such, is divisible to infinity; it is therefore impossible that God should be a body. Thirdly, because God is the most noble of beings. Now it is impossible for a body to be the most noble of beings; for a body must be either animate or inanimate; and an animate body is manifestly nobler than any inanimate body. But an animate body is not animate precisely as body; otherwise all bodies would be animate. Therefore its animation depends upon some other thing, as our body depends for its animation on the soul. Hence that by which a body becomes animated must be nobler than the body. Therefore it is impossible that God should be a body.

Reply Obj. 1. As we have said above (Q. 1, A. 9), Holy Writ puts before us spiritual and divine things under the comparison of corporeal things. Hence, when it attributes to God the three dimensions under the comparison of corporeal quantity, it implies His virtual quantity; thus, by depth, it signifies His power of knowing hidden things; by height, the transcendence of His excelling power; by length, the duration of His existence; by breadth, His act of love for all. Or, as says Dionysius (*Div. Nom.* ix), by the depth of God is meant the incomprehensibility of His essence; by length, the procession of His all-pervading power; by breadth, His overspreading all things, inasmuch as all things lie under His protection.

Reply Obj. 2. Man is said to be after the image of God, not as regards his body, but as regards that whereby he excels other animals. Hence, when it is said, *Let us make man to our image and likeness,* it is added, *And let him have dominion over the fishes of the sea* (Gen. i. 26). Now man excels all animals by his reason and intelligence; hence it is according to his intelligence and reason, which are incorporeal, that man is said to be according to the image of God.

Reply Obj. 3. Corporeal parts are attributed to God in Scripture on account of His actions, and this is owing to a certain parallel. For instance the act of the eye is to see; hence the eye attributed to God signifies His power of seeing intellectually, not sensibly; and so on with the other parts.

Reply Obj. 4. Whatever pertains to posture, also, is only attributed to God by some sort of parallel. He is spoken of as sitting, on account of His unchangeableness and dominion; and as standing, on account of His power of overcoming whatever withstands Him.

Reply Obj. 5. We draw near to God by no corporeal steps, since He is everywhere, but by the affections of our soul, and by the actions of that same soul do we withdraw from Him; thus, to draw near to or to withdraw signifies merely spiritual actions based on the metaphor of local motion.

SECOND ARTICLE

Whether God Is Composed of Matter and Form?

We proceed thus to the Second Article:—

Objection 1. It seems that God is composed of matter and form. For whatever has a soul is composed of matter and form; since the soul is the form of the body. But Scripture attributes a soul to God; for it is mentioned in Hebrews (x. 38), where God says: *But My just man liveth by faith; but if he withdraw himself, he shall not please My soul.* Therefore God is composed of matter and form.

Obj. 2. Further, anger, joy, and the like are passions of the composite. But these are attributed to God in Scripture: *The Lord was exceeding angry with His people* (Ps. cv. 40).

Therefore God is composed of matter and form.

Obj. 3. Further, matter is the principle of individualization. But God seems to be individual, for He cannot be predicated of many. Therefore He is composed of matter and form.

On the contrary, Whatever is composed of matter and form is a body; for dimensive quantity is the first property of matter. But God is not a body as proved in the preceding *Article;* therefore He is not composed of matter and form.

I answer that, It is impossible that matter should exist in God. First, because matter is in potentiality. But we have shown (Q. 2, A. 3) that God is pure act, without any potentiality. Hence it is impossible that God should be composed of matter and form. Secondly, because everything composed of matter and form owes its perfection and goodness to its form; therefore its goodness is participated, inasmuch as matter participates the form. Now the first good and the best—viz. God—is not a participated good, because the essential good is prior to the participated good. Hence it is impossible that God should be composed of matter and form. Thirdly, because every agent acts by its form; hence the manner in which it has its form is the manner in which it is an agent. Therefore whatever is primarily and essentially an agent must be primarily and essentially form. Now God is the first agent, since He is the first efficient cause. He is therefore of His essence a form; and not composed of matter and form.

Reply Obj. 1. A soul is attributed to God because His acts resemble the acts of a soul; for, that we will anything, is due to our soul. Hence what is pleasing to His will is said to be pleasing to His soul.

Reply Obj. 2. Anger and the like are attributed to God on account of a similitude of effect. Thus, because to punish is properly the act of an angry man, God's punishment is metaphorically spoken of as His anger.

Reply Obj. 3. Forms which can be received in matter are individualized by matter, which cannot be in another as in a subject since it is the first underlying subject; although form of itself, unless something else prevents it, can be received by many. But that form which cannot be received in matter, but is self-subsisting, is individualized precisely because it cannot be received in a subject; and such a form is God. Hence it does not follow that matter exists in God.

THIRD ARTICLE

Whether God Is the Same As His Essence or Nature?

We proceed thus to the Third Article:—

Objection 1. It seems that God is not the same as His essence or nature. For nothing can be in itself. But the substance or nature of God—*i.e.,* the Godhead—is said to be in God. Therefore it seems that God is not the same as His essence or nature.

Obj. 2. Further, the effect is assimilated to its cause; for every agent produces its like. But in created things the *suppositum* is not identical with its nature; for a man is not the same as his humanity. Therefore God is not the same as His Godhead.

On the contrary, It is said of God that He is life itself, and not only that He is a living thing: *I am the way, the truth, and the life* (John xiv. 6). Now the relation between Godhead and God is the same as the relation between life and a living thing. Therefore God is His very Godhead.

I answer that, God is the same as His essence or nature. To understand this, it must be noted that in things composed of matter and form, the nature or essence must differ from the *suppositum,* because the essence or nature connotes only what is included in the definition of the species; as, humanity connotes all that is included in the definition of man, for it is by this that man is man, and it is this that humanity signifies, that, namely, whereby man is man. Now individual matter, with all the individualizing accidents, is not included in the definition of the species. For this particular flesh, these bones, this blackness or whiteness, etc., are not included in the definition of a man. Therefore this flesh, these bones, and the accidental qualities distinguishing this particular matter, are not included in humanity; and yet they are included in the thing which is a man. Hence the thing which is a man has something more in it than has humanity. Consequently humanity and a man are not wholly identical; but humanity is taken to mean the formal part of a man, because the principles whereby a thing is defined are regarded as the formal constituent in regard to the individualizing matter. On the other hand, in things not composed of matter and form, in which individualization is not due to individual matter—that is to say, to *this* matter—the very forms being individualized of themselves,—it is necessary the forms themselves should be subsisting *supposita.* Therefore *suppositum* and nature in them are identified. Since God then is not composed of matter and form, He must be His own Godhead, His own Life, and whatever else is thus predicated of Him.

Reply Obj. 1. We can speak of simple things only as though they were like the composite things from which we derive our knowledge. Therefore, in speaking of God, we use concrete nouns to signify His substistence, because

with us only those things subsist which are composite; and we use abstract nouns to signify His simplicity. In saying therefore that Godhead, or life, or the like are in God, we indicate the composite way in which our intellect understands, but not that there is any composition in God.

Reply Obj. 2. The effects of God do not imitate Him perfectly, but only as far as they are able; and the imitation is here defective, precisely because what is simple and one, can only be represented by divers things; consequently composition is accidental to them, and therefore in them *suppositum* is not the same as nature.

FOURTH ARTICLE

Whether Essence and Existence Are the Same In God?

We proceed thus to the Fourth Article:—

Objection 1. It seems that essence and existence are not the same in God. For if it be so, then the divine being has nothing added to it. Now being to which no addition is made is universal being which is predicated of all things. Therefore it follows that God is being in general which can be predicated of everything. But this is false: *For men gave the incommunicable name to stones and wood* (Wisd. xiv. 21). Therefore God's existence is not His essence.

Obj. 2. Further, we can know *whether* God exists as said above (Q. 2, A. 2); but we cannot know *what* He is. Therefore God's existence is not the same as His essence—that is, as His quiddity or nature.

On the contrary, Hilary says (*Trin.* vii): *In God existence is not an accidental quality, but subsisting truth.* Therefore what subsists in God is His existence.

I answer that, God is not only His own essence, as shown in the preceding article, but also His own existence. This may be shown in several ways. First, whatever a thing has besides its essence must be caused either by the constituent principles of that essence (like a property that necessarily accompanies the species—as the faculty of laughing is proper to a man—and is caused by the constituent principles of the species), or by some exterior agent,—as heat is caused in water by fire. Therefore, if the existence of a thing differs from its essence, this existence must be caused either by some exterior agent or by its essential principles. Now it is impossible for a thing's existence to be caused by its essential constituent principles, for nothing can be the sufficient cause of its own existence, if its existence is caused. Therefore that thing, whose existence differs from its essence, must have its existence caused by another. But this cannot be true of God; because we call God the first efficient cause. Therefore it is impossible that in God His existence should differ from His essence. Secondly, existence is that which makes every form or nature actual; for goodness and humanity are spoken of as actual, only because they are spoken of as existing. Therefore, existence must be compared to essence, if the latter is a distinct reality, as actuality to potentiality. Therefore, since in God there is no potentiality, as shown above (A. 1), it follows that in Him essence does not differ from existence. Therefore His essence is His existence. Thirdly, because, just as that which has fire, but is not itself fire, is on fire by participation; so that which has existence but is not existence, is a being by participation. But God is His own essence, as shown above (A. 3); if, therefore, He is not His own existence He will be not essential, but participated being. He will not therefore be the first being—which is absurd. Therefore God is His own existence, and not merely His own essence.

Reply Obj. 1. A thing that has nothing added to it can be of two kinds. Either its essence precludes any addition; thus, for example, it is of the essence of an irrational animal to be without reason. Or we may understand a thing to have nothing added to it, inasmuch as its essence does not require that anything should be added to it; thus the genus animal is without reason, because it is not of the essence of animal in general to have reason; but neither is it to lack reason. And so the divine being has nothing added to it in the first sense; whereas universal being has nothing added to it in the second sense.

Reply Obj. 2. *To be* can mean either of two things. It may mean the act of essence, or it may mean the composition of a proposition effected by the mind in joining a predicate to a subject. Taking *to be* in the first sense, we cannot understand God's existence nor His essence; but only in the second sense. We know that this proposition which we form about God when we say *God is,* is true; and this we know from His effects (Q. 2, A. 2).

FIFTH ARTICLE

Whether God Is Contained in a Genus?

We proceed thus to the Fifth Article:—

Objection 1. It seems that God is contained in a genus. For a substance is a being that subsists of itself. But this is especially true of God. Therefore God is in the genus of substance.

Obj. 2. Further, nothing can be measured save by something of its own genus; as length is measured by length and numbers by number. But God is the measure of all substances,

as the Commentator shows (*Metaph.* x). Therefore God is in the genus of substance.

On the contrary, In the mind, genus is prior to what it contains. But nothing is prior to God either really or mentally. Therefore God is not in any genus.

I answer that, A thing can be in a genus in two ways; either absolutely and properly, as a species contained under a genus; or as being reducible to it, as principles and privations. For example, a point and unity are reduced to the genus of quantity, as its principles; while blindness and all other privations are reduced to the genus of habit. But in neither way is God in a genus. That He cannot be a species of any genus may be shown in three ways. First, because a species is constituted of genus and difference. Now that from which the difference constituting the species is derived, is always related to that from which the genus is derived, as actuality is related to potentiality. For animal is derived from sensitive nature, by concretion as it were, for that is animal, which has a sensitive nature. Rational being, on the other hand, is derived from intellectual nature, because that is rational, which has an intellectual nature, and intelligence is compared to sense, as actuality is to potentiality. The same argument holds good in other things. Hence since in God actuality is not added to potentiality, it is impossible that He should be in any genus as a species. Secondly, since the existence of God is His essence, if God were in any genus, He would be the genus "being," because, since genus is predicated as an essential it refers to the essence of a thing. But the Philosopher has shown (*Metaph.* iii) that being cannot be a genus, for every genus has differences distinct from its generic essence. Now no difference can exist distinct from being; for non-being cannot be a difference. It follows then that God is not in a genus. Thirdly, because all in one genus agree in the quiddity or essence of the genus which is predicated of them as an essential, but they differ in their existence. For the existence of man and of horse is not the same; as also of this man and that man: thus in every member of a genus, existence and quiddity—*i.e.*, essence—must differ. But in God they do not differ, as shown in the preceding article. Therefore it is plain that God is not in a genus as if He were a species. From this it is also plain that He has no genus nor difference, nor can there be any definition of Him; nor, save through His effects, a demonstration of Him: for a definition is from genus and difference; and the mean of a demonstration is a definition. That God is not in a genus, as reducible to it as its principle, is clear from this, that a principle reducible to any genus does not extend beyond that genus; as, a point is the principle of continuous quantity alone; and unity, of discontinuous quantity. But God is the principle of all being. Therefore He is not contained in any genus as its principle.

Reply Obj. 1. The word substance signifies not only what exists of itself—for existence cannot of itself be a genus, as shown in the body of the article; but, it also signifies an essence that has the property of existing in this way—namely, of existing of itself; this existence, however, is not its essence. Thus it is clear that God is not in the genus of substance.

Reply Obj. 2. This objection turns upon proportionate measure; which must be homogeneous with what is measured. Now, God is not a measure proportionate to anything. Still, He is called the measure of all things, in the sense that everything has being only according as it resembles Him.

SIXTH ARTICLE

Whether in God There Are Any Accidents?

We proceed thus to the Sixth Article:—

Objection 1. It seems that there are accidents in God. For substance cannot be an accident, as Aristotle says (*Physic.* i). Therefore that which is an accident in one, cannot, in another, be a substance. Thus it is proved that heat cannot be the substantial form of fire, because it is an accident in other things. But wisdom, virtue, and the like, which are accidents in us, are attributes of God. Therefore in God there are accidents.

Obj. 2. Further, in every genus there is a first principle. But there are many *genera* of accidents. If, therefore, the primal members of these genera are not in God, there will be many primal beings other than God—which is absurd.

On the contrary, Every accident is in a subject. But God cannot be a subject, for *no simple form can be a subject,* as Boëthius says (*De Trinit.*). Therefore in God there cannot be any accident.

I answer that, From all we have said, it is clear there can be no accident in God. First, because a subject is compared to its accidents as potentiality to actuality; for a subject is in some sense made actual by its accidents. But there can be no potentiality in God, as was shown (Q. 2, A. 3). Secondly, because God is His own existence; and as Boëthius says (*De Hebdom.*), although every essence may have something superadded to it, this cannot apply to absolute being: thus a heated substance can have something extraneous to heat added to it, as whiteness, nevertheless absolute heat can have nothing else than heat. Thirdly, because what is essential is prior to what is accidental.

Whence as God is absolute primal being, there can be in Him nothing accidental. Neither can He have any essential accidents (as the capability of laughing is an essential accident of man), because such accidents are caused by the constituent principles of the subject. Now there can be nothing caused in God, since He is the first cause. Hence it follows that there is no accident in God.

Reply Obj. 1. Virtue and wisdom are not predicated of God and of us univocally. Hence it does not follow that there are accidents in God as there are in us.

Reply Obj. 2. Since substance is prior to its accidents, the principles of accidents are reducible to the principles of the substance as to that which is prior; although God is not first as if contained in the genus of substance; yet He is first in respect to all being, outside of every genus.

SEVENTH ARTICLE

Whether God Is Altogether Simple?

We proceed thus to the Seventh Article:—

Objection 1. It seems that God is not altogether simple. For whatever is from God must imitate Him. Thus from the first being are all beings; and from the first good is all good. But in the things which God has made, nothing is altogether simple. Therefore neither is God altogether simple.

Obj. 2. Further, whatever is best must be attributed to God. But with us that which is composite is better than that which is simple; thus, chemical compounds are better than simple elements, and animals than the parts that compose them. Therefore it cannot be said that God is altogether simple.

On the contrary, Augustine says (*De Trin.* iv. 6, 7): *God is truly and absolutely simple.*

I answer that, The absolute simplicity of God may be shown in many ways. First, from the previous articles of this question. For there is neither composition of quantitative parts in God, since He is not a body; nor composition of form and matter; nor does His nature differ from His *suppositum;* nor His essence from His existence; neither is there in Him composition of genus and difference, nor of subject and accident. Therefore, it is clear that God is nowise composite, but is altogether simple. Secondly, because every composite is posterior to its component parts, and is dependent on them; but God is the first being, as shown above (Q. 2, A. 3). Thirdly, because every composite has a cause, for things in themselves different cannot unite unless something causes them to unite. But God is uncaused, as shown above (*loc. cit.*), since He is the first efficient cause. Fourthly, because in every composite there must be potentiality and actuality; but this does not apply to God; for either one of the parts actuates another, or at least all the parts are potential to the whole. Fifthly, because nothing composite can be predicated of any single one of its parts. And this is evident in a whole made up of dissimilar parts; for no part of a man is a man, nor any of the parts of the foot, a foot. But in wholes made up of similar parts, although something which is predicated of the whole may be predicated of a part (as a part of the air is air, and a part of water, water), nevertheless certain things are predicable of the whole which cannot be predicated of any of the parts; for instance, if the whole volume of water is two cubits, no part of it can be two cubits. Thus in every composite there is something which is not it itself. But, even if this could be said of whatever has a form, viz., that it has something which is not it itself, as in a white object there is something which does not belong to the essence of white; nevertheless in the form itself, there is nothing besides itself. And so, since God is absolute form, or rather absolute being, He can be in no way composite. Hilary implies this argument, when he says (*De Trin.* vii): *God, Who is strength, is not made up of things that are weak; nor is He Who is light, composed of things that are dim.*

Reply Obj. 1. Whatever is from God imitates Him, as caused things imitate the first cause. But it is of the essence of a thing to be in some sort composite; because at least its existence differs from its essence, as will be shown hereafter, (Q. 4, A. 3).

Reply Obj. 2. With us composite things are better than simple things, because the perfections of created goodness cannot be found in one simple thing, but in many things. But the perfection of divine goodness is found in one simple thing (QQ. 4, A. 1, and 6, A. 2).

EIGHTH ARTICLE

Whether God Enters Into the Composition of Other Things?

We proceed thus to the Eighth Article:—

Objection 1. It seems that God enters into the composition of other things, for Dionysius says (*Cæl. Hier.* iv): *The being of all things is that which is above being—the Godhead.* But the being of all things enters into the composition of everything. Therefore God enters into the composition of other things.

Obj. 2. Further, God is a form; for Augustine says (*De Verb. Dom.**) that, *the word of God, which is God, is an uncreated form.* But a form is part of a compound. Therefore God is part of some compound.

Obj. 3. Further, whatever things exist, in no

* Serm. xxxviii.

way differing from each other, are the same. But God and primary matter exist, and in no way differ from each other. Therefore they are absolutely the same. But primary matter enters into the composition of things. Therefore also does God. Proof of the minor—whatever things differ, they differ by some differences, and therefore must be composite. But God and primary matter are altogether simple. Therefore they nowise differ from each other.

On the contrary, Dionysius says (*Div. Nom.* ii): *There can be no touching Him,* i.e., God, *nor any other union with Him by mingling part with part.*

Further, the first cause rules all things without commingling with them, as the Philosopher says (*De Causis*).

I answer that, On this point there have been three errors. Some have affirmed that God is the world-soul, as is clear from Augustine (*De Civit. Dei* vii. 6). This is practically the same as the opinion of those who assert that God is the soul of the highest heaven. Again, others have said that God is the formal principle of all things; and this was the theory of the Almaricians. The third error is that of David of Dinant, who most absurdly taught that God was primary matter. Now all these contain manifest untruth; since it is not possible for God to enter into the composition of anything, either as a formal or a material principle. First, because God is the first efficient cause. Now the efficient cause is not identical numerically with the form of the thing caused, but only specifically: for man begets man. But primary matter can be neither numerically nor specifically identical with an efficient cause; for the former is merely potential, while the latter is actual. Secondly, because, since God is the first efficient cause, to act belongs to Him primarily and essentially. But that which enters into composition with anything does not act primarily and essentially, but rather the composite so acts; for the hand does not act, but the man by his hand; and, fire warms by its heat. Hence God cannot be part of a compound. Thirdly, because no part of a compound can be absolutely primal among beings—not even matter, nor form, though they are the primal parts of every compound. For matter is merely potential; and potentiality is absolutely posterior to actuality, as is clear from the foregoing (Q. 3, A. 1): while a form which is part of a compound is a participated form; and as that which participates is posterior to that which is essential, so likewise is that which is participated; as fire in ignited objects is posterior to fire that is essentially such. Now it has been proved that God is absolutely primal being (Q. 2, A. 3).

Reply Obj. 1. The Godhead is called the being of all things, as their efficient and exemplar cause, but not as being their essence.

Reply Obj. 2. The Word is an exemplar form; but not a form that is part of a compound.

Reply Obj. 3. Simple things do not differ by added differences,—for this is the property of compounds. Thus man and horse differ by their differences, rational and irrational; which differences, however, do not differ from each other by other differences. Hence, to be quite accurate, it is better to say that they are, not different, but diverse. Hence, according to the Philosopher (*Metaph.* x), *things which are diverse are absolutely distinct, but things which are different differ by something.* Therefore, strictly speaking, primary matter and God do not differ, but are by their very being diverse. Hence it does not follow they are the same.

QUESTION 4

The Perfection of God

(In Three Articles)

Having considered the divine simplicity, we treat next of God's perfection. Now because everything in so far as it is perfect is called good, we shall speak first of the divine perfection; secondly of the divine goodness.

Concerning the first there are three points of inquiry:—

(1) Whether God is perfect? (2) Whether God is perfect universally, as having in Himself the perfections of all things? (3) Whether creatures can be said to be like God?

FIRST ARTICLE

Whether God Is Perfect?

We proceed thus to the First Article:—

Objection 1. It seems that perfection does not belong to God. For we say a thing is perfect if it is completely made. But it does not befit God to be made. Therefore He is not perfect.

Obj. 2. Further, God is the first beginning of things. But the beginnings of things seem

to be imperfect, as seed is the beginning of animal and vegetable life. Therefore God is imperfect.

Obj. 3. Further, as shown above (Q. 3, A. 4), God's essence is existence. But existence seems most imperfect, since it is most universal and receptive of all modification. Therefore God is imperfect.

On the contrary, It is written: *Be you perfect as also your heavenly Father is perfect* (Matt. v. 48).

I answer that, As the Philosopher relates (*Metaph.* xii), some ancient philosophers, namely, the Pythagoreans, and Leucippus, did not predicate *best* and *most perfect* of the first principle. The reason was that the ancient philosophers considered only a material principle; and a material principle is most imperfect. For since matter as such is merely potential, the first material principle must be simply potential, and thus most imperfect. Now God is the first principle, not material, but in the order of efficient cause, which must be most perfect. For just as matter, as such, is merely potential, an agent, as such, is in the state of actuality. Hence, the first active principle must needs be most actual, and therefore most perfect; for a thing is perfect in proportion to its state of actuality, because we call that perfect which lacks nothing of the mode of its perfection.

Reply Obj. 1. As Gregory says (*Moral.* v, 26, 29): *Though our lips can only stammer, we yet chant the high things of God.* For that which is not made is improperly called perfect. Nevertheless because created things are then called perfect, when from potentiality they are brought into actuality, this word *perfect* signifies whatever is not wanting in actuality, whether this be by way of perfection, or not.

Reply Obj. 2. The material principle which with us is found to be imperfect, cannot be absolutely primal; but must be preceded by something perfect. For seed, though it be the principle of animal life reproduced through seed, has previous to it, the animal or plant from which it came. Because, previous to that which is potential, must be that which is actual; since a potential being can only be reduced into act by some being already actual.

Reply Obj. 3. Existence is the most perfect of all things, for it is compared to all things as that by which they are made actual; for nothing has actuality except so far as it exists. Hence existence is that which actuates all things, even their forms. Therefore it is not compared to other things as the receiver is to the received; but rather as the received to the receiver. When therefore I speak of the existence of man, or horse. or anything else, existence is considered a formal principle, and as something received; and not as that which exists.

SECOND ARTICLE

Whether the Perfections of All Things Are in God?

We proceed thus to the Second Article:—

Objection 1. It seems that the perfections of all things are not in God. For God is simple, as shown above (Q. 3, A. 7); whereas the perfections of things are many and diverse. Therefore the perfections of all things are not in God.

Obj. 2. Further, opposites cannot coexist. Now the perfections of things are opposed to each other, for each thing is perfected by its specific difference. But the differences by which *genera* are divided, and *species* constituted, are opposed to each other. Therefore, because opposites cannot coexist in the same subject, it seems that the perfections of all things are not in God.

Obj. 3. Further, a living thing is more perfect than what merely exists; and an intelligent thing than what merely lives. Therefore, life is more perfect than existence; and knowledge than life. But the essence of God is existence itself. Therefore He has not the perfections of life, and knowledge, and other similar perfections.

On the contrary, Dionysius says (*Div. Nom.* v) that *God in His one existence prepossesses all things.*

I answer that, All created perfections are in God. Hence He is spoken of as universally perfect, because He lacks not (says the Commentator, *Metaph.* v) any excellence which may be found in any genus. This may be seen from two considerations. First, because whatever perfection exists in an effect must be found in the effective cause: either in the same formality, if it is a univocal agent—as when man reproduces man; or in a more eminent degree, if it is an equivocal agent—thus in the sun is the likeness of whatever is generated by the sun's power. Now it is plain that the effect pre-exists virtually in the efficient cause: and although to pre-exist in the potentiality of a material cause is to pre-exist in a more imperfect way, since matter as such is imperfect, and an agent as such is perfect; still to pre-exist virtually in the efficient cause is to pre-exist not in a more imperfect, but in a more perfect way. Since therefore God is the first effective cause of things, the perfections of all things must pre-exist in God in a more eminent way. Dionysius implies the same line of argument by saying of God (*Div. Nom.* v): *It is not that He is this and not that, but that He is all, as the cause of all.* Secondly, from what has been already proved,

God is existence itself, of itself subsistent (Q. 3, A. 4). Consequently, He must contain within Himself the whole perfection of being. For it is clear that if some hot thing has not the whole perfection of heat, this is because heat is not participated in its full perfection; but if this heat were self-subsisting, nothing of the virtue of heat would be wanting to it. Since therefore God is subsisting being itself, nothing of the perfection of being can be wanting to Him. Now all created perfections are included in the perfection of being; for things are perfect, precisely so far as they have being after some fashion. It follows therefore that the perfection of no one thing is wanting to God. This line of argument, too, is implied by Dionysius (*loc. cit.*), when he says that, *God exists not in any single mode, but embraces all being within Himself, absolutely, without limitation, uniformly;* and afterwards he adds that, *He is the very existence to subsisting things.*

Reply Obj. 1. Even as the sun (as Dionysius remarks, (*loc. cit.*), while remaining one and shining uniformly, contains within itself first and uniformly the substances of sensible things, and many and diverse qualities; *a fortiori* should all things in a kind of natural unity pre-exist in the cause of all things; and thus things diverse and in themselves opposed to each other, pre-exist in God as one, without injury to His simplicity.

This suffices for the *Reply to the Second Objection.*

Reply Obj. 3. The same Dionysius says (*loc. cit.*) that, although existence is more perfect than life, and life than wisdom, if they are considered as distinguished in idea; nevertheless, a living thing is more perfect than what merely exists, because living things also exist and intelligent things both exist and live. Although therefore existence does not include life and wisdom, because that which participates in existence need not participate in every mode of existence; nevertheless God's existence includes in itself life and wisdom, because nothing of the perfection of being can be wanting to Him who is subsisting being itself.

THIRD ARTICLE

Whether Any Creature Can Be Like God?

We proceed thus to the Third Article:—

Objection 1. It seems that no creature can be like God. For it is written (Ps. lxxxv. 8): *There is none among the gods like unto Thee, O Lord.* But of all creatures the most excellent are those which are called by participation gods. Therefore still less can other creatures be said to be like to God.

Obj. 2. Further, likeness implies comparison. But there can be no comparison between things in a different *genus.* Therefore neither can there be any likeness. Thus we do not say that sweetness is like whiteness. But no creature is in the same *genus* as God: since God is no *genus,* as shown above (Q. 3, A. 5). Therefore no creature is like God.

Obj. 3. Further, we speak of those things as like which agree in form. But nothing can agree with God in form; for, save in God alone, essence and existence differ. Therefore no creature can be like to God.

Obj. 4. Further, among like things there is mutual likeness; for like is like to like. If therefore any creature is like God, God will be like some creature, which is against what is said by Isaias: *To whom have you likened God* (xl. 18)?

On the contrary, It is written: *Let us make man to our image and likeness* (Gen. i. 26), and: *When He shall appear we shall be like to Him* (1 John iii. 2).

I answer that, Since likeness is based upon agreement or communication in form, it varies according to the many modes of communication in form. Some things are said to be like, which communicate in the same form according to the same formality, and according to the same mode; and these are said to be not merely like, but equal in their likeness; as two things equally white are said to be alike in whiteness; and this is the most perfect likeness. In another way, we speak of things as alike which communicate in form according to the same formality, though not according to the same measure, but according to more or less, as something less white is said to be like another thing more white; and this is imperfect likeness. In a third way some things are said to be alike which communicate in the same form, but not according to the same formality; as we see in non-univocal agents. For since every agent reproduces itself so far as it is an agent, and everything acts according to the manner of its form, the effect must in some way resemble the form of the agent. If therefore the agent is contained in the same species as its effect, there will be a likeness in form between that which makes and that which is made, according to the same formality of the species; as man reproduces man. If, however, the agent and its effect are not contained in the same species, there will be a likeness, but not according to the formality of the same species; as things generated by the sun's heat may be in some sort spoken of as like the sun, not as though they received the form of the sun in its specific likeness, but in its generic likeness. Therefore if there is an agent not contained in any *genus,* its effects will still more distantly reproduce the form of the agent, not,

that is, so as to participate in the likeness of the agent's form according to the same specific or generic formality, but only according to some sort of analogy; as existence is common to all. In this way all created things, so far as they are beings, are like God as the first and universal principle of all being.

Reply Obj. 1. As Dionysius says (*Div. Nom.* ix), when Holy Writ declares that nothing is like God, it does not mean to deny all likeness to Him. For, *the same things can be like and unlike to God: like, according as they imitate Him, as far as He, Who is not perfectly imitable, can be imitated; unlike according as they fall short of their cause,* not merely in intensity and remission, as that which is less white falls short of that which is more white; but because they are not in agreement, specifically or generically.

Reply Obj. 2. God is not related to creatures as though belonging to a different *genus,* but as transcending every *genus,* and as the principle of all *genera.*

Reply Obj. 3. Likeness of creatures to God is not affirmed on account of agreement in form according to the formality of the same genus or species, but solely according to analogy, inasmuch as God is essential being, whereas other things are beings by participation.

Reply Obj. 4. Although it may be admitted that creatures are in some sort like God, it must nowise be admitted that God is like creatures; because, as Dionysius says (*Div. Nom.* ix): *A mutual likeness may be found between things of the same order, but not between a cause and that which is caused.* For, we say that a statue is like a man, but not conversely; so also a creature can be spoken of as in some sort like God; but not that God is like a creature.

QUESTION 5

Of Goodness in General

(In Six Articles)

We next consider goodness:—

First, goodness in general. Secondly, the goodness of God.

Under the first head there are six points of inquiry:—

(1) Whether goodness and being are the same really? (2) Granted that they differ only in idea, which is prior in thought? (3) Granted that being is prior, whether every being is good? (4) To what cause should goodness be reduced? (5) Whether goodness consists in mode, species, and order? (6) Whether goodness is divided into the virtuous, the useful, and the pleasant?

FIRST ARTICLE

Whether Goodness Differs Really From Being?

We proceed thus to the First Article:—

Objection 1. It seems that goodness differs really from being. For Boëthius says (*De Hebdom.*): *I perceive that in nature the fact that things are good is one thing: that they are is another.* Therefore goodness and being really differ.

Obj. 2. Further, nothing can be its own form. *But that is called good which has the form of being,* according to the commentary on *De Causis.* Therefore goodness differs really from being.

Obj. 3. Further, goodness can be more or less. But being cannot be more or less. Therefore goodness differs really from being.

On the contrary, Augustine says (*De Doctr. Christ.* i. 42) that, *inasmuch as we exist we are good.*

I answer that, Goodness and being are really the same, and differ only in idea; which is clear from the following argument. The essence of goodness consists in this, that it is in some way desirable. Hence the Philosopher says (*Ethic.* i): *Goodness is what all desire.* Now it is clear that a thing is desirable only in so far as it is perfect; for all desire their own perfection. But everything is perfect so far as it is actual. Therefore it is clear that a thing is perfect so far as it exists; for it is existence that makes all things actual, as is clear from the foregoing (Q. 3, A. 4; Q. 4, A. 1). Hence it is clear that goodness and being are the same really. But goodness presents the aspect of desirableness, which being does not present.

Reply Obj. 1. Although goodness and being are the same really, nevertheless since they differ in thought, they are not predicated of a thing absolutely in the same way. Since being properly signifies that something actually is, and actuality properly correlates to potentiality; a thing is, in consequence, said simply to have being, accordingly as it is primarily distinguished from that which is only in potentiality; and this is precisely each thing's substantial being. Hence by its substantial being, everything is said to have being simply; but by any further actuality it is said to have being relatively. Thus to be white implies relative being, for to be white does not take a

thing out of simply potential being; because only a thing that actually has being can receive this mode of being. But goodness signifies perfection which is desirable; and consequently of ultimate perfection. Hence that which has ultimate perfection is said to be simply good; but that which has not the ultimate perfection it ought to have (although, in so far as it is at all actual, it has some perfection), is not said to be perfect simply nor good simply, but only relatively. In this way, therefore, viewed in its primal (*i.e,* substantial) being a thing is said to be simply, and to be good relatively (*i.e.*, in so far as it has being), but viewed in its complete actuality, a thing is said to be relatively, and to be good simply. Hence the saying of Boëthius (*loc. cit.*), *I perceive that in nature the fact that things are good is one thing; that they are is another,* is to be referred to a thing's goodness simply, and having being simply. Because, regarded in its primal actuality, a thing simply exists; and regarded in its complete actuality, it is good simply—in such sort that even in its primal actuality, it is in some sort good, and even in its complete actuality, it in some sort has being.

Reply Obj. 2. Goodness is a form so far as absolute goodness signifies complete actuality.

Reply Obj. 3. Again, goodness is spoken of as more or less according to a thing's superadded actuality, for example, as to knowledge or virtue.

SECOND ARTICLE

Whether Goodness Is Prior in Idea to Being?

We proceed thus to the Second Article:—

Objection 1. It seems that goodness is prior in idea to being. For names are arranged according to the arrangement of the things signified by the names. But Dionysius (*Div. Nom.* iii) assigned the first place, amongst other names of God, to His goodness rather than to His being. Therefore in idea goodness is prior to being.

Obj. 2. Further, that which is the more extensive is prior in idea. But goodness is more extensive than being, because, as Dionysius notes (*loc. cit.* v), *goodness extends to things both existing and non-existing; whereas existence extends to existing things alone.* Therefore goodness is in idea prior to being.

Obj. 3. Further, what is the more universal is prior in idea. But goodness seems to be more universal than being, since goodness has the aspect of desirable; whereas to some non-existence is desirable; for it is said of Judas: *It were better for him, if that man had not been born* (Matt. xxvi. 24). Therefore in idea goodness is prior to being.

Obj. 4. Further, not only is existence desirable, but life, knowledge, and many other things besides. Thus it seems that existence is a particular appetible, and goodness a universal appetible. Therefore, absolutely, goodness is prior in idea to being.

On the contrary, It is said by Aristotle (*De Causis*) that *the first of created things is being.*

I answer that, In idea being is prior to goodness. For the meaning signified by the name of a thing is that which the mind conceives of the thing and intends by the word that stands for it. Therefore, that is prior in idea, which is first conceived by the intellect. Now the first thing conceived by the intellect is being; because everything is knowable only inasmuch as it is in actuality. Hence, being is the proper object of the intellect, and is primarily intelligible; as sound is that which is primarily audible. Therefore in idea being is prior to goodness.

Reply Obj. 1. Dionysius discusses the Divine Names (*Div. Nom.* i, iii) as implying some causal relation in God; for we name God, as he says, from creatures, as a cause from its effects. But goodness, since it has the aspect of desirable, implies the idea of a final cause, the causality of which is first among causes, since an agent does not act except for some end; and by an agent matter is moved to its form. Hence the end is called the cause of causes. Thus goodness, as a cause, is prior to being, as is the end to the form. Therefore among the names signifying the divine causality, goodness precedes being. Again, according to the Platonists, who, through not distinguishing primary matter from privation, said that matter was non-being, goodness is more extensively participated than being; for primary matter participates in goodness as tending to it, for all seek their like; but it does not participate in being, since it is presumed to be non-being. Therefore Dionysius says that *goodness extends to non-existence* (*loc. cit. Obj.* 2).

Reply Obj. 2. The same solution is applied to this objection. Or it may be said that goodness extends to existing and non-existing things, not so far as it can be predicated of them, but so far as it can cause them—if, indeed, by non-existence we understand not simply those things which do not exist, but those which are potential, and not actual. For goodness has the aspect of the end, in which not only actual things find their completion, but also towards which tend even those things which are not actual, but merely potential. Now being implies the habitude of a formal cause only, either inherent or exemplar; and its causality does not extend save to those things which are actual.

Reply Obj. 3. Non-being is desirable, not of itself, but only relatively—*i.e.*, inasmuch as the removal of an evil, which can only be removed by non-being, is desirable. Now the removal of an evil cannot be desirable, except so far as this evil deprives a thing of some being. Therefore being is desirable of itself; and non-being only relatively, inasmuch as one seeks some mode of being of which one cannot bear to be deprived; thus even non-being can be spoken of as relatively good.

Reply Obj. 4. Life, wisdom, and the like, are desirable only so far as they are actual. Hence in each one of them some sort of being is desired. And thus nothing can be desired except being; and consequently nothing is good except being.

THIRD ARTICLE

Whether Every Being Is Good?

We proceed thus to the Third Article:—

Objection 1. It seems that not every being is good. For goodness is something superadded to being, as is clear from A. 1. But whatever is added to being limits it; as substance, quantity, quality, etc. Therefore goodness limits being. Therefore not every being is good.

Obj. 2. Further, no evil is good: *Woe to you that call evil good, and good evil* (Isa. v. 20). But some things are called evil. Therefore not every being is good.

Obj. 3. Further, goodness implies desirability. Now primary matter does not imply desirability, but rather that which desires. Therefore primary matter does not contain the formality of goodness. Therefore not every being is good.

Obj. 4. Further, the Philosopher notes (*Metapt.* iii) that in *mathematics goodness does not exist.* But mathematics are entities; otherwise there would be no science of mathematics. Therefore not every being is good.

On the contrary, Every being that is not God, is God's creature. Now every creature of God is good (1 Tim. iv. 4): and God is the greatest good. Therefore every being is good.

I answer that, Every being, as being, is good. For all being, as being, has actuality and is in some way perfect; since every act implies some sort of perfection; and perfection implies desirability and goodness, as is clear from A. 1. Hence it follows that every being as such is good.

Reply Obj. 1. Substance, quantity, quality, and everything included in them, limit being by applying it to some essence or nature. Now in this sense, goodness does not add anything to being beyond the aspect of desirability and perfection, which is also proper to being, whatever kind of nature it may be. Hence goodness does not limit being.

Reply Obj. 2. No being can be spoken of as evil, formally as being, but only so far as it lacks being. Thus a man is said to be evil, because he lacks some virtue; and an eye is said to be evil, because it lacks the power to see well.

Reply Obj. 3. As primary matter has only potential being, so it is only potentially good. Although, according to the Platonists, primary matter may be said to be a non-being on account of the privation attaching to it, nevertheless, it does participate to a certain extent in goodness, viz., by its relation to, or aptitude for, goodness. Consequently, to be desirable is not its property, but to desire.

Reply Obj. 4. Mathematical entities do not subsist as realities; because they would be in some sort good if they subsisted; but they have only logical existence, inasmuch as they are abstracted from motion and matter; thus they cannot have the aspect of an end, which itself has the aspect of moving another. Nor is it repugnant that there should be in some logical entity neither goodness nor form of goodness; since the idea of being is prior to the idea of goodness, as was said in the preceding article.

FOURTH ARTICLE

Whether Goodness Has the Aspect of a Final Cause?

We proceed thus to the Fourth Article:—

Objection 1. It seems that goodness has not the aspect of a final cause, but rather of the other causes. For, as Dionysius says (*Div. Nom.* iv), *Goodness is praised as beauty.* But beauty has the aspect of a formal cause. Therefore goodness has the aspect of a formal cause.

Obj. 2. Further, goodness is self-diffusive; for Dionysius says (*loc. cit.*) that goodness is that whereby all things subsist, and are. But to be self-giving implies the aspect of an efficient cause. Therefore goodness has the aspect of an efficient cause.

Obj. 3. Further, Augustine says (*De Doctr. Christ.* i, 31) that *we exist, because God is good.* But we owe our existence to God as the efficient cause. Therefore goodness implies the aspect of an efficient cause.

On the contrary, The Philosopher says (*Physic.* ii) that *that is to be considered as the end and the good of other things, for the sake of which something is.* Therefore goodness has the aspect of a final cause.

I answer that, Since goodness is that which all things desire, and since this has the aspect of an end, it is clear that goodness implies the aspect of an end. Never-

theless, the idea of goodness presupposes the idea of an efficient cause, and also of a formal cause. For we see that what is first in causing, is last in the thing caused. Fire, *e.g.*, heats first of all before it reproduces the form of fire; though the heat in the fire follows from its substantial form. Now in causing, goodness and the end come first, both of which move the agent to act; secondly, the action of the agent moving to the form; thirdly, comes the form. Hence in that which is caused the converse ought to take place, so that there should be first, the form whereby it is a being; secondly, we consider in it its effective power, whereby it is perfect in being, for a thing is perfect when it can reproduce its like, as the Philosopher says (*Meteor.* iv); thirdly, there follows the formality of goodness which is the basic principle of its perfection.

Reply Obj. 1. Beauty and goodness in a thing are identical fundamentally; for they are based upon the same thing, namely, the form; and consequently goodness is praised as beauty. But they differ logically, for goodness properly relates to the appetite (goodness being what all things desire); and therefore it has the aspect of an end (the appetite being a kind of movement towards a thing). On the other hand, beauty relates to the cognitive faculty; for beautiful things are those which please when seen. Hence beauty consists in due proportion; for the senses delight in things duly proportioned, as in what is after their own kind—because even sense is a sort of reason, just as is every cognitive faculty. Now, since knowledge is by assimilation, and similarity relates to form, beauty properly belongs to the nature of a formal cause.

Reply Obj. 2. Goodness is described as self-diffusive in the sense that an end is said to move.

Reply Obj. 3. He who has a will is said to be good, so far as he has a good will; because it is by our will that we employ whatever powers we may have. Hence a man is said to be good, not by his good understanding; but by his good will. Now the will relates to the end as to its proper object. Thus the saying, *we exist because God is good* has reference to the final cause.

FIFTH ARTICLE

Whether the Essence of Goodness Consists In Mode, Species, and Order?

We proceed thus to the Fifth Article:—

Objection 1. It seems that the essence of goodness does not consist in mode, species, and order. For goodness and being differ logically. But mode, species, and order seem to belong to the nature of being, for it is written: *Thou hast ordered all things in measure, and number, and weight* (Wis. xi. 21). And to these three can be reduced species, mode, and order, as Augustine says (*Gen. ad lit.* iv. 3): *Measure fixes the mode of everything, number gives it its species, and weight gives it rest and stability.* Therefore the essence of goodness does not consist in mode, species, and order.

Obj. 2. Further, mode, species, and order are themselves good. Therefore if the essence of goodness consists in mode, species, and order, then every mode must have its own mode, species, and order. The same would be the case with species and order in endless succession.

Obj. 3. Further, evil is the privation of mode, species, and order. But evil is not the total absence of goodness. Therefore the essence of goodness does not consist in mode, species, and order.

Obj. 4. Further, that wherein consists the essence of goodness cannot be spoken of as evil. Yet we can speak of an evil mode, species, and order. Therefore the essence of goodness does not consist in mode, species, and order.

Obj. 5. Further, mode, species, and order are caused by weight, number, and measure, as appears from the quotation from Augustine. But not every good thing has weight, number, and measure; for Ambrose says (*Hexam.* i. 9): *It is of the nature of light not to have been created in number, weight, and measure.* Therefore the essence of goodness does not consist in mode, species, and order.

On the contrary, Augustine says (*De Nat. Boni.* iii): *These three—mode, species, order—as common good things, are in everything God has made; thus, where these three abound the things are very good; where they are less, the things are less good; where they do not exist at all, there can be nothing good.* But this would not be unless the essence of goodness consisted in them. Therefore the essence of goodness consists in mode, species, and order.

I answer that, Everything is said to be good so far as it is perfect; for in that way only is it desirable (as shown above, AA. 1, 3). Now a thing is said to be perfect if it lacks nothing according to the mode of its perfection. But since everything is what it is by its form (and since the form presupposes certain things, and from the form certain things necessarily follow), in order for a thing to be perfect and good it must have a form, together with all that precedes and follows upon that form. Now the form presupposes determination or commensuration of its principles, whether material or efficient, and this is signified by the mode: hence it is said that the measure marks

the mode. But the form itself is signified by the species; for everything is placed in its species by its form. Hence the number is said to give the species, for definitions signifying species are like numbers, according to the Philosopher (*Metaph.* x); for as a unit added to, or taken from, a number, changes its species, so a difference added to, or taken from, a definition, changes its species. Further, upon the form follows an inclination to the end, or to an action, or something of the sort; for everything, in so far as it is in act, acts and tends towards that which is in accordance with its form; and this belongs to weight and order. Hence the essence of goodness, so far as it consists in perfection, consists also in mode, species, and order.

Reply Obj. 1. These three only follow upon being, so far as it is perfect, and according to this perfection is it good.

Reply Obj. 2. Mode, species, and order, are said to be good, and to be beings, not as though they themselves were subsistences, but because it is through them that other things are both beings and good. Hence they have no need of other things whereby they are good: for they are spoken of as good, not as though formally constituted so by something else, but as formally constituting others good: thus whiteness is not said to be a being as though it were by anything else; but because, by it, something else has accidental being, as an object that is white.

Reply Obj. 3. Every being is due to some form. Hence, according to every being of a thing is its mode, species, order. Thus, a man has a mode, species, and order, as a man; and another mode, species, and order, as he is white, virtuous, learned, and so on; according to everything predicated of him. But evil deprives a thing of some sort of being, as blindness deprives us of that being which is sight; yet it does not destroy every mode, species, and order, but only such as follow upon the being of sight.

Reply Obj. 4. Augustine says (*De Nat. Boni* xxiii.), *Every mode, as mode, is good* (and the same can be said of species and order). *But an evil mode, species, and order are so called as being less than they ought to be, or as not belonging to that to which they ought to belong. Therefore they are called evil, because they are out of place and incongruous.*

Reply Obj. 5. The nature of light is spoken of as being without number, weight, and measure, not absolutely, but in comparison with corporeal things, because the power of light extends to all corporeal things; inasmuch as it is an active quality of the first body that causes change, *i.e.*, the heavens.

SIXTH ARTICLE

Whether Goodness Is Rightly Divided into the Virtuous,* the Useful, and the Pleasant?

We proceed thus to the Sixth Article:—

Objection 1. It seems that goodness is not rightly divided into the virtuous, the useful, and the pleasant. For goodness is divided by the ten predicaments, as the Philosopher says (*Ethic.* i). But the virtuous, the useful, and the pleasant can be found under one predicament. Therefore goodness is not rightly divided by them.

Obj. 2. Further, every division is made by opposites. But these three do not seem to be opposites; for the virtuous is pleasing, and no wickedness is useful; whereas this ought to be the case if the division were made by opposites, for then the virtuous and the useful would be opposed; and Tully speaks of this (*De Offic.* ii). Therefore this division is incorrect.

Obj. 3. Further, where one thing is on account of another, there is only one thing. But the useful is not goodness, except so far as it is pleasing and virtuous. Therefore the useful ought not to be divided against the pleasant and the virtuous.

On the contrary, Ambrose makes use of this division of goodness (*De Offic.* i. 9).

I answer that, This division properly concerns human goodness. But if we consider the nature of goodness from a higher and more universal point of view, we shall find that this division properly concerns goodness as such. For everything is good so far as it is desirable, and is a term of the movement of the appetite; the term of whose movement can be seen from a consideration of the movement of a natural body. Now the movement of a natural body is terminated by the end absolutely; and relatively by the means through which it comes to the end, where the movement ceases; so a thing is called a term of the movement, so far as it terminates any part of that movement. Now the ultimate term of movement can be taken in two ways, either as the thing itself towards which it tends, *e.g.*, a place or form; or a state of rest in that thing. Thus, in the movement of the appetite, the thing desired that terminates the movement of the appetite relatively, as a means by which something tends towards another, is called the useful; but that sought after as the last thing absolutely terminating the movement of the appetite, as a thing towards which for its own sake the appetite tends, is called the virtuous; for the virtuous is that which is desired for its own sake; but that which terminates the move-

* *Bonum honestum* is the virtuous good considered as fitting. *Cf.* II-II, Q. 141, A. 3; Q. 145.

ment of the appetite in the form of rest in the thing desired, is called the pleasant.

Reply Obj. 1. Goodness, so far as it is identical with being, is divided by the ten predicaments. But this division belongs to it according to its proper formality.

Reply Obj. 2. This division is not by opposite things; but by opposite aspects. Now those things are called pleasing which have no other formality under which they are desirable except the pleasant, being sometimes hurtful and contrary to virtue. Whereas the useful applies to such as have nothing desirable in themselves, but are desired only as helpful to something further, as the taking of bitter medicine; while the virtuous is predicated of such as are desirable in themselves.

Reply Obj. 3. Goodness is not divided into these three as something univocal to be predicated equally of them all; but as something analogical to be predicated of them according to priority and posteriority. Hence it is predicated chiefly of the virtuous; then of the pleasant; and lastly of the useful.

QUESTION 6

The Goodness of God

(In Four Articles)

We next consider the goodness of God; under which head there are four points of inquiry: (1) Whether goodness belongs to God? (2) Whether God is the supreme good? (3) Whether He alone is essentially good? (4) Whether all things are good by the divine goodness?

FIRST ARTICLE

Whether God Is Good?

We proceed thus to the First Article:—

Objection 1. It seems that to be good does not belong to God. For goodness consists in mode, species, and order. But these do not seem to belong to God; since God is immense; and is not ordered to anything else. Therefore to be good does not belong to God.

Obj. 2. Further, the good is what all things desire. But all things do not desire God, because all things do not know Him; and nothing is desired unless it is known. Therefore to be good does not belong to God.

On the contrary, It is written (Lam. iii. 25): *The Lord is good to them that hope in Him, to the soul that seeketh Him.*

I answer that, To be good belongs pre-eminently to God. For a thing is good according to its desirableness. Now everything seeks after its own perfection; and the perfection and form of an effect consist in a certain likeness to the agent, since every agent makes its like; and hence the agent itself is desirable and has the nature of good. For the very thing which is desirable in it is the participation of its likeness. Therefore, since God is the first effective cause of all things, it is manifest that the aspect of good and of desirableness belong to Him; and hence Dionysius (*Div. Nom.* iv) attributes good to God as to the first efficient cause, saying that, God is called good *as by Whom all things subsist.*

Reply Obj. 1. To have mode, species, and order, belongs to the essence of caused good; but good is in God as in its cause, and hence it belongs to Him to impose mode, species, and order on others; wherefore these three things are in God as in their cause.

Reply Obj. 2. All things, by desiring their own perfection, desire God Himself, inasmuch as the perfections of all things are so many similitudes of the divine being; as appears from what is said above (Q. 4, A. 3). And so of those things which desire God, some know Him as He is Himself, and this is proper to the rational creature; others know some participation of His goodness, and this belongs also to sensible knowledge; others have a natural desire without knowledge, as being directed to their ends by a higher intelligence.

SECOND ARTICLE

Whether God Is the Supreme Good?

We proceed thus to the Second Article:—

Objection 1. It seems that God is not the supreme good. For the supreme good adds something to good; otherwise it would belong to every good. But everything which is an addition to anything else is a compound thing: therefore the supreme good is compound. But God is supremely simple; as was shown above (Q. 3, A. 7). Therefore God is not the supreme good.

Obj. 2. Further, *Good is what all desire,* as the Philosopher says (*Ethic.* i. 1). Now what all desire is nothing but God, Who is the end of all things: therefore there is no other good but God. This appears also from what is said (Luke xviii. 19): *None is good but God alone.*

But we use the word supreme in comparison with others, as, *e.g.*, supreme heat is used in comparison with all other heats. Therefore God cannot be called the supreme good.

Obj. 3. Further, supreme implies comparison. But things not in the same genus are not comparable; as, sweetness is not properly called greater or less than a line. Therefore, since God is not in the same genus as other good things, as appears above (QQ. 3, A. 5; 4, A. 3) it seems that God cannot be called the supreme good in relation to others.

On the contrary, Augustine says (*De Trin.* ii) that, the Trinity of the divine persons *is the supreme good, discerned by purified minds*

I answer that, God is the supreme good simply, and not only as existing in any genus or order of things. For good is attributed to God, as was said in the preceding article, inasmuch as all desired perfections flow from Him as from the first cause. They do not, however, flow from Him as from a univocal agent, as shown above (Q. 4, A. 2); but as from an agent which does not agree with its effects either in species or genus. Now the likeness of an effect in the univocal cause is found uniformly; but in the equivocal cause it is found more excellently, as, heat is in the sun more excellently than it is in fire. Therefore as good is in God as in the first, but not the univocal, cause of all things, it must be in Him in a most excellent way; and therefore He is called the supreme good.

Reply Obj. 1. The supreme good does not add to good any absolute thing, but only a relation. Now a relation of God to creatures, is not a reality in God, but in the creature; for it is in God in our idea only: as, what is knowable is so called with relation to knowledge, not that it depends on knowledge, but because knowledge depends on it. Thus it is not necessary that there should be composition in the supreme good, but only that other things are deficient in comparison with it.

Reply Obj. 2. When we say that good is what all desire, it is not to be understood that every kind of good thing is desired by all; but that whatever is desired has the nature of good. And when it is said, *None is good but God alone,* this is to be understood of essential goodness, as will be explained in the next article.

Reply Obj. 3. Things not of the same genus are in no way comparable to each other if indeed they are in different genera. Now we say that God is not in the same genus with other good things; not that He is any other genus, but that He is outside genus, and is the principle of every genus; and thus He is compared to others by excess, and it is this kind of comparison the supreme good implies.

THIRD ARTICLE

Whether to Be Essentially Good Belongs to God Alone?

We proceed thus to the Third Article:—

Objection 1. It seems that to be essentially good does not belong to God alone. For as *one* is convertible with *being,* so is *good;* as we said above (Q. 5, A. 1). But every being is one essentially, as appears from the Philosopher (*Metaph.* iv); therefore every being is good essentially.

Obj. 2. Further, if good is what all things desire, since being itself is desired by all, then the being of each thing is its good. But everything is a being essentially: therefore every being is good essentially.

Obj. 3. Further, everything is good by its own goodness. Therefore if there is anything which is not good essentially it is necessary to say that its goodness is not its own essence. Therefore its goodness, since it is a being, must be good; and if it is good by some other goodness, the same question applies to that goodness also; therefore we must either proceed to infinity, or come to some goodness which is not good by any other goodness. Therefore the first supposition holds good. Therefore everything is good essentially.

On the contrary, Boëthius says (*De Hebdom.*), that *all things but God are good by participation.* Therefore they are not good essentially.

I answer that, God alone is good essentially. For everything is called good according to its perfection. Now perfection of a thing is threefold: first, according to the constitution of its own being; secondly, in respect of any accidents being added as necessary for its perfect operation; thirdly, perfection consists in the attaining to something else as the end. Thus, for instance, the first perfection of fire consists in its existence, which it has through its own substantial form; its secondary perfection consists in heat, lightness and dryness, and the like; its third perfection is to rest in its own place. This triple perfection belongs to no creature by its own essence; it belongs to God only, in Whom alone essence is existence; in Whom there are no accidents; since whatever belongs to others accidentally belongs to Him essentially; as, to be powerful, wise, and the like, as appears from what is stated above (Q. 3, A. 6); and He is not directed to anything else as to an end, but is Himself the last end of all things. Hence it is manifest that God alone has every kind of perfection by His own essence; therefore He Himself alone is good essentially.

Reply Obj. 1. *One* does not include the idea of perfection, but only of indivision, which be-

longs to everything according to its own essence. Now the essences of simple things are undivided both actually and potentially, but the essences of compound things are undivided only actually; and therefore everything must be one essentially, but not good essentially, as was shown above.

Reply Obj. 2. Although everything is good in that it has being, yet the essence of a creature is not very being; and therefore it does not follow that a creature is good essentially.

Reply Obj. 3. The goodness of a creature is not its very essence, but something superadded; it is either its existence, or some added perfection, or the order to its end. Still, the goodness itself thus added is good, just as it is being. But for this reason is it called being because by it something has being, not because it itself has being through something else: hence for this reason is it called good because by it something is good, and not because it itself has some other goodness whereby it is good.

FOURTH ARTICLE

Whether All Things Are Good by the Divine Goodness?

We proceed thus to the Fourth Article:—

Objection 1. It seems that all things are good by the divine goodness. For Augustine says (*De Trin.* viii), *This and that are good; take away this and that, and see good itself if thou canst; and so thou shalt see God, good not by any other good, but the good of every good.* But everything is good by its own good: therefore everything is good by that very good which is God.

Obj. 2. Further, as Boëthius says (*De Hebdom.*), all things are called good, accordingly as they are directed to God, and this is by reason of the divine goodness: therefore all things are good by the divine goodness.

On the contrary, All things are good, inasmuch as they have being. But they are not called beings through the divine being, but through their own being: therefore all things are not good by the divine goodness, but by their own goodness.

I answer that, As regards relative things, we may admit extrinsic denomination; as, a thing is denominated *placed* from *place,* and *measured* from *measure.* But as regards absolute things opinions differ. Plato held the existence of separate ideas (Q. 84, A. 4) of all things, and that individuals were denominated by them as participating in the separate ideas; for instance, that Socrates is called man according to the separate idea of man. Now just as he laid down separate ideas of man and horse which he called absolute man and absolute horse; so likewise he laid down separate ideas of *being* and of *one,* and these he called absolute being and absolute oneness; and by participation of these everything was called *being* or *one*; and what was thus absolute being and absolute one, he said was the supreme good. And because good is convertible with being, as one is also; he called God the absolute good, from whom all things are called good by way of participation.

Although this opinion appears to be unreasonable in affirming separate ideas of natural things as subsisting of themselves—as Aristotle argues in many ways—still, it is absolutely true that there is first something which is essentially being and essentially good, which we call God, as appears from what is shown above (Q. 2, A. 3), and Aristotle agrees with this. Hence from the first being, essentially such, and good, everything can be called good and a being, inasmuch as it participates in it by way of a certain assimilation which is far removed and defective; as appears from the above (Q. 4, A. 3).

Everything is therefore called good from the divine goodness, as from the first exemplary effective and final principle of all goodness. Nevertheless, everything is called good by reason of the similitude of the divine goodness belonging to it, which is formally its own goodness, whereby it is denominated good. And so of all things there is one goodness, and yet many goodnesses.

This is a sufficient Reply to the Objections.

QUESTION 7

The Infinity of God

(In Four Articles)

After considering the divine perfection we must consider the divine infinity, and God's existence in things: for God is everywhere, and in all things, inasmuch as He is boundless and infinite.

Concerning the first, there are four points of inquiry: (1) Whether God is infinite? (2) Whether anything besides Him is infinite in essence? (3) Whether anything can be infinite in magnitude? (4) Whether an infinite multitude can exist?

FIRST ARTICLE

Whether God Is Infinite?

We proceed thus to the First Article:—

Objection 1. It seems that God is not infinite. For everything infinite is imperfect, as

the Philosopher says; because it has parts and matter, as is said in *Physic.* iii. But God is most perfect: therefore He is not infinite.

Obj. 2. Further, according to the Philosopher (*Physic.* i), finite and infinite belong to quantity. But there is no quantity in God, for He is not a body, as was shown above (Q. 3, A. 1). Therefore it does not belong to Him to be infinite.

Obj. 3. Further, what is here in such a way as not to be elsewhere, is finite according to place. Therefore that which is a thing in such a way as not to be another thing, is finite according to substance. But God is this, and not another; for He is not a stone or wood. Therefore God is not infinite in substance.

On the contrary, Damascene says (*De Fide Orth.* i. 4) that, *God is infinite and eternal, and boundless.*

I answer that, All the ancient philosophers attribute infinitude to the first principle, as is said (*Physic.* iii), and with reason; for they considered that things flow forth infinitely from the first principle. But because some erred concerning the nature of the first principle, as a consequence they erred also concerning its infinity; forasmuch as they asserted that matter was the first principle; consequently they attributed to the first principle a material infinity, to the effect that some infinite body was the first principle of things.

We must consider therefore that a thing is called infinite because it is not finite. Now matter is in a way made finite by form, and the form by matter. Matter indeed is made finite by form, inasmuch as matter, before it receives its form, is in potentiality to many forms; but on receiving a form, it is terminated by that one. Again, form is made finite by matter, inasmuch as form, considered in itself, is common to many; but when received in matter, the form is determined to this one particular thing. Now matter is perfected by the form by which it is made finite; therefore infinite as attributed to matter, has the nature of something imperfect; for it is as it were formless matter. On the other hand form is not made perfect by matter, but rather is contracted by matter; and hence the infinite, regarded on the part of the form not determined by matter, has the nature of something perfect. Now being is the most formal of all things, as appears from what is shown above (Q. 4, A. 1, *Obj.* 3). Since therefore the divine being is not a being received in anything, but He is His own subsistent being as was shown above (Q. 3, A. 4), it is clear that God Himself is infinite and perfect.

From this appears the Reply to the First Objection.

Reply Obj. 2. Quantity is terminated by its form, which can be seen in the fact that a figure which consists in quantity terminated, is a kind of quantitative form. Hence the infinite of quantity is the infinite of matter; such a kind of infinite cannot be attributed to God; as was said above, in this article.

Reply Obj. 3. The fact that the being of God is self-subsisting, not received in any other, and is thus called infinite, shows Him to be distinguished from all other beings, and all others to be apart from Him. Even so, were there such a thing as a self-subsisting whiteness, the very fact that it did not exist in anything else, would make it distinct from every other whiteness existing in a subject.

SECOND ARTICLE

Whether Anything but God Can Be Essentially Infinite?

We proceed thus to the Second Article:—

Objection 1. It seems that something else besides God can be essentially infinite. For the power of anything is proportioned to its essence. Now if the essence of God is infinite, His power must also be infinite. Therefore He can produce an infinite effect, since the extent of a power is known by its effect.

Obj. 2. Further, whatever has infinite power, has an infinite essence. Now the created intellect has an infinite power; for it apprehends the universal, which can extend itself to an infinitude of singular things. Therefore every created intellectual substance is infinite.

Obj. 3. Further, primary matter is something other than God, as was shown above (Q. 3, A. 8). But primary matter is infinite. Therefore something besides God can be infinite.

On the contrary, The infinite cannot have a beginning, as said in *Physic.* iii. But everything outside God is from God as from its first principle. Therefore besides God nothing can be infinite.

I answer that, Things other than God can be relatively infinite, but not absolutely infinite. For with regard to infinite as applied to matter, it is manifest that everything actually existing possesses a form; and thus its matter is determined by form. But because matter, considered as existing under some substantial form, remains in potentiality to many accidental forms, what is absolutely finite can be relatively infinite; as, for example, wood is finite according to its own form, but still it is relatively infinite, inasmuch as it is in potentiality to an infinite number of shapes. But if we speak of the infinite in reference to form, it is manifest that those things, the forms of which are in matter, are absolutely finite, and in no way infinite. If, however, any created forms are not received into matter, but

are self-subsisting, as some think is the case with the angels, these will be relatively infinite, inasmuch as such kinds of forms are not terminated, nor contracted by any matter. But because a created form thus subsisting has being, and yet is not its own being, it follows that its being is received and contracted to a determinate nature. Hence it cannot be absolutely infinite.

Reply Obj. 1. It is against the nature of a made thing for its essence to be its existence; because subsisting being is not a created being; hence it is against the nature of a made thing to be absolutely infinite. Therefore, as God, although He has infinite power, cannot make a thing to be not made (for this would imply that two contradictories are true at the same time), so likewise He cannot make anything to be absolutely infinite.

Reply Obj. 2. The fact that the power of the intellect extends itself in a way to infinite things, is because the intellect is a form not in matter, but either wholly separated from matter, as is the angelic substance, or at least an intellectual power, which is not the act of any organ, in the intellectual soul joined to a body.

Reply Obj. 3. Primary matter does not exist by itself in nature, since it is not actually being, but potentially only; hence it is something concreated rather than created. Nevertheless, primary matter even as a potentiality is not absolutely infinite, but relatively, because its potentiality extends only to natural forms.

THIRD ARTICLE

Whether an Actually Infinite Magnitude Can Exist?

We proceed thus to the Third Article:—

Objection 1. It seems that there can be something actually infinite in magnitude. For in mathematics there is no error, since *there is no lie in things abstract,* as the Philosopher says (*Physic.* ii). But mathematics uses the infinite in magnitude; thus, the geometrician in his demonstrations says, *Let this line be infinite.* Therefore it is not impossible for a thing to be infinite in magnitude.

Obj. 2. Further, what is not against the nature of anything, can agree with it. Now to be infinite is not against the nature of magnitude; but rather both the finite and the infinite seem to be properties of quantity. Therefore it is not impossible for some magnitude to be infinite.

Obj. 3. Further, magnitude is infinitely divisible, for the continuous is defined that which is infinitely divisible, as is clear from *Physic.* iii. But contraries are concerned about one and the same thing. Since therefore addition is opposed to division, and increase is opposed to diminution, it appears that magnitude can be increased to infinity. Therefore it is possible for magnitude to be infinite.

Obj. 4. Further, movement and time have quantity and continuity derived from the magnitude over which movement passes, as is said in *Physic.* iv. But it is not against the nature of time and movement to be infinite, since every determinate indivisible in time and circular movement is both a beginning and an end. Therefore neither is it against the nature of magnitude to be infinite.

On the contrary, Every body has a surface. But every body which has a surface is finite; because surface is the term of a finite body. Therefore all bodies are finite. The same applies both to surface and to a line. Therefore nothing is infinite in magnitude.

I answer that, It is one thing to be infinite in essence, and another to be infinite in magnitude. For granted that a body exists infinite in magnitude, as fire or air, yet this could not be infinite in essence, because its essence would be terminated in a species by its form, and confined to individuality by matter. And so assuming from these premises that no creature is infinite in essence, it still remains to inquire whether any creature can be infinite in magnitude.

We must therefore observe that a body, which is a complete magnitude, can be considered in two ways; mathematically, in respect to its quantity only; and naturally, as regards its matter and form.

Now it is manifest that a natural body cannot be actually infinite. For every natural body has some determined substantial form. Since therefore the accidents follow upon the substantial form, it is necessary that determinate accidents should follow upon a determinate form; and among these accidents is quantity. So every natural body has a greater or smaller determinate quantity. Hence it is impossible for a natural body to be infinite. The same appears from movement; because every natural body has some natural movement; whereas an infinite body could not have any natural movement; neither direct, because nothing moves naturally by a direct movement unless it is out of its place; and this could not happen to an infinite body, for it would occupy every place, and thus every place would be indifferently its own place. Neither could it move circularly; forasmuch as circular motion requires that one part of the body is necessarily transferred to a place occupied by another part, and this could not happen as regards an infinite circular body: for if two lines be drawn from the centre, the farther they extend from the centre, the farther they are from each other; there-

fore, if a body were infinite, the lines would be infinitely distant from each other; and thus one could never occupy the place belonging to any other.

The same applies to a mathematical body. For if we imagine a mathematical body actually existing, we must imagine it under some form, because nothing is actual except by its form; hence, since the form of quantity as such is figure, such a body must have some figure, and so would be finite; for figure is confined by a term or boundary.

Reply Obj. 1. A geometrician does not need to assume a line actually infinite, but takes some actually finite line, from which he subtracts whatever he finds necessary; which line he calls infinite.

Reply Obj. 2. Although the infinite is not against the nature of magnitude in general, still it is against the nature of any species of it; thus, for instance, it is against the nature of a bicubical or tricubical magnitude, whether circular or triangular, and so on. Now what is not possible in any species cannot exist in the genus; hence there cannot be any infinite magnitude, since no species of magnitude is infinite.

Reply Obj. 3. The infinite in quantity, as was shown above, belongs to matter. Now by division of the whole we approach to matter, forasmuch as parts have the aspect of matter; but by addition we approach to the whole which has the aspect of a form. Therefore the infinite is not in the addition of magnitude, but only in division.

Reply Obj. 4. Movement and time are whole, not actually but successively; hence they have potentiality mixed with actuality. But magnitude is an actual whole; therefore the infinite in quantity refers to matter, and does not agree with the totality of magnitude; yet it agrees with the totality of time or movement: for it is proper to matter to be in potentiality.

FOURTH ARTICLE

Whether an Infinite Multitude Can Exist?

We proceed thus to the Fourth Article:—

Objection 1. It seems that an actually infinite multitude is possible. For it is not impossible for a potentiality to be made actual. But number can be multiplied to infinity. Therefore it is possible for an infinite multitude actually to exist.

Obj. 2. Further, it is possible for any individual of any species to be made actual. But the species of figures are infinite. Therefore an infinite number of actual figures is possible.

Obj. 3. Further, things not opposed to each other do not obstruct each other. But supposing a multitude of things to exist, there can still be many others not opposed to them. Therefore it is not impossible for others also to coexist with them, and so on to infinitude; therefore an actual infinite number of things is possible.

On the contrary, It is written, *Thou hast ordered all things in measure, and number, and weight* (Wis. xi. 21).

I answer that, A twofold opinion exists on this subject. Some, as Avicenna and Algazel, said that it was impossible for an actually infinite multitude to exist absolutely; but that an accidentally infinite multitude was not impossible. A multitude is said to be infinite absolutely, when an infinite multitude is necessary that something may exist. Now this is impossible; because it would entail something dependent on an infinity for its existence; and hence its generation could never come to be, because it is impossible to pass through an infinite medium.

A multitude is said to be accidentally infinite when its existence as such is not necessary, but accidental. This can be shown, for example, in the work of a carpenter requiring a certain absolute multitude; namely, art in the soul, the movement of the hand, and a hammer; and supposing that such things were infinitely multiplied, the carpentering work would never be finished, forasmuch as it would depend on an infinite number of causes. But the multitude of hammers, inasmuch as one may be broken and another used, is an accidental multitude; for it happens by accident that many hammers are used, and it matters little whether one or two, or many are used, or an infinite number, if the work is carried on for an infinite time. In this way they said that there can be an accidentally infinite multitude.

This, however, is impossible; since every kind of multitude must belong to a species of multitude. Now the species of multitude are to be reckoned by the species of numbers. But no species of number is infinite; for every number is multitude measured by one. Hence it is impossible for there to be an actually infinite multitude, either absolute or accidental. Likewise multitude in nature is created; and everything created is comprehended under some clear intention of the Creator; for no agent acts aimlessly. Hence everything created must be comprehended in a certain number. Therefore it is impossible for an actually infinite multitude to exist, even accidentally. But a potentially infinite multitude is possible; because the increase of multitude follows upon the division of magnitude; since the more a thing is divided, the greater number of things result. Hence, as the infinite is to be found poten-

tially in the division of the continuous, because we thus approach matter, as was shown in the preceding article, by the same rule, the infinite can be also found potentially in the addition of multitude.

Reply Obj. 1. Every potentiality is made actual according to its mode of being; for instance, a day is reduced to act successively, and not all at once. Likewise the infinite in multitude is reduced to act successively, and not all at once; because every multitude can be succeeded by another multitude to infinity.

Reply Obj. 2. Species of figures are infinite by infinitude of number. Now there are various species of figures, such as trilateral, quadrilateral and so on; and as an infinitely numerable multitude is not all at once reduced to act, so neither is the multitude of figures.

Reply Obj. 3. Although the supposition of some things does not preclude the supposition of others, still the supposition of an infinite number is opposed to any single species of multitude. Hence it is not possible for an actually infinite multitude to exist.

QUESTION 8

The Existence of God in Things

(In Four Articles)

SINCE it evidently belongs to the infinite to be present everywhere, and in all things, we now consider whether this belongs to God; and concerning this there arise four points of inquiry: (1) Whether God is in all things? (2) Whether God is everywhere? (3) Whether God is everywhere by essence, power, and presence? (4) Whether to be everywhere belongs to God alone?

FIRST ARTICLE

Whether God Is in All Things?

We proceed thus to the First Article:—

Objection 1. It seems that God is not in all things. For what is above all things is not in all things. But God is above all, according to the Psalm (cxii. 4), *The Lord is high above all nations,* etc. Therefore God is not in all things.

Obj. 2. Further, what is in anything is thereby contained. Now God is not contained by things, but rather does He contain them. Therefore God is not in things; but things are rather in Him. Hence Augustine says (*Octog. Tri. Quæst., qu.* 20), that *in Him things are, rather than He is in any place.*

Obj. 3. Further, the more powerful an agent is, the more extended is its action. But God is the most powerful of all agents. Therefore His action can extend to things which are far removed from Him; nor is it necessary that He should be in all things.

Obj. 4. Further, the demons are beings. But God is not in the demons; for there is no fellowship between light and darkness (2 Cor. vi. 14). Therefore God is not in all things.

On the contrary, A thing is wherever it operates. But God operates in all things, according to Isa. xxvi. 12, *Lord . . . Thou hast wrought all our works in* [Vulg., *for*] *us.* Therefore God is in all things.

I answer that, God is in all things; not, indeed, as part of their essence, nor as an accident; but as an agent is present to that upon which it works. For an agent must be joined to that wherein it acts immediately, and touch it by its power; hence it is proved in *Physic.* vii that the thing moved and the mover must be joined together. Now since God is very being by His own essence, created being must be His proper effect; as to ignite is the proper effect of fire. Now God causes this effect in things not only when they first begin to be, but as long as they are preserved in being; as light is caused in the air by the sun as long as the air remains illuminated. Therefore as long as a thing has being, God must be present to it, according to its mode of being. But being is innermost in each thing and most fundamentally inherent in all things since it is formal in respect of everything found in a thing, as was shown above (Q. 7, A. 1). Hence it must be that God is in all things, and innermostly.

Reply Obj. 1. God is above all things by the excellence of His nature; nevertheless, He is in all things as the cause of the being of all things; as was shown above in this article.

Reply Obj. 2. Although corporeal things are said to be in another as in that which contains them, nevertheless spiritual things contain those things in which they are; as the soul contains the body. Hence also God is in things as containing them: nevertheless by a certain similitude to corporeal things, it is said that all things are in God; inasmuch as they are contained by Him.

Reply Obj. 3. No action of an agent, however powerful it may be, acts at a distance, except through a medium. But it belongs to the great power of God that He acts immediately in all things. Hence nothing is distant from Him, as if it could be without God in itself. But things are said to be distant from

God by the unlikeness to Him in nature or grace; as also He is above all by the excellence of His own nature.

Reply Obj. 4. In the demons there is their nature which is from God, and also the deformity of sin which is not from Him; therefore, it is not to be absolutely conceded that God is in the demons, except with the addition, *inasmuch as they are beings.* But in things not deformed in their nature, we must say absolutely that God is.

SECOND ARTICLE

Whether God Is Everywhere?

We proceed thus to the Second Article:—

Objection 1. It seems that God is not everywhere. For to be everywhere means to be in every place. But to be in every place does not belong to God, to Whom it does not belong to be in place at all; for *incorporeal things,* as Boëthius says (*De Hebdom.*), *are not in a place.* Therefore God is not everywhere.

Obj. 2. Further, the relation of time to succession is the same as the relation of place to permanence. But one indivisible part of action or movement cannot exist in different times; therefore neither can one indivisible part in the genus of permanent things be in every place. Now the divine being is not successive, but permanent. Therefore God is not in many places; and thus He is not everywhere.

Obj. 3. Further, what is wholly in any one place is not in part elsewhere. But if God is in any one place He is all there; for He has no parts. No part of Him then is elsewhere; and therefore God is not everywhere.

On the contrary, It is written, *I fill heaven and earth* (Jer. xxiii. 24).

I answer that, Since place is a thing, to be in place can be understood in a twofold sense; either by way of other things—*i.e.,* as one thing is said to be in another no matter how; and thus the accidents of a place are in place; or by a way proper to place; and thus things placed are in place. Now in both these senses in some way God is in every place; and this is to be everywhere. First, as He is in all things as giving them being, power, and operation; so He is in every place as giving it existence and locative power. Again, things placed are in place, inasmuch as they fill place; and God fills every place; not, indeed, like a body, for a body is said to fill place inasmuch as it excludes the co-presence of another body; whereas by God being in a place, others are not thereby excluded from it; indeed, by the very fact that He gives being to the things that fill every place, He Himself fills every place.

Reply Obj. 1. Incorporeal things are in place not by contact of dimensive quantity, as bodies are, but by contact of power.

Reply Obj. 2. The indivisible is twofold. One is the term of the continuous; as a point in permanent things, and as a moment in succession; and this kind of the indivisible in permanent things, forasmuch as it has a determinate site, cannot be in many parts of place, or in many places; likewise the indivisible of action or movement, forasmuch as it has a determinate order in movement or action, cannot be in many parts of time. Another kind of the indivisible is outside of the whole genus of the continuous; and in this way incorporeal substances, like God, angel, and soul, are called indivisible. Such a kind of indivisible does not belong to the continuous, as a part of it, but as touching it by its power; hence, according as its power can extend itself to one or to many, to a small thing, or to a great one, in this way it is in one or in many places, and in a small or large place.

Reply Obj. 3. A whole is so called with reference to its parts. Now part is twofold: viz., a part of the essence, as the form and the matter are called parts of the composite, while genus and difference are called parts of species. There is also part of quantity, into which any quantity is divided. What therefore is whole in any place by totality of quantity, cannot be outside of that place, because the quantity of anything placed is commensurate to the quantity of the place; and hence there is no totality of quantity without totality of place. But totality of essence is not commensurate to the totality of place. Hence it is not necessary for that which is whole by totality of essence in a thing, not to be at all outside of it. This appears also in accidental forms, which have accidental quantity; as an example, whiteness is whole in each part of the surface if we speak of its totality of essence; because according to the perfect idea of its species it is found to exist in every part of the surface. But if its totality be considered according to quantity which it has accidentally, then it is not whole in every part of the surface. On the other hand incorporeal substances have no totality either of themselves or accidentally, except in reference to the perfect idea of their essence. Hence, as the soul is whole in every part of the body, so is God whole in all things and in each one.

THIRD ARTICLE

Whether God Is Everywhere by Essence, Presence, and Power?

We proceed thus to the Third Article:—

Objection 1. It seems that the mode of God's existence in all things is not properly

described by way of essence, presence, and power. For what is by essence in anything, is in it essentially. But God is not essentially in things; for He does not belong to the essence of anything. Therefore it ought not to be said that God is in things by essence, presence, and power.

Obj. 2. Further, to be present to anything means not to be absent from it. Now this is the meaning of God being in things by his essence, that He is not absent from anything. Therefore the presence of God in all things by essence and presence means the same thing. Therefore it is superfluous to say that God is present in things by His essence, presence, and power.

Obj. 3. Further, as God by His power is the principle of all things, so He is the same likewise by His knowledge and will. But it is not said that He is in things by knowledge and will. Therefore neither is He present by His power.

Obj. 4. Further, as grace is a perfection added to the substance of a thing, so many other perfections are likewise added. Therefore if God is said to be in certain persons in a special way by grace, it seems that according to every perfection there ought to be a special mode of God's existence in things.

On the contrary, A gloss on the Canticle of Canticles, v., says that, *God by a common mode is in all things by His presence, power, and substance; still He is said to be present more familiarly in some by grace.**

I answer that, God is said to be in a thing in two ways; in one way after the manner of an efficient cause; and thus He is in all things created by Him; in another way He is in things as the object of operation is in the operator; and this is proper to the operations of the soul, according as the thing known is in the one who knows; and the thing desired in the one desiring. In this second way God is especially in the rational creature, which knows and loves Him actually or habitually. And because the rational creature possesses this prerogative by grace, as will be shown later (Q. 12), He is said to be thus in the saints by grace.

But how He is in other things created by Him, may be considered from human affairs. A king, for example, is said to be in the whole kingdom by his power, although he is not everywhere present. Again a thing is said to be by its presence in other things which are subject to its inspection; as things in a house are said to be present to anyone, who nevertheless may not be in substance in every part of the house. Lastly a thing is said to be by way of substance or essence in that place in which its substance may be. Now there were some (the Manichees) who said that spiritual and incorporeal things were subject to the divine power; but that visible and corporeal things were subject to the power of a contrary principle. Therefore against these it is necessary to say that God is in all things by His power.

But others, though they believed that all things were subject to the divine power, still did not allow that divine providence extended to these inferior bodies, and in the person of these it is said, *He walketh about the poles of the heavens; and He doth not consider our things*† (Job. xxii. 14). Against these it is necessary to say that God is in all things by His presence.

Further, others said that, although all things are subject to God's providence, still all things are not immediately created by God; but that He immediately created the first creatures, and these created the others. Against these it is necessary to say that He is in all things by His essence.

Therefore, God is in all things by His power, inasmuch as all things are subject to His power; He is by His presence in all things, as all things are bare and open to His eyes; He is in all things by His essence, inasmuch as He is present to all as the cause of their being.

Reply Obj. 1. God is said to be in all things by essence, not indeed by the essence of the things themselves, as if He were of their essence; but by His own essence; because His substance is present to all things as the cause of their being.

Reply Obj. 2. A thing can be said to be present to another, when in its sight, though the thing may be distant in substance, as was shown in this article; and therefore two modes of presence are necessary; viz., by essence, and by presence.

Reply Obj. 3. Knowledge and will require that the thing known should be in the one who knows, and the thing willed in the one who wills. Hence by knowledge and will things are more truly in God than God in things. But power is the principle of acting on another; hence by power the agent is related and applied to an external thing; thus by power an agent may be said to be present to another.

Reply Obj. 4. No other perfection, except grace, added to substance, renders God present in anything as the object known and loved; therefore only grace constitutes a special mode of God's existence in things. There is, how-

* The quotation is from S. Gregory (*Hom.* viii *in Ezech.*).

† Vulg., *He doth not consider . . . and He walketh,* etc.

ever, another special mode of God's existence in man by union, which will be treated of in its own place (Part III).

FOURTH ARTICLE

Whether to Be Everywhere Belongs to God Alone?

We proceed thus to the Fourth Article:—

Objection 1. It seems that to be everywhere does not belong to God alone. For the universal, according to the Philosopher (*Poster.* i), is everywhere, and always; primary matter also, since it is in all bodies, is everywhere. But neither of these is God, as appears from what is said above (Q. 3). Therefore to be everywhere does not belong to God alone.

Obj. 2. Further, number is in things numbered. But the whole universe is constituted in number, as appears from the Book of Wisdom (xi. 21). Therefore there is some number which is in the whole universe, and is thus everywhere.

Obj. 3. Further, the universe is a kind of *whole perfect body* (*Cœl. et Mund.* i). But the whole universe is everywhere, because there is no place outside of it. Therefore to be everywhere does not belong to God alone.

Obj. 4. Further, if any body were infinite, no place would exist outside of it, and so it would be everywhere. Therefore to be everywhere does not appear to belong to God alone.

Obj. 5. Further, the soul, as Augustine says (*De Trin.* vi. 6), is *whole in the whole body, and whole in every one of its parts.* Therefore if there was only one animal in the world, its soul would be everywhere; and thus to be everywhere does not belong to God alone.

Obj. 6. Further, as Augustine says (*Ep.* cxxxvii), *The soul feels where it sees, and lives where it feels, and is where it lives.* But the souls sees as it were everywhere: for in a succession of glances it comprehends the entire space of the heavens in its sight. Therefore the soul is everywhere.

On the contrary, Ambrose says (*De Spir. Sanct.* i. 7): *Who dares to call the Holy Ghost a creature, Who in all things, and everywhere, and always is, which assuredly belongs to the divinity alone?*

I answer that, To be everywhere primarily and absolutely, is proper to God. Now to be everywhere primarily is said of that which in its whole self is everywhere; for if a thing were everywhere according to its parts in different places, it would not be primarily everywhere, forasmuch as what belongs to anything according to part does not belong to it primarily; thus if a man has white teeth, whiteness belongs primarily not to the man but to his teeth. But a thing is everywhere absolutely when it does not belong to it to be everywhere accidentally, that is, merely on some supposition; as a grain of millet would be everywhere, supposing that no other body existed. It belongs therefore to a thing to be everywhere absolutely when, on any supposition, it must be everywhere; and this properly belongs to God alone. For whatever number of places be supposed, even if an infinite number be supposed besides what already exist, it would be necessary that God should be in all of them; for nothing can exist except by Him. Therefore to be everywhere primarily and absolutely, belongs to God, and is proper to Him: because whatever number of places be supposed to exist, God must be in all of them, not as to a part of Him, but as to His very self.

Reply Obj. 1. The universal, and also primary matter are indeed everywhere; but not according to the same mode of existence.

Reply Obj. 2. Number, since it is an accident, does not, of itself, exist in place, but accidently; neither is the whole but only part of it in each of the things numbered; hence it does not follow that it is primarily and absolutely everywhere.

Reply Obj. 3. The whole body of the universe is everywhere, but not primarily; forasmuch as it is not wholly in each place, but according to its parts; nor again is it everywhere absolutely, because, supposing that other places existed besides itself, it would not be in them.

Reply Obj. 4. If an infinite body existed, it would be everywhere; but according to its parts.

Reply Obj. 5. Were there one animal only, its soul would be everywhere primarily indeed, but accidentally.

Reply Obj. 6. When it is said that the soul sees anywhere, this can be taken in two senses. In one sense the adverb *anywhere* determines the act of seeing on the part of the object; and in this sense it is true that while it sees the heavens, it sees in the heavens; and in the same way it feels in the heavens; but it does not follow that it lives or exists in the heavens, because to live and to exist do not import an act passing to an exterior object. In another sense it can be understood according as the adverb determines the act of the seer, as proceeding from the seer; and thus it is true that where the soul feels and sees, there it is, and there it lives according to this mode of speaking; and thus it does not follow that it is everywhere.

QUESTION 9

The Immutability of God

(In Two Articles)

We next consider God's immutability, and His eternity following on His immutability.

On the immutability of God there are two points of inquiry: (1) Whether God is altogether immutable? (2) Whether to be immutable belongs to God alone?

FIRST ARTICLE

Whether God Is Altogether Immutable?

We proceed thus to the First Article:—

Objection 1. It seems that God is not altogether immutable. For whatever moves itself is in some way mutable. But, as Augustine says (*Gen. ad lit,* viii. 20), *The Creator Spirit moves Himself neither by time, nor by place.* Therefore God is in some way mutable.

Obj. 2. Further, it is said of Wisdom, that *it is more mobile than all things active*—Vulg. *mobilior.* (Wisd. vii. 24). But God is wisdom itself; therefore God is movable.

Obj. 3. Further, to approach and to recede signify movement. But these are said of God in Scripture, *Draw nigh to God, and He will draw nigh to you* (James iv. 8). Therefore God is mutable.

On the contrary, It is written, *I am the Lord, and I change not* (Mal. iii. 6).

I answer that, From what precedes, it is shown that God is altogether immutable. First, because it was shown above that there is some first being, whom we call God; and that this first being must be pure act, without the admixture of any potentiality, for the reason that, absolutely, potentiality is posterior to act. Now everything which is in any way changed, is in some way in potentiality. Hence it is evident that it is impossible for God to be in any way changeable. Secondly, because everything which is moved, remains as it was in part, and passes away in part; as what is moved from whiteness to blackness, remains the same as to substance; thus in everything which is moved, there is some kind of composition to be found. But it has been shown above (Q. 3, A. 7) that in God there is no composition, for He is altogether simple. Hence it is manifest that God cannot be moved. Thirdly, because everything which is moved acquires something by its movement, and attains to what it had not attained previously. But since God is infinite, comprehending in Himself all the plenitude of perfection of all being, He cannot acquire anything new, nor extend Himself to anything whereto He was not extended previously. Hence movement in no way belongs to Him. So, some of the ancients, constrained, as it were, by the truth, decided that the first principle was immovable.

Reply Obj. 1. Augustine there speaks in a similar way to Plato, who said that the first mover moves Himself; calling every operation a movement, even as the acts of understanding, and willing, and loving, are called movements. Therefore because God understands and loves Himself, in that respect they said that God moves Himself, not, however, as movement and change belong to a thing existing in potentiality, as we now speak of change and movement.

Reply Obj. 2. Wisdom is called mobile by way of similitude, according as it diffuses its likeness even to the outermost of things; for nothing can exist which does not proceed from the divine wisdom by way of some kind of imitation, as from the first effective and formal principle; as also works of art proceed from the wisdom of the artist. And so in the same way, inasmuch as the similitude of the divine wisdom proceeds in degrees from the highest things, which participate more fully of its likeness, to the lowest things which participate of it in a lesser degree, there is said be a kind of procession and movement of the divine wisdom to things; as when we say that the sun proceeds to the earth, inasmuch as the ray of light touches the earth. In this way Dionysius (*Cæl. Hier.* i) expounds the matter, that every procession of the divine manifestation comes to us from the movement of the Father of light.

Reply Obj. 3. These things are said of God in Scripture metaphorically. For as the sun is said to enter a house, or to go out, according as its rays reach the house, so God is said to approach to us, or to recede from us, when we receive the influx of His goodness, or decline from Him.

SECOND ARTICLE

Whether to Be Immutable Belongs to God Alone?

We proceed thus to the Second Article:—

Objection 1. It seems that to be immutable does not belong to God alone. For the Philosopher says (*Metaph.* ii), that *matter is in everything which is moved.* But, according to some, certain created substances, as angels and souls, have not matter. Therefore to be immutable does not belong to God alone.

Obj. 2. Further, everything in motion moves to some end. What therefore has already attained its ultimate end, is not in motion. But some creatures have already attained to their ultimate end; as all the blessed in heaven. Therefore some creatures are immovable.

Obj. 3. Further, everything which is mutable, is variable. But forms are invariable; for it is said (*Sex Princip.* i) that *form is essence consisting of the simple and invariable.* Therefore it does not belong to God alone to be immutable.

On the contrary, Augustine says (*De Nat. Boni.* i.), *God alone is immutable; and whatever things He has made, being from nothing, are mutable.*

I answer that, God alone is altogether immutable; whereas, every creature is in some way mutable. Be it known therefore that a mutable thing can be called so in two ways; by a power in itself; and by a power possessed by another. For all creatures before they existed, were possible, not by any created power, since no creature is eternal, but by the divine power alone, inasmuch as God could produce them into existence. Thus, as the production of a thing into existence depends on the will of God, so likewise it depends on His will that things should be preserved; for He does not preserve them otherwise than by ever giving them existence; hence if He took away His action from them, all things would be reduced to nothing, as appears from Augustine (*Gen. ad lit.* iv. 12). Therefore as it was in the Creator's power to produce them before they existed in themselves; so likewise it is in the Creator's power when they exist in themselves to bring them to nothing. In this way therefore, by the power of another—namely, of God—they are mutable, inasmuch as they are producible from nothing by Him, and are by Him reducible from existence to non-existence.

If, however, a thing is called mutable by a power in itself, thus also in some manner every creature is mutable. For every creature has a twofold power, active and passive; and I call that power passive which enables anything to attain its perfection either in being, or in attaining to its end. Now if the mutability of a thing be considered according to its power for being, in that way all creatures are not mutable, but those only in which what is potential in them is consistent with non-being. Hence, in the inferior bodies there is mutability both as regards substantial being, inasmuch as their matter can exist with privation of their substantial form, and also as regards their accidental being, supposing the subject to coexist with privation of accident; as, for example, this subject *man* can exist with *not-whiteness,* and can therefore be changed from white to not-white. But supposing the accident to be such as to follow on the essential principles of the subject, then the privation of such an accident cannot coexist with the subject. Hence the subject cannot be changed as regards that kind of accident; as, for example, snow cannot be made black. Now in the celestial bodies matter is not consistent with privation of form, because the form perfects the whole potentiality of the matter; therefore these bodies are not mutable as to substantial being, but only as to locality, because the subject is consistent with privation of this or that place. On the other hand incorporeal substances, being subsistent forms which, although with respect to their own existence are as potentiality to act, are not consistent with the privation of this act; forasmuch as existence is consequent upon form, and nothing corrupts except it lose its form. Hence in the form itself there is no power to non-existence; and so these kinds of substances are immutable and invariable as regards their existence. Wherefore Dionysius says (*Div. Nom.* iv), that *intellectual created substances are pure from generation and from every variation, as also are incorporeal and immaterial substances.* Still, there remains in them a twofold mutability: one as regards their potentiality to their end; and in that way there is in them a mutability according to choice from good to evil, as Damascene says (*De Fide,* ii. 3, 4); the other as regards place, inasmuch as by their finite power they attain to certain fresh places—which cannot be said of God, who by His infinity fills all places, as was shown above (Q. 8, A. 2).

Thus in every creature there is a potentiality to change either as regards substantial being as in the case of things corruptible; or as regards locality only, as in the case of the celestial bodies; or as regards the order to their end, and the application of their powers to divers objects, as is the case with the angels; and universally all creatures generally are mutable by the power of the Creator, in Whose power is their existence and non-existence. Hence since God is in none of these ways mutable, it belongs to Him alone to be altogether immutable.

Reply Obj. 1. This objection proceeds from mutability as regards substantial or accidental being; for philosophers treated of such movement.

Reply Obj. 2. The good angels, besides their natural endowment of immutability of being, have also immutability of election by divine power; nevertheless there remains in them mutability as regards place.

Reply Obj. 3. Forms are called invariable, forasmuch as they cannot be subjects of vari-

ation; but they are subject to variation because by them their subject is variable. Hence it is clear that they vary in so far as they are; for they are not called beings as though they were the subject of being, but because through them something has being.

QUESTION 10

The Eternity of God

(In Six Articles)

We must now consider the eternity of God, concerning which arise six points of inquiry: (1) What is eternity? (2) Whether God is eternal? (3) Whether to be eternal belongs to God alone? (4) Whether eternity differs from time? (5) The difference of æviternity and of time. (6) Whether there is only one æviternity, as there is one time, and one eternity?

FIRST ARTICLE

Whether This Is a Good Definition of Eternity, "The Simultaneously-Whole and Perfect Possession of Interminable Life"?

We proceed thus to the First Article:—

Objection 1. It seems that the definition of eternity given by Boëthius (*De Consol.* v) is not a good one: "Eternity is the simultaneously-whole and perfect possession of interminable life." For the word *interminable* is a negative one. But negation only belongs to what is defective, and this does not belong to eternity. Therefore in the definition of eternity the word *interminable* ought not to be found.

Obj. 2. Further, eternity signifies a certain kind of duration. But duration regards existence rather than life. Therefore the word *life* ought not to come into the definition of eternity; but rather the word *existence.*

Obj. 3. Further, a whole is what has parts. But this is alien to eternity, which is simple. Therefore it is improperly said to be *whole.*

Obj. 4. Many days cannot occur together, nor can many times exist all at once. But in eternity days and times are in the plural, for it is said, *His going forth is from the beginning, from the days of eternity* (Mic. v. 2); and also it is said, *According to the revelation of the mystery hidden from eternity* (Rom. xvi. 25). Therefore eternity is not omni-simultaneous.

Obj. 5. Further, the whole and the perfect are the same thing. Supposing, therefore, that it is *whole,* it is superfluously described as *perfect.*

Obj. 6. Further, duration does not imply *possession.* But eternity is a kind of duration. Therefore eternity is not possession.

I answer that, As we attain to the knowledge of simple things by way of compound things, so we must reach to the knowledge of eternity by means of time, which is nothing but the numbering of movement by *before* and *after.* For since succession occurs in every movement, and one part comes after another, the fact that we reckon before and after in movement, makes us apprehend time, which is nothing else but the measure of before and after in movement. Now in a thing bereft of movement, which is always the same, there is no before and after. As therefore the idea of time consists in the numbering of before and after in movement; so likewise in the apprehension of the uniformity of what is outside of movement, consists the idea of eternity.

Further, those things are said to be measured by time which have a beginning and an end in time, because in everything which is moved there is a beginning, and there is an end. But as whatever is wholly immutable can have no succession, so it has no beginning, and no end.

Thus eternity is known from two sources: first, because what is eternal is interminable—that is, has no beginning nor end (that is, no term either way); secondly, because eternity has no succession, being simultaneously whole.

Reply Obj. 1. Simple things are usually defined by way of negation; as "a point is that which has no parts." Yet this is not to be taken as if the negation belonged to their essence, but because our intellect which first apprehends compound things, cannot attain to the knowledge of simple things except by removing the composite.

Reply Obj. 2. What is truly eternal, is not only being, but also living; and life extends to operation, which is not true of being. Now the protraction of duration seems to belong to operation rather than to being; hence time is the numbering of movement.

Reply Obj. 3. Eternity is called whole, not because it has parts, but because it is wanting in nothing.

Reply Obj. 4. As God, although incorporeal, is named in Scripture metaphorically by corporeal names, so eternity though simultaneously whole, is called by names implying time and succession.

Reply Obj. 5. Two things are to be considered in time: time itself, which is succes-

sive; and the *now* of time, which is imperfect. Hence the expression *simultaneously-whole* is used to remove the idea of time, and the word *perfect* is used to exclude the *now* of time.

Reply Obj. 6. Whatever is possessed, is held firmly and quietly; therefore to designate the immutability and permanence of eternity, we use the word *possession.*

SECOND ARTICLE

Whether God Is Eternal?

We proceed thus to the Second Article:—

Objection 1. It seems that God is not eternal. For nothing made can be predicated of God. But eternity is a thing made; for Boëthius says (*De Trin.* iv) that, *The now that flows away makes time, the now that stands still makes eternity;* and Augustine says (*Octog. Tri. Quæst., qu.* 28) *that God is the author of eternity.* Therefore God is not eternal.

Obj. 2. Further, what is before eternity, and after eternity, is not measured by eternity. But, as Aristotle says (*De Caus.*), *God is before eternity and He is after eternity:* for it is written that *the Lord shall reign for eternity, and beyond* * (Exod. xv. 18). Therefore to be eternal does not belong to God.

Obj. 3. Further, eternity is a kind of measure. But to be measured belongs not to God. Therefore it does not belong to Him to be eternal.

Obj. 4. Further, in eternity there is no present, past, nor future, since it is simultaneously whole; as was said in the preceding article. But words denoting present, past, and future time are applied to God in Scripture. Therefore God is not eternal.

On the contrary, Athanasius says in his Creed: *The Father is eternal, the Son is eternal, the Holy Ghost is eternal.*

I answer that, The idea of eternity follows immutability, as the idea of time follows movement, as appears from the preceding article. Hence, as God is supremely immutable, it supremely belongs to Him to be eternal. Nor is He eternal only; but He is His own eternity; whereas, no other being is its own duration, as no other is its own being. Now God is His own uniform being; and hence, as He is His own essence, so He is His own eternity.

Reply Obj. 1. The *now* that stands still, is said to make eternity according to our apprehension. As the apprehension of time is caused in us by the fact that we apprehend the flow of the *now;* so the apprehension of eternity is caused in us by our apprehending the *now* standing still. When Augustine says that *God is the author of eternity,* this is to be understood of participated eternity. For God communicates His eternity to some in the same way as He communicates His immutability.

Reply Obj. 2. From this appears the answer to the second objection. For God is said to be before eternity, according as it is shared by immaterial substances. Hence, also, in the same book, it is said that *intelligence is equal to eternity.* In the words of Exodus, *The Lord shall reign for eternity, and beyond,* eternity stands for age, as another rendering has it. Thus, it is said that the Lord will reign beyond eternity, inasmuch as He endures beyond every age, that is, beyond every kind of given duration. For age is nothing more than the period of each thing, as is said in the book *De Cœlo* i. Or to reign beyond eternity can be taken to mean that if any other thing were conceived to exist for ever, as the movement of the heavens according to some philosophers, then God would still reign beyond, inasmuch as His reign is simultaneously whole.

Reply Obj. 3. Eternity is nothing else but God Himself. Hence God is not called eternal, as if He were in any way measured; but the idea of measurement is there taken according to the apprehension of our mind alone.

Reply. Obj. 4. Words denoting different times are applied to God, because His eternity includes all times; not as if He Himself were altered through present, past, and future.

THIRD ARTICLE

Whether to Be Eternal Belongs to God Alone?

We proceed thus to the Third Article:—

Objection 1. It seems that it does not belong to God alone to be eternal. For it is written, that *those who instruct many to justice,* shall be *as stars unto perpetual eternities*† (Dan. xii. 3). Now if God alone were eternal, there could not be many eternities. Therefore God alone is not the only eternal.

Obj. 2. Further, it is written, *Depart, ye cursed into eternal* (Douay, *everlasting*) *fire* (Matt. xxv. 41). Therefore God is not the only eternal.

Obj. 3. Further, every necessary thing is eternal. But there are many necessary things; as, for instance, all principles of demonstration, and all demonstrative propositions. Therefore God is not the only eternal.

On the contrary, Jerome says (*Ep. ad Damasum,* xv) that *God is the only one who has no beginning.* Now whatever has a beginning, is not eternal. Therefore God is the only one eternal.

I answer that, Eternity truly and properly so called is in God alone, because eternity follows on immutability; as appears from the

* Douay,—*for ever and ever.* † Douay,—*for all eternity.*

first article. But God alone is altogether immutable, as was shown above (Q. 9, A. 1). Accordingly, however, as some receive immutability from Him, they share in His eternity. Thus some receive immutability from God in the way of never ceasing to exist; in that sense it is said of the earth, that *it standeth for ever* (Eccl. i. 4). Again some things are called eternal in Scripture because of the length of their duration, although they are in nature corruptible; thus (Ps. lxxv. 5) the hills are called *eternal,* and we read *of the fruits of the eternal hills* (Deut. xxxiii. 15). Some again, share more fully than others in the nature of eternity, inasmuch as they possess unchangeableness either in being or further still in operation; like the angels, and the blessed, who enjoy the Word, because *as regards that vision of the Word, no changing thoughts exist in the Saints,* as Augustine says (*De Trin.* xv). Hence those who see God are said to have eternal life; according to that text, *This is eternal life, that they may know Thee the only true God,* etc. (John xvii. 3).

Reply Obj. 1. There are said to be many eternities, accordingly as many share in eternity, by the contemplation of God.

Reply Obj. 2. The fire of hell is called eternal, only because it never ends. Still, there is change in the pains of the lost, according to the words, *To extreme heat they will pass from snowy waters* (Job xxiv. 19). Hence in hell true eternity does not exist, but rather time; according to the text of the Psalm, *Their time will be for ever* (Ps. lxxx. 16).

Reply Obj. 3. Necessary means a certain mode of truth: and truth, according to the Philosopher (*Metaph.* vi), is in the mind. Therefore in this sense the true and necessary are eternal, because they are in the eternal mind, which is the divine intellect alone; hence it does not follow that anything beside God is eternal.

FOURTH ARTICLE

Whether Eternity Differs from Time?

We proceed thus to the Fourth Article:—

Objection 1. It seems that eternity does not differ from time. For two measures of duration cannot exist together, unless one is part of the other; for instance two days or two hours cannot be together; nevertheless, we may say that a day or an hour are together, considering hour as part of a day. But eternity and time occur together, each of which imports a certain measure of duration. Since therefore eternity is not a part of time, forasmuch as eternity exceeds time, and includes it, it seems that time is a part of eternity, and is not a different thing from eternity.

Obj. 2. Further, according to the Philosopher (*Physic.* iv), the *now* of time remains the same in the whole of time. But the nature of eternity seems to be that it is the same indivisible thing in the whole space of time. Therefore eternity is the *now* of time. But the *now* of time is not substantially different from time. Therefore eternity is not substantially different from time.

Obj. 3. Further, as the measure of the first movement is the measure of every movement, as said in *Physic.* iv, it thus appears that the measure of the first being is that of every being. But eternity is the measure of the first being—that is, of the divine being. Therefore eternity is the measure of every being. But the being of things corruptible is measured by time. Time therefore is either eternity, or is a part of eternity.

On the contrary, Eternity is simultaneously whole. But time has a *before* and an *after.* Therefore time and eternity are not the same thing.

I answer that, It is manifest that time and eternity are not the same. Some have founded this difference on the fact that eternity has neither beginning nor an end; whereas time has a beginning and an end. This, however, makes a merely accidental, and not an absolute difference; because, granted that time always was and always will be, according to the idea of those who think the movement of the heavens goes on for ever, there would yet remain a difference between eternity and time, as Boëthius says (*De Consol.* v), arising from the fact that eternity is simultaneously whole; which cannot be applied to time: for eternity is the measure of a permanent being; while time is the measure of movement. Supposing, however, that the aforesaid difference be considered on the part of the things measured, and not as regards the measures, then there is some reason for it, inasmuch as that alone is measured by time which has beginning and end in time. Hence, if the movement of the heavens lasted always, time would not be its measure as regards the whole of its duration, since the infinite is not measurable; but it would be the measure of that part of its revolution which has beginning and end in time.

Another reason for the same can be taken from these measures in themselves, if we consider the end and the beginning as potentialities; because, granted also that time always goes on, yet it is possible to note in time both the beginning and the end, by considering its parts:—thus we speak of the beginning and the end of a day, or of a year; which cannot be applied to eternity. Still these differences follow upon the essential and primary differences, that eternity is simultaneously whole, but that time is not so.

Reply Obj. 1. Such a reason would be a valid one if time and eternity were the same kind of measure; but this is seen not to be the case when we consider those things of which the respective measures are time and eternity.

Reply Obj. 2. The *now* of time is the same as regards its subject in the whole course of time, but it differs in aspect; for inasmuch as time corresponds to movement, its *now* corresponds to what is movable; and the thing movable has the same one subject in all time, but differs in aspect as being here and there; and such alteration is movement. Likewise the flow of the *now* as alternating in aspect, is time. But eternity remains the same according to both subject and aspect; and hence eternity is not the same as the *now* of time.

Reply Obj. 3. As eternity is the proper measure of permanent being, so time is the proper measure of movement; and hence, according as any being recedes from permanence of being, and is subject to change, it recedes from eternity, and is subject to time. Therefore the being of things corruptible, because it is changeable, is not measured by eternity, but by time; for time measures not only things actually changed, but also things changeable; hence it not only measures movement, but it also measures repose, which belongs to whatever is naturally movable, but is not actually in motion.

FIFTH ARTICLE

The Difference of Æviternity and Time

We proceed thus to the Fifth Article:—

Obj. 1. It seems that æviternity is the same as time. For Augustine says (*Gen. ad. lit.* viii. 20, 22, 23), that *God moves the spiritual creature through time.* But æviternity is said to be the measure of spiritual substances. Therefore time is the same as æviternity.

Obj. 2. Further, it is essential to time to have *before* and *after*; but it is essential to eternity to be simultaneously whole, as was shown above in the first article. Now æviternity is not eternity; for it is written (Ecclus. i. 1), that eternal *Wisdom is before age.* Therefore it is not simultaneously whole but has *before* and *after*; and thus it is the same as time.

Obj. 3. Further, if there is no *before* and *after* in æviternity, it follows that in æviternal things there is no difference between being, having been, or going to be. Since then it is impossible for æviternal things not to have been, it follows that it is impossible for them not to be in the future; which is false, since God can reduce them to nothing.

Obj. 4. Further, since the duration of æviternal things is infinite as to subsequent duration, if æviternity is simultaneously whole, it follows that some creature is actually infinite; which is impossible. Therefore æviternity does not differ from time.

On the contrary, Boëthius says (*De. Consol.* iii), *Who commandest time to be separate from æviternity.*

I answer that, Æviternity differs from time, and from eternity, as the mean between them both. This difference is explained by some to consist in the fact that eternity has neither beginning nor end, æviternity, a beginning but no end, and time both beginning and end. This difference, however, is but an accidental one, as was shown above, in the preceding article; because even if æviternal things had always been, and would always be, as some think, and even if they might sometimes fail to be, which is possible to God to allow; even granted this, æviternity would still be distinguished from eternity, and from time.

Others assign the difference between these three to consist in the fact that eternity has no *before* and *after*; but that time has both, together with innovation and veteration; and that æviternity has *before* and *after* without innovation and veteration. This theory, however, involves a contradiction; which manifestly appears if innovation and veteration be referred to the measure itself. For since *before* and *after* of duration cannot exist together, if æviternity has *before* and *after*, it must follow that with the receding of the first part of æviternity, the after part of æviternity must newly appear; and thus innovation would occur in æviternity itself, as it does in time. And if they be referred to the things measured, even then an incongruity would follow. For a thing which exists in time grows old with time, because it has a changeable existence, and from the changeableness of a thing measured, there follows *before* and *after* in the measure, as is clear from *Physic.* iv. Therefore the fact that an æviternal thing is neither inveterable, nor subject to innovation, comes from its changelessness; and consequently its measure does not contain *before* and *after.* We say then that since eternity is the measure of a permanent being, in so far as anything recedes from permanence of being, it recedes from eternity. Now some things recede from permanence of being, so that their being is subject to change, or consists in change; and these things are measured by time, as are all movements, and also the being of all things corruptible. But others recede less from permanence of being, forasmuch as their being neither consists in change, nor is the subject of change; nevertheless they have change annexed to them either actually, or potentially. This appears in the heavenly bodies, the substantial being of which is unchangeable; and

yet with unchangeable being they have changeableness of place. The same applies to the angels, who have an unchangeable being as regards their nature with changeableness as regards choice; moreover they have changeableness of intelligence, of affections, and of places, in their own degree. Therefore these are measured by æviternity, which is a mean betwen eternity and time. But the being that is measured by eternity is not changeable, nor is it annexed to change. In this way time has *before* and *after*; æviternity in itself has no *before* and *after*, which can, however, be annexed to it; while eternity has neither *before* nor *after*, nor is it compatible with such at all.

Reply Obj. 1. Spiritual creatures as regards successive affections and intelligences, are measured by time. Hence also Augustine says (*ibid.*), that to be moved through time, is to be moved by affections. But as regards their nature they are measured by æviternity; whereas as regards the vision of glory, they have a share of eternity.

Reply Obj. 2. Æviternity is simultaneously whole; yet it is not eternity, because *before* and *after* are compatible with it.

Reply Obj. 3. In the very being of an angel considered absolutely, there is no difference of past and future, but only as regards accidental change. Now to say that an angel was, or is, or will be, is to be taken in a different sense according to the acceptation of our intellect, which apprehends the angelic existence by comparison with different parts of time. But when we say that an angel is, or was, we suppose something, which being supposed, its opposite is not subject to the divine power. Whereas when we say he will be, we do not as yet suppose anything. Hence, since the existence and non-existence of an angel considered absolutely is subject to the divine power, God can make the existence of an angel not future; but He cannot cause him not to be while he is, or not to have been, after he has been.

Reply Obj. 4. The duration of æviternity is infinite, forasmuch as it is not finished by time. Hence, there is no incongruity in saying that a creature is infinite, inasmuch as it is not ended by any other creature.

SIXTH ARTICLE

Whether There Is Only One Æviternity?

We proceed thus to the Sixth Article:—

Objection 1. It seems that there is not only one æviternity; for it is written in the apocryphal books of Esdras: *Majesty and power of ages are with Thee, O Lord.*

Obj. 2. Further, different genera have different measures. But some æviternal things belong to the corporeal genus, as the heavenly bodies; and others are spiritual substances, as the angels. Therefore there is not only one æviternity.

Obj. 3. Further, since æviternity is a term of duration, where there is one æviternity, there is also one duration. But not all æviternal things have one duration, for some begin to exist after others; as appears in the case especially of human souls. Therefore there is not only one æviternity.

Obj. 4. Further, things not dependent on each other, do not seem to have one measure of duration; for there appears to be one time for all temporal things; since the first movement, measured by time, is in some way the cause of all movement. But æviternal things do not depend on each other, for one angel is not the cause of another angel. Therefore there is not only one æviternity.

On the contrary, Æviternity is a more simple thing than time, and is nearer to eternity. But time is one only. Therefore much more is æviternity one only.

I answer that, A twofold opinion exists on this subject. Some say there is only one æviternity; others that there are many æviternities. Which of these is true, may be considered from the cause why time is one; for we can rise from corporeal things to the knowledge of spiritual things.

Now some say that there is only one time for temporal things, forasmuch as one number exists for all things numbered; as time is a number, according to the Philosopher (*Physic.* iv). This, however, is not a sufficient reason; because time is not a number abstracted from the thing numbered, but existing in the thing numbered; otherwise it would not be continuous; for ten ells of cloth are continuous not by reason of the number, but by reason of the thing numbered. Now number as it exists in the thing numbered, is not the same for all; but is different for different things. Hence, others assert that the unity of eternity as the principle of all duration is the cause of the unity of time. Thus all durations are one in that view, in the light of their principle, but are many in the light of the diversity of things receiving duration from the influx of the first principle. On the other hand others assign primary matter as the cause why time is one; as it is the first subject of movement, the measure of which is time. Neither of these reasons, however, is sufficient; forasmuch as things which are one in principle, or in subject, especially if distant, are not one absolutely, but accidentally. Therefore the true reason why time is one, is to be found in the oneness of the first movement by which, since

it is most simple, all other movements are measured. Therefore time is referred to that movement, not only as a measure is to the thing measured, but also as accident is to subject; and thus receives unity from it. Whereas to other movements it is compared only as the measure is to the thing measured. Hence it is not multiplied by their multitude, because by one separate measure many things can be measured.

This being established, we must observe that a twofold opinion existed concerning spiritual substances. Some said that all proceeded from God in a certain equality, as Origen said (*Peri Archon.* i); or at least many of them, as some others thought. Others said that all spiritual substances proceeded from God in a certain degree and order; and Dionysius (*Cæl. Hier.* x) seems to have thought so, when he said that among spiritual substances there are the first, the middle, and the last; even in one order of angels. Now according to the first opinion, it must be said that there are as many æviternities as there are many æviternal things of first degree. But according to the second opinion, it would be necessary to say that there is one æviternity only; because since each thing is measured by the most simple element of its genus, it must be that the existence of all æviternal things should be measured by the existence of the first æviternal thing, which is all the more simple the nearer it is to the first. Wherefore because the second opinion is the truer, as will be shown later (Q. 47, A. 2); we concede at present that there is only one æviternity.

Reply Obj. 1. Æviternity is sometimes taken for age, that is, a space of a thing's duration; and thus we say many æviternities when we mean ages.

Reply Obj. 2. Although the heavenly bodies and spiritual things differ in the genus of their nature, still they agree in having a changeless being, and are thus measured by æviternity.

Reply Obj. 3. All temporal things did not begin together; nevertheless there is one time for all of them, by reason of the first measured by time; and thus all æviternal things have one æviternity by reason of the first, though all did not begin together.

Reply Obj. 4. For things to be measured by one, it is not necessary that the one should be the cause of all, but that it be more simple than the rest.

QUESTION 11

The Unity of God

(In Four Articles)

After the foregoing, we consider the divine unity; concerning which there are four points of inquiry: (1) Whether *one* adds anything to *being?* (2) Whether *one* and *many* are opposed to each other? (3) Whether God is one? (4) Whether He is in the highest degree one?

FIRST ARTICLE

Whether One Adds Anything to Being?

We proceed thus to the First Article:—

Objection 1. It seems that *one* adds something to *being*. For everything is in a determinate genus by addition to being, which penetrates all *genera*. But *one* is a determinate genus, for it is the principle of number, which is a species of quantity. Therefore *one* adds something to *being*.

Obj. 2. Further, what divides a thing common to all, is an addition to it. But *being* is divided by *one* and by *many*. Therefore one is an addition to being.

Obj. 3. Further, if *one* is not an addition to *being, one* and *being* must have the same meaning. But it would be nugatory to call *being* by the name of *being:* therefore it would be equally so to call being *one*. Now this is false. Therefore *one* is an addition to *being*.

On the contrary, Dionysius says (*Div. Nom.* 5, *ult.*): *Nothing which exists is not in some way one,* which would be false if *one* were an addition to *being,* in the sense of limiting it. Therefore *one* is not an addition to *being*.

I answer that, One does not add any reality to *being;* but is only a negation of division: for *one* means undivided *being*. This is the very reason why *one* is the same as *being*. Now every being is either simple, or compound. But what is simple, is undivided, both actually and potentially. Whereas what is compound, has not being whilst its parts are divided, but after they make up and compose it. Hence it is manifest that the being of anything consists in undivision; and hence it is that everything guards its unity as it guards its being.

Reply Obj. 1. Some, thinking that the *one* convertible with *being* is the same as the *one* which is the principle of number, were divided into contrary opinions. Pythagoras and Plato, seeing that the *one* convertible with *being* did not add any reality to *being*, but signi-

fied the substance of *being* as undivided, thought that the same applied to the *one* which is the principle of number. And because number is composed of unities, they thought that numbers were the substances of all things. Avicenna, however, on the contrary, considering that *one* which is the principle of number, added a reality to the substance of *being* (otherwise number made of unities would not be a species of quantity), thought that the *one* convertible with *being* added a reality to the substance of beings; as *white* to *man*. This, however, is manifestly false, inasmuch as each thing is *one* by its substance. For if a thing were *one* by anything else but by its substance, since this again would be *one*, supposing it were again *one* by another thing, we should be driven on to infinity. Hence we must adhere to the former statement; therefore we must say that the *one* which is convertible with *being*, does not add a reality to being; but that the *one* which is the principle of number, does add a reality to *being*, belonging to the genus of quantity.

Reply Obj. 2. There is nothing to prevent a thing which in one way is divided, from being another way undivided; as what is divided in number, may be undivided in species; thus it may be that a thing is in one way *one*, and in another way *many*. Still, if it is absolutely undivided, either because it is so according to what belongs to its essence, though it may be divided as regards what is outside its essence, as what is one in subject may have many accidents; or because it is undivided actually, and divided potentially, as what is *one* in the whole, and is *many* in parts; in such a case a thing will be *one* absolutely, and *many* accidentally. On the other hand, if it be undivided accidentally, and divided absolutely, as if it were divided in essence and undivided in idea or in principle or cause, it will be *many* absolutely, and *one* accidentally; as what are *many* in number, and *one* in species, or *one* in principle. Hence in that way, being is divided by *one*, and by *many;* as it were by *one* absolutely, and by *many* accidentally. For multitude itself would not be contained under *being*, unless it were in some way contained under *one*. Thus Dionysius says (*Div. Nom., cap. ult.*) that *there is no kind of multitude that is not in a way one. But what are many in their parts, are one in their whole; and what are many in accidents, are one in subject; and what are many in number, are one in species; and what are many in species, are one in genus; and what are many in processions, are one in principle.*

Reply Obj. 3. It does not follow that it is nugatory to say *being* is *one;* forasmuch as *one* adds an idea to *being*.

SECOND ARTICLE

Whether One and Many Are Opposed to Each Other?

We proceed thus to the Second Article:—

Objection 1. It seems that *one* and *many* are not mutually opposed. For no opposite thing is predicated of its opposite. But every *multitude* is in a certain way *one*, as appears from the preceding article. Therefore *one* is not opposed to *multitude*.

Obj. 2. Further, no opposite thing is constituted by its opposite. But *multitude* is constituted by *one*. Therefore it is not opposed to *multitude*.

Obj. 3. Further, *one* is opposed to *one*. But the idea of *few* is opposed to *many*. Therefore *one* is not opposed to *many*.

Obj. 4. Further, if *one* is opposed to *multitude*, it is opposed as the undivided is to the divided; and is thus opposed to it as privation is to habit. But this appears to be incongruous; because it would follow that *one* comes after *multitude*, and is defined by it; whereas, on the contrary, *multitude* is defined by *one*. Hence there would be a vicious circle in the definition; which is inadmissible. Therefore *one* and *many* are not opposed.

On the contrary, Things which are opposed in idea, are themselves opposed to each other. But the idea of *one* consists in indivisibility; and the idea of *multitude* contains division. Therefore *one* and *many* are opposed to each other.

I answer that, One is opposed to *many*, but in various ways. The *one* which is the principle of number, is opposed to *multitude* which is number, as the measure is to the thing measured. For *one* implies the idea of a primary measure; and number is *multitude* measured by *one*, as is clear from *Metaph.* x. But the *one* which is convertible with *being* is opposed to *multitude* by way of privation; as the undivided is to the thing divided.

Reply Obj. 1. No privation entirely takes away the being of a thing, inasmuch as privation means *negation in the subject*, according to the Philosopher (*Categor.* viii). Nevertheless every privation takes away some being; and so in being, by reason of its universality, the privation of being has its foundation in being; which is not the case in privations of special forms, as of sight, or of whiteness, and the like. And what applies to being applies also to one and to good, which are convertible with being, for the privation of good is founded in some good; likewise the removal of unity is founded in some one thing. Hence it happens that multitude is some one thing; and evil is some good thing, and non-

being is some kind of being. Nevertheless, opposite is not predicated of opposite; forasmuch as one is absolute, and the other is relative; for what is relative being (as a potentiality) is non-being absolutely, *i.e.*, actually; or what is absolute being in the genus of substance, is non-being relatively as regards some accidental being. In the same way, what is relatively good is absolutely bad, or *vice versa;* likewise what is absolutely *one* is relatively *many,* and *vice versa.*

Reply Obj. 2. A *whole* is twofold. In one sense it is homogeneous, composed of like parts; in another sense it is heterogeneous, composed of dissimilar parts. Now in every homogeneous whole, the whole is made up of parts having the form of the whole; as, for instance, every part of water is water; and such is the constitution of a continuous thing made up of its parts. In every heterogeneous whole, however, every part is wanting in the form belonging to the whole; as, for instance, no part of a house is a house, nor is any part of a man a man. Now multitude is such a kind of a whole. Therefore inasmuch as its part has not the form of the multitude, the latter is composed of unities, as a house is composed of not houses; not, indeed, as if unities constituted multitude so far as they are undivided, in which way they are opposed to multitude; but so far as they have being, as also the parts of a house make up the house by the fact that they are beings, not by the fact that they are not houses.

Reply Obj. 3. *Many* is taken in two ways: absolutely, and in that sense it is opposed to *one:* in another way as importing some kind of excess, in which sense it is opposed to *few:* hence in the first sense two are many; but not in the second sense.

Reply Obj. 4. *One* is opposed to *many* privatively, inasmuch as the idea of *many* involves division. Hence division must be prior to unity, not absolutely in itself, but according to our way of apprehension. For we apprehend simple things by compound things; and hence we define a point to be, *what has no part,* or *the beginning of a line. Multitude* also, in idea, follows on *one;* because we do not understand divided things to convey the idea of multitude except by the fact that we attribute unity to every part. Hence *one* is placed in the definition of *multitude;* but *multitude* is not placed in the definition of *one.* But division comes to be understood from the very negation of being: so what first comes to the mind is being; secondly, that this being is not that being, and thus we apprehend division as a consequence; thirdly, comes the notion of one; fourthly, the notion of multitude.

THIRD ARTICLE

Whether God Is One?

We proceed thus to the Third Article:—

Objection 1. It seems that God is not one. For it is written, *For there be many gods and many lords* (1 Cor. viii. 5).

Obj. 2. Further, *one,* as the principle of number, cannot be predicated of God, since quantity is not predicated of God; likewise, neither can *one* which is convertible with *being* be predicated of God, because it imports privation, and every privation is an imperfection, which cannot apply to God. Therefore God is not one.

On the contrary, It is written, *Hear, O Israel, the Lord our God is one Lord* (Deut. vi. 4).

I answer that, It can be shown from these three sources that God is one. First from His simplicity. For it is manifest that the reason why any singular thing is *this particular thing* is because it cannot be communicated to many: since that whereby Socrates is a man, can be communicated to many; whereas, what makes him this particular man, is only communicable to one. Therefore, if Socrates were a man by what makes him to be this particular man, as there cannot be many Socrates, so there could not in that way be many men. Now this belongs to God alone; for God Himself is His own nature, as was shown above (Q. 3, A. 3). Therefore, in the very same way God is God, and He is this God. Impossible is it therefore that many Gods should exist.

Secondly, this is proved from the infinity of His perfection. For it was shown above (Q. 4, A. 2) that God comprehends in Himself the whole perfection of being. If then many gods existed, they would necessarily differ from each other. Something therefore would belong to one, which did not belong to another. And if this were a privation, one of them would not be absolutely perfect; but if a perfection, one of them would be without it. So it is impossible for many gods to exist. Hence also the ancient philosophers, constrained as it were by truth, when they asserted an infinite principle, asserted likewise that there was only one such principle.

Thirdly, this is shown from the unity of the world. For all things that exist are seen to be ordered to each other since some serve others. But things that are diverse do not harmonize in the same order, unless they are ordered thereto by one. For many are reduced into one order by one better than by many: because one is the *per se* cause of one, and many are only the accidental cause of one, inasmuch as they are in some way one. Since therefore

what is first is most perfect, and is so *per se* and not accidentally, it must be that the first which reduces all into one order should be only one. And this one is God.

Reply Obj. 1. Gods are called many by the error of some who worshipped many deities, thinking as they did that the planets and other stars were gods, and also the separate parts of the world. Hence the Apostle adds: *Our God is one,* etc.

Reply Obj. 2. *One* which is the principle of number is not predicated of God, but only of material things. For *one* the principle of number belongs to the *genus* of mathematics, which are material in being, and abstracted from matter only in idea. But *one* which is convertible with being is a metaphysical entity, and does not depend on matter, in its being. And although in God there is no privation, still, according to the mode of our apprehension, He is known to us by way only of privation and remotion. Thus there is no reason why a certain kind of privation should not be predicated of God; for instance, that He is incorporeal, and infinite; and in the same way it is said of God that He is one.

FOURTH ARTICLE

Whether God Is Supremely One?

We proceed thus to the Fourth Article:—

Objection 1. It seems that God is not supremely *one.* For *one* is so called from the privation of division. But privation cannot be greater or less. Therefore God is not more *one* than other things which are called *one.*

Obj. 2. Further, nothing seems to be more indivisible than what is actually and potentially indivisible; such as a point, and unity. But a thing is said to be more *one* according as it is indivisible. Therefore God is not more *one* than unity is *one* and a point is *one.*

Obj. 3. Further, what is essentially good is supremely good. Therefore, what is essentially *one* is supremely *one.* But every being is essentially *one,* as the Philosopher says (*Metaph.* iv). Therefore every being is supremely *one*; and therefore God is not *one* more than any other being is *one.*

On the contrary, Bernard says (*De Consid.* v): *Among all things called one, the unity of the Divine Trinity holds the first place.*

I answer that, Since *one* is an undivided being, if anything is supremely *one* it must be supremely being, and supremely undivided. Now both of these belong to God. For He is supremely being, inasmuch as His being is not determined by any nature to which it is adjoined; since He is being itself, subsistent, absolutely undetermined. But He is supremely undivided inasmuch as He is divided neither actually, nor potentially, by any mode of division; since He is altogether simple, as was shown above (Q. 3, A. 7). Hence it is manifest that God is *one* in the supreme degree.

Reply Obj. 1. Although privation considered in itself is not susceptive of more or less, still according as its opposite is subject to more and less, privation also can be considered itself in the light of more and less. Therefore, according as a thing is more divided, or is divisible, either less or not at all, in that degree it is called more, or less, or supremely, *one.*

Reply Obj. 2. A point, and unity which is the principle of number, are not supremely being, inasmuch as they have being only in some subject. Hence neither of them can be supremely *one.* For as a subject cannot be supremely *one,* because of the difference within it of accident and subject, so neither can an accident.

Reply Obj. 3. Although every being is *one* by its substance, still every such substance is not equally the cause of unity; for the substance of some things is compound and of others simple.

QUESTION 12

How God Is Known by Us

(In Thirteen Articles)

As hitherto we have considered God as He is in Himself, we now go on to consider in what manner He is in the knowledge of creatures; concerning which there are thirteen points of inquiry. (1) Whether any created intellect can see the essence of God? (2) Whether the essence of God is seen by the intellect through any created image? (3) Whether the essence of God can be seen by the corporeal eye? (4) Whether any created intellectual substance is sufficient by its own natural powers to see the essence of God? (5) Whether the created intellect needs any created light in order to see the essence of God? (6) Whether of those who see God, one sees Him more perfectly than another? (7) Whether any created intellect can comprehend the essence of God? (8) Whether the created intellect seeing the essence of God, knows all things in it? (9) Whether what is there known is known by any similitudes? (10) Whether the created intellect knows at once what it sees in God?

(11) Whether in the state of this life any man can see the essence of God? (12) Whether by natural reason we can know God in this life? (13) Whether there is in this life any knowledge of God through grace above the knowledge of natural reason?

FIRST ARTICLE

Whether Any Created Intellect Can See the Essence of God?

We proceed thus to the First Article:—

Objection 1. It seems that no created intellect can see the essence of God. For Chrysostom (*Hom.* xiv. *in Joann.*) commenting on John i. 18, *No man hath seen God at any time,* says: *Not prophets only, but neither angels nor archangels have seen God. For how can a creature see what is increatable?* Dionysius also says (*Div. Nom.* i), speaking of God: *Neither is there sense, nor image, nor opinion, nor reason, nor knowledge of Him.*

Obj. 2. Further, everything infinite, as such, is unknown. But God is infinite, as was shown above (Q. 7. A. 1). Therefore in Himself He is unknown.

Obj. 3. Further, the created intellect knows only existing things. For what falls first under the apprehension of the intellect is being. Now God is not something existing; but He is rather super-existence, as Dionysius says (*Div. Nom.* iv). Therefore God is not intelligible; but above all intellect.

Obj. 4. Further, there must be some proportion between the knower and the known, since the known is the perfection of the knower. But no proportion exists between the created intellect and God; for there is an infinite distance between them. Therefore the created intellect cannot see the essence of God.

On the contrary, It is written: *We shall see Him as He is* (1 John, ii. 2).

I answer that, Since everything is knowable according as it is actual, God, Who is pure act without any admixture of potentiality, is in Himself supremely knowable. But what is supremely knowable in itself, may not be knowable to a particular intellect, on account of the excess of the intelligible object above the intellect; as, for example, the sun, which is supremely visible, cannot be seen by the bat by reason of its excess of light.

Therefore some who considered this, held that no created intellect can see the essence of God. This opinion, however, is not tenable. For as the ultimate beatitude of man consists in the use of his highest function, which is the operation of the intellect; if we suppose that the created intellect could never see God, it would either never attain to beatitude, or its beatitude would consist in something else beside God; which is opposed to faith. For the ultimate perfection of the rational creature is to be found in that which is the principle of its being; since a thing is perfect so far as it attains to its principle. Further the same opinion is also against reason. For there resides in every man a natural desire to know the cause of any effect which he sees; and thence arises wonder in men. But if the intellect of the rational creature could not reach so far as to the first cause of things, the natural desire would remain void.

Hence it must be absolutely granted that the blessed see the essence of God.

Reply Obj. 1. Both of these authorities speak of the vision of comprehension. Hence Dionysius premises immediately before the words cited, *He is universally to all incomprehensible,* etc. Chrysostom, likewise after the words quoted, says: *He says this of the most certain vision of the Father, which is such a perfect consideration and comprehension as the Father has of the Son.*

Reply Obj. 2. The infinity of matter not made perfect by form, is unknown in itself, because all knowledge comes by the form; whereas the infinity of the form not limited by matter, is in itself supremely known. God is Infinite in this way, and not in the first way: as appears from what was said above (Q. 7. A. 1).

Reply Obj. 3. God is not said to be not existing as if He did not exist at all, but because He exists above all that exists; inasmuch as He is His own existence. Hence it does not follow that He cannot be known at all, but that He exceeds every kind of knowledge; which means that He is not comprehended.

Reply Obj. 4. Proportion is twofold. In one sense it means a certain relation of one quantity to another, according as double, treble, and equal are species of proportion. In another sense every relation of one thing to another is called proportion. And in this sense there can be a proportion of the creature to God, inasmuch as it is related to Him as the effect to its cause, and as potentiality to its act; and in this way the created intellect can be proportioned to know God.

SECOND ARTICLE

Whether the Essence of God Is Seen By the Created Intellect through An Image?

We proceed thus to the Second Article:—

Objection 1. It seems that the essence of God is seen through an image by the created intellect. For it is written: *We know that when He shall appear, we shall be like to Him, and* (Vulg., *because*) *we shall see Him as He is* (1 John iii. 2).

Obj. 2. Further, Augustine says (*De Trin.* v): *When we know God, some likeness of God is made in us.*

Obj. 3. Further, the intellect in act is the actual intelligible; as sense in act is the actual sensible. But this comes about inasmuch as sense is informed with the likeness of the sensible object, and the intellect with the likeness of the thing understood. Therefore, if God is seen by the created intellect in act, it must be that He is seen by some similitude.

On the contrary, Augustine says (*De Trin.* xv), that when the Apostle says, "We see through a glass and in an enigma," * *by the terms "glass" and "enigma" certain similitudes are signified by him, which are accommodated to the vision of God.* But to see the essence of God is not an enigmatic nor a speculative vision, but is, on the contrary, of an opposite kind. Therefore the divine essence is not seen through a similitude.

I answer that, Two things are required both for sensible and for intellectual vision—viz., power of sight, and union of the thing seen with the sight. For vision is made actual only when the thing seen is in a certain way in the seer. Now in corporeal things it is clear that the thing seen cannot be by its essence in the seer, but only by its likeness; as the similitude of a stone is in the eye, whereby the vision is made actual; whereas the substance of the stone is not there. But if the principle of the visual power and the thing seen were one and the same thing, it would necessarily follow that the seer would receive both the visual power and the form whereby it sees, from that one same thing.

Now it is manifest both that God is the author of the intellectual power, and that He can be seen by the intellect. And since the intellective power of the creature is not the essence of God, it follows that it is some kind of participated likeness of Him who is the first intellect. Hence also the intellectual power of the creature is called an intelligible light, as it were, derived from the first light, whether this be understood of the natural power, or of some perfection superadded of grace or of glory. Therefore, in order to see God, there must be some similitude of God on the part of the visual faculty, whereby the intellect is made capable of seeing God. But on the part of the object seen, which must necessarily be united to the seer, the essence of God cannot be seen by any created similitude. First, because, as Dionysius says (*Div. Nom.* 1), *by the similitudes of the inferior order of things, the superior can in no way be known;* as by the likeness of a body the essence of an incorporeal thing cannot be known. Much less therefore can the essence of God be seen by any created likeness whatever. Secondly, because the essence of God is His own very existence, as was shown above (Q. 3. A. 4), which cannot be said of any created form; and so no created form can be the similitude representing the essence of God to the seer. Thirdly, because the divine essence is uncircumscribed, and contains in itself supereminently whatever can be signified or understood by the created intellect. Now this cannot in any way be represented by any created likeness; for every created form is determined according to some aspect of wisdom, or of power, or of being itself, or of some like thing. Hence to say that God is seen by some similitude, is to say that the divine essence is not seen at all; which is false.

Therefore it must be said that to see the essence of God there is required some similitude in the visual faculty, namely, the light of glory strengthening the intellect to see God, which is spoken of in the Psalm (xxxv. 10), *In Thy light we shall see light.* The essence of God, however, cannot be seen by any created similitude representing the divine essence itself as it really is.

Reply Obj. 1. That authority speaks of the similitude which is caused by participation of the light of glory.

Reply Obj. 2. Augustine speaks of the knowledge of God here on earth.

Reply Obj. 3. The divine essence is existence itself. Hence as other intelligible forms which are not their own existence are united to the intellect by means of some entity, whereby the intellect itself is informed, and made in act; so the divine essence is united to the created intellect, as the object actually understood, making the intellect in act by and of itself.

THIRD ARTICLE

Whether the Essence of God Can Be Seen with the Bodily Eye?

We proceed thus to the Third Article:—

Objection 1. It seems that the essence of God can be seen by the corporeal eye. For it is written (Job xix. 26): *In my flesh I shall see . . . God,* and (*ibid.* xlii. 5), *With the hearing of the ear I have heard Thee, but now my eye seeth Thee.*

Obj. 2. Further, Augustine says (*De Civ. Dei* xxix. 29); *Those eyes* [namely of the glorified] *will therefore have a greater power of sight, not so much to see more keenly, as some report of the sight of serpents or of eagles (for whatever acuteness of vision is possessed by these creatures, they can see only corporeal things) but to see even incorporeal things.* Now whoever can see incorporeal

* Douay,—*in a dark manner.*

things, can be raised up to see God. Therefore the glorified eye can see God.

Obj. 3. Further, God can be seen by man through a vision of the imagination. For it is written: *I saw the Lord sitting upon a throne,* etc. (Isa. vi. 1). But an imaginary vision originates from sense; for the imagination is moved by sense to act. Therefore God can be seen by a vision of sense.

On the contrary, Augustine says (*De Vid. Deum, Ep.* cxlvii): *No one has ever seen God either in this life, as He is, nor in the angelic life, as visible things are seen by corporeal vision.*

I answer that, It is impossible for God to be seen by the sense of sight, or by any other sense, or faculty of the sensitive power. For every such kind of power is the act of a corporeal organ, as will be shown later (Q. 78). Now act is proportional to the nature which possesses it. Hence no power of that kind can go beyond corporeal things. For God is incorporeal, as was shown above (Q. 3. A. 1). Hence He cannot be seen by the sense or the imagination, but only by the intellect.

Reply Obj. 1. The words, *In my flesh I shall see God my Saviour,* do not mean that God will be seen with the eye of flesh, but that man existing in the flesh after the resurrection will see God. Likewise the words, *Now my eye seeth Thee,* are to be understood of the mind's eye, as the Apostle says: *May* He *give unto you the spirit of wisdom . . . in the knowledge of Him,* that *the eyes of your heart* may be *enlightened* (*Eph.* i. 17, 18).

Reply Obj. 2. Augustine speaks as one inquiring, and conditionally. This appears from what he says previously: *Therefore they will have an altogether different power* [*viz., the glorified eyes*], *if they shall see that incorporeal nature;* and afterwards he explains this, saying: *It is very credible, that we shall so see the mundane bodies of the new heaven and the new earth, as to see most clearly God everywhere present, governing all corporeal things, not as we now see the invisible things of God as understood by what is made; but as when we see men among whom we live, living and exercising the functions of human life, we do not believe they live, but see it.* Hence it is evident how the glorified eyes will see God, as now our eyes see the life of another. But life is not seen with the corporeal eye, as a thing in itself visible, but as the indirect object of the sense; which indeed is not known by sense, but at once, together with sense, by some other cognitive power. But that the divine presence is known by the intellect immediately on the sight of, and through, corporeal things, happens from two causes—viz., from the perspicuity of the intellect, and from the refulgence of the divine glory infused into the body after its renovation.

Reply Obj. 3. The essence of God is not seen in a vision of the imagination; but the imagination receives some form representing God according to some mode of similitude; as in divine Scripture divine things are metaphorically described by means of sensible things.

FOURTH ARTICLE

Whether Any Created Intellect by Its Natural Powers Can See the Divine Essence?

We proceed thus to the Fourth Article:—

Objection 1. It seems that a created intellect can see the divine essence by its own natural power. For Dionysius says (*Div. Nom.* iv): *An angel is a pure mirror, most clear, receiving, if it is right to say so, the whole beauty of God.* But if a reflection is seen, the original thing is seen. Therefore, since an angel by his natural power understands himself, it seems that by his own natural power he understands the divine essence.

Obj. 2. Further, what is supremely visible, is made less visible to us by reason of our defective corporeal or intellectual sight. But the angelic intellect has no such defect. Therefore, since God is supremely intelligible in Himself, it seems that in like manner He is supremely so to an angel. Therefore, if he can understand other intelligible things by his own natural power, much more can he understand God.

Obj. 3. Further, corporeal sense cannot be raised up to understand incorporeal substance, which is above its nature. Therefore if to see the essence of God is above the nature of every created intellect, it follows that no created intellect can reach up to see the essence of God at all. But this is false, as appears from what is said above (A. 1). Therefore it seems that it is natural for a created intellect to see the divine essence.

On the contrary, It is written: *The grace of God is life everlasting* (Rom. vi. 23). But life everlasting consists in the vision of the divine essence, according to the words: *This is eternal life, that they may know Thee the only true God,* etc. (John xvii. 3). Therefore, to see the essence of God is possible to the created intellect by grace, and not by nature.

I answer that, It is impossible for any created intellect to see the essence of God by its own natural power. For knowledge is regulated according as the thing known is in the knower. But the thing known is in the knower according to the mode of the knower. Hence the knowledge of every knower is ruled according to its own nature. If therefore the

mode of anything's being exceeds the mode of the knower, it must result that the knowledge of that object is above the nature of the knower. Now the mode of being of things is manifold. For some things have being only in this one individual matter; as all bodies. But others are subsisting natures, not residing in matter at all, which, however, are not their own existence, but receive it: and these are the incorporeal beings, called angels. But to God alone does it belong to be His own subsistent being. Therefore, what exists only in individual matter we know naturally, forasmuch as our soul, whereby we know, is the form of certain matter. Now our soul possesses two cognitive powers; one is the act of a corporeal organ, which naturally knows things existing in individual matter; hence sense knows only the singular. But there is another kind of cognitive power in the soul, called the intellect; and this is not the act of any corporeal organ. Wherefore the intellect naturally knows natures which exist only in individual matter; not as they are in such individual matter, but according as they are abstracted therefrom by the considering act of the intellect; hence it follows that through the intellect we can understand these objects as universal; and this is beyond the power of sense. Now the angelic intellect naturally knows natures that are not in matter; but this is beyond the power of the intellect of our soul in the state of its present life, united as it is to the body. It follows therefore that to know self-subsistent being is natural to the divine intellect alone; and this is beyond the natural power of any created intellect; for no creature is its own existence, forasmuch as its existence is participated. Therefore the created intellect cannot see the essence of God, unless God by His grace unites Himself to the created intellect, as an object made intelligible to it.

Reply Obj. 1. This mode of knowing God is natural to an angel—namely, to know Him by His own likeness refulgent in the angel himself. But to know God by any created similitude is not to know the essence of God, as was shown above (A. 2). Hence it does not follow that an angel can know the essence of God by his own power.

Reply Obj. 2. The angelic intellect is not defective, if defect be taken to mean privation, as if it were without anything which it ought to have. But if defect be taken negatively, in that sense every creature is defective, when compared with God; forasmuch as it does not possess the excellence which is in God.

Reply Obj. 3. The sense of sight, as being altogether material, cannot be raised up to immateriality. But our intellect, or the angelic intellect, inasmuch as it is elevated above matter in its own nature, can be raised up above its own nature to a higher level by grace. The proof is, that sight cannot in any way know abstractedly what it knows concretely; for in no way can it perceive a nature except as this one particular nature; whereas our intellect is able to consider abstractedly what it knows concretely. Now although it knows things which have a form residing in matter, still it resolves the composite into both of these elements; and it considers the form separately by itself. Likewise, also, the intellect of an angel, although it naturally knows the concrete in any nature, still it is able to separate that existence by its intellect; since it knows that the thing itself is one thing, and its existence is another. Since therefore the created intellect is naturally capable of apprehending the concrete form, and the concrete being abstractedly, by way of a kind of resolution of parts; it can by grace be raised up to know separate subsisting substance, and separate subsisting existence.

FIFTH ARTICLE

Whether the Created Intellect Needs Any Created Light in Order to See the Essence of God?

We proceed thus to the Fifth Article:—

Objection 1. It seems that the created intellect does not need any created light in order to see the essence of God. For what is of itself lucid in sensible things does not require any other light in order to be seen. Therefore the same applies to intelligible things. Now God is intelligible light. Therefore He is not seen by the means of any created light.

Obj. 2. Further, if God is seen through a medium, He is not seen in His essence. But if seen by any created light, He is seen through a medium. Therefore He is not seen in His essence.

Obj. 3. Further, what is created can be natural to some creature. Therefore, if the essence of God is seen through any created light, such a light can be made natural to some other creature; and thus, that creature would not need any other light to see God; which is impossible. Therefore it is not necessary that every creature should require a superadded light in order to see the essence of God.

On the contrary, It is written: *In Thy light we shall see light* (Ps. xxxv. 10).

I answer that, Everything which is raised up to what exceeds its nature, must be prepared by some disposition above its nature; as, for example, if air is to receive the form of fire, it must be prepared by some disposition for such a form. But when any created intellect sees the essence of God, the essence of God it-

self becomes the intelligible form of the intellect. Hence it is necessary that some supernatural disposition should be added to the intellect in order that it may be raised up to such a great and sublime height. Now since the natural power of the created intellect does not avail to enable it to see the essence of God, as was shown in the preceding article, it is necessary that the power of understanding should be added by divine grace. Now this increase of the intellectual powers is called the illumination of the intellect, as we also call the intelligible object itself by the name of light of illumination. And this is the light spoken of in the Apocalypse (xxi. 23). *The glory of God hath enlightened it*—viz., the society of the blessed who see God. By this light the blessed are made *deiform*—that is, like to God, according to the saying: *When He shall appear we shall be like to Him, and* [Vulg., *because*] *we shall see Him as He is* (1 John, ii. 2).

Reply Obj. 1. The created light is necessary to see the essence of God, not in order to make the essence of God intelligible, which is of itself intelligible, but in order to enable the intellect to understand in the same way as a habit makes a power abler to act. Even so corporeal light is necessary as regards external sight, inasmuch as it makes the medium actually transparent, and susceptible of color.

Reply Obj. 2. This light is required to see the divine essence, not as a similitude in which God is seen, but as a perfection of the intellect, strengthening it to see God. Therefore it may be said that this light is to be described not as a medium in which God is seen, but as one by which He is seen; and such a medium does not take away the immediate vision of God.

Reply Obj. 3. The disposition to the form of fire can be natural only to the subject of that form. Hence the light of glory cannot be natural to a creature unless the creature has a divine nature; which is impossible. But by this light the rational creature is made deiform, as is said in this article.

SIXTH ARTICLE

Whether of Those Who See the Essence of God, One Sees More Perfectly Than Another?

We proceed thus to the Sixth Article:—

Objection 1. It seems that of those who see the essence of God, one does not see more perfectly than another. For it is written (1 John iii. 2): *We shall see Him as He is.* But He is only in one way. Therefore He will be seen by all in one way only; and therefore He will not be seen more perfectly by one and less perfectly by another.

Obj. 2. Further, as Augustine says (*Octog. Tri. Quæst.: q.* xxxii): *One person cannot see one and the same thing more perfectly than another.* But all who see the essence of God, understand the divine essence, for God is seen by the intellect and not by sense, as was shown above (A. 3). Therefore, of those who see the divine essence, one does not see more clearly than another.

Obj. 3. Further, That anything be seen more perfectly than another can happen in two ways: either on the part of the visible object, or on the part of the visual power of the seer. On the part of the object, it may so happen because the object is received more perfectly in the seer, that is, according to the greater perfection of the similitude; but this does not apply to the present question, for God is present to the intellect seeing Him not by way of a similitude, but by His essence. It follows then that if one sees Him more perfectly than another, this happens according to the difference of the intellectual power; thus it follows too that the one whose intellectual power is the higher, will see Him the more clearly; and this is incongruous; since equality with angels is promised to men as their beatitude.

On the contrary, Eternal life consists in the vision of God, according to John xvii. 3: *This is eternal life, that they may know Thee the only true God,* etc. Therefore, if all saw the essence of God equally in eternal life, all would be equal; the contrary to which is declared by the Apostle: *Star differs from star in glory* (1 Cor. xv. 41).

I answer that, Of those who see the essence of God, one sees Him more perfectly than another. This, indeed, does not take place as if one had a more perfect similitude of God than another, since that vision will not spring from any similitude; but it will take place because one intellect will have a greater power or faculty to see God than another. The faculty of seeing God, however, does not belong to the created intellect naturally, but is given to it by the light of glory, which establishes the intellect in a kind of *deiformity,* as appears from what is said above, in the preceding article.

Hence the intellect which has more of the light of glory will see God the more perfectly; and he will have a fuller participation of the light of glory who has more charity; because where there is the greater charity, there is the more desire; and desire in a certain degree makes the one desiring apt and prepared to receive the object desired. Hence he who possesses the more charity, will see God the more perfectly, and will be the more beatified.

Reply Obj. 1. In the words, *We shall see Him as He is,* the conjunction *as* determines the mode of vision on the part of the object

seen, so that the meaning is, we shall see Him to be as He is, because we shall see His existence, which is His essence. But it does not determine the mode of vision on the part of the one seeing; as if the meaning was that the mode of seeing God will be as perfect as is the perfect mode of God's existence.

Thus appears the answer to the Second Objection. For when it is said that one intellect does not understand one and the same thing better than another, this would be true if referred to the mode of the thing understood, for whoever understands it otherwise than it really is, does not truly understand it, but not if referred to the mode of understanding, for the understanding of one is more perfect than the understanding of another.

Reply Obj. 3. The diversity of seeing will not arise on the part of the object seen, for the same object will be presented to all—viz., the essence of God; nor will it arise from the diverse participation of the object seen by different similitudes; but it will arise on the part of the diverse faculty of the intellect, not, indeed, the natural faculty, but the glorified faculty.

SEVENTH ARTICLE

Whether Those Who See the Essence of God Comprehend Him?

We proceed thus to the Seventh Article:—

Objection 1. It seems that those who see the divine essence, comprehend God. For the Apostle says (Phil. iii. 12): *But I follow after, if I may by any means comprehend* (Douay, *apprehend*). But the Apostle did not follow in vain; for he said (1 Cor. ix. 26); *I . . . so run, not as at an uncertainty.* Therefore he comprehended; and in the same way others also, whom he invites to do the same, saying: *So run that you may comprehend.*

Obj. 2. Further, Augustine says (*De Vid. Deum, Ep.* cxlvii): *That is comprehended which is so seen as a whole, that nothing of it is hidden from the seer.* But if God is seen in His essence, He is seen whole, and nothing of Him is hidden from the seer, since God is simple. Therefore, whoever sees His essence, comprehends Him.

Obj. 3. Further, if we say that He is seen as a *whole,* but *not wholly,* it may be contrarily urged that *wholly* refers either to the mode of the seer, or to the mode of the thing seen. But he who sees the essence of God, sees Him wholly, if the mode of the thing seen is considered; forasmuch as he sees Him as He is; also, likewise, he sees Him wholly if the mode of the seer be meant, forasmuch as the intellect will with its full power see the divine essence. Therefore all who see the essence of God see Him wholly; therefore they comprehend Him.

On the contrary, It is written: *O most mighty, great, and powerful, the Lord of hosts is Thy Name. Great in counsel, and incomprehensible in thought* (Jer. xxxii. 18, 19). Therefore He cannot be comprehended.

I answer that, It is impossible for any created intellect to comprehend God; yet *for the mind to attain to God in some degree is great beatitude,* as Augustine says (*De Verb. Dom.,* Serm. xxxviii).

In proof of this we must consider that what is comprehended is perfectly known; and that is perfectly known which is known so far as it can be known. Thus, if anything which is capable of scientific demonstration is held only by an opinion resting on a probable proof, it is not comprehended; as, for instance, if anyone knows by scientific demonstration that a triangle has three angles equal to two right angles, he comprehends that truth; whereas if anyone accepts it as a probable opinion because wise men or most men teach it, he cannot be said to comprehend the thing itself, because he does not attain to that perfect mode of knowledge of which it is intrinsically capable. But no created intellect can attain to that perfect mode of the knowledge of the divine intellect whereof it is intrinsically capable. Which thus appears—Everything is knowable according to its actuality. But God, whose being is infinite, as was shown above (Q. 7), is infinitely knowable. Now no created intellect can know God infinitely. For the created intellect knows the divine essence more or less perfectly in proportion as it receives a greater or lesser light of glory. Since therefore the created light of glory received into any created intellect cannot be infinite, it is clearly impossible for any created intellect to know God in an infinite degree. Hence it is impossible that it should comprehend God.

Reply Obj. 1. *Comprehension* is twofold: in one sense it is taken strictly and properly, according as something is included in the one comprehending; and thus in no way is God comprehended either by intellect, or in any other way; forasmuch as He is infinite and cannot be included in any finite being; so that no finite being can contain Him infinitely, in the degree of His own infinity. In this sense we now take comprehension. But in another sense *comprehension* is taken more largely as opposed to *non-attainment;* for he who attains to anyone is said to comprehend him when he attains to him. And in this sense God is comprehended by the blessed, according to the words, *I held him, and I will not let him go* (Cant. iii. 4); in this sense also are to be understood the words quoted from the Apostle

concerning comprehension. And in this way *comprehension* is one of the three prerogatives of the soul, responding to hope, as vision responds to faith, and fruition responds to charity. For even among ourselves not everything seen is held or possessed, forasmuch as things either appear sometimes afar off, or they are not in our power of attainment. Neither, again, do we always enjoy what we possess; either because we find no pleasure in them, or because such things are not the ultimate end of our desire, so as to satisfy and quell it. But the blessed possess these three things in God; because they see Him, and in seeing him, possess Him as present, having the power to see Him always; and possessing Him, they enjoy Him as the ultimate fulfilment of desire.

Reply Obj. 2. God is called incomprehensible not because anything of Him is not seen; but because He is not seen as perfectly as He is capable of being seen; thus when any demonstrable proposition is known by a probable reason only, it does not follow that any part of it is unknown, either the subject, or the predicate, or the composition; but that it is not as perfectly known as it is capable of being known. Hence Augustine, in his definition of comprehension, says the whole is comprehended when it is seen in such a way that nothing of it is hidden from the seer, or when its boundaries can be completely viewed or traced; for the boundaries of a thing are said to be completely surveyed when the end of the knowledge of it is attained.

Reply Obj. 3. The word *wholly* denotes a mode of the object; not that the whole object does not come under knowledge, but that the mode of the object is not the mode of the one who knows. Therefore, he who sees God's essence, sees in Him that He exists infinitely, and is infinitely knowable; nevertheless, this infinite mode does not extend to enable the knower to know infinitely; thus, for instance, a person can have a probable opinion that a proposition is demonstrable, although he himself does not know it as demonstrated.

EIGHTH ARTICLE

Whether Those Who See the Essence of God See All in God?

We proceed thus to the Eighth Article:—

Objection 1. It seems that those who see the essence of God see all things in God. For Gregory says (*Dialog.* iv): *What do they not see, who see Him Who sees all things?* But God sees all things. Therefore, those who see God see all things.

Obj. 2. Further, whoever sees a mirror, sees what is reflected in the mirror. But all actual or possible things shine forth in God as in a mirror; for He knows all things in Himself. Therefore, whoever sees God, sees all actual things in Him, and also all possible things.

Obj. 3. Further, whoever understands the greater, can understand the least, as is said in *De Anima* iii. But all that God does, or can do, are less than His essence. Therefore, whoever understands God, can understand all that God does, or can do.

Obj. 4. Further, the rational creature naturally desires to know all things. Therefore, if in seeing God it does not know all things, its natural desire will not rest satisfied; thus, in seeing God it will not be fully happy; which is incongruous. Therefore, he who sees God knows all things.

On the contrary, The angels see the essence of God; and yet do not know all things. For, as Dionysius says (*Cœl. Hier.* vii), *the inferior angels are cleansed from ignorance by the superior angels.* Also they are ignorant of future contingent things, and of secret thoughts; for this knowledge belongs to God alone. Therefore, whosoever sees the essence of God, does not know all things.

I answer that, The created intellect, in seeing the divine essence, does not see in it all that God does or can do. For it is manifest that things are seen in God as they are in Him. But all other things are in God as effects are in the power of their cause. Therefore all things are seen in God as an effect is seen in its cause. Now it is clear that the more perfectly a cause is seen, the more of its effects can be seen in it. For whoever has a lofty understanding, as soon as one demonstrative principle is put before him can gather the knowledge of many conclusions; but this is beyond one of a weaker intellect, for he needs things to be explained to him separately. And so an intellect can know all the effects of a cause and the reasons for those effects in the cause itself, if it comprehends the cause wholly. Now no created intellect can comprehend God wholly, as shown above (A. 7). Therefore no created intellect in seeing God can know all that God does or can do, for this would be to comprehend His power; but of what God does or can do any intellect can know the more, the more perfectly it sees God.

Reply Obj. 1. Gregory speaks as regards the object being sufficient, namely, God, who in Himself sufficiently contains and shows forth all things; but it does not follow that whoever sees God knows all things, for he does not perfectly comprehend Him.

Reply Obj. 2. It is not necessary that whoever sees a mirror should see all that is in the mirror, unless his glance comprehends the mirror itself.

Reply Obj. 3. Although it is more to see

God than to see all things else, still it is a greater thing to see Him so that all things are known in Him, than to see Him in such a way that not all things, but the fewer or the more, are known in Him. For it has been shown in this article that the more things are known in God according as He is seen more or less perfectly.

Reply Obj. 4. The natural desire of the rational creature is to know everything that belongs to the perfection of the intellect, namely, the species and genera of things and their types, and these everyone who sees the divine essence will see in God. But to know other singulars, their thoughts and their deeds does not belong to the perfection of the created intellect nor does its natural desire go out to these things; neither, again, does it desire to know things that exist not as yet, but which God can call into being. Yet if God alone were seen, Who is the fount and principle of all being and of all truth. He would so fill the natural desire of knowledge that nothing else would be desired, and the seer would be completely beatified. Hence Augustine says (*Confess.* v): *Unhappy the man who knoweth all these* (that is, all creatures) *and knoweth not Thee! but happy whoso knoweth Thee although he know not these. And whoso knoweth both Thee and them is not the happier for them, but for Thee alone.*

NINTH ARTICLE

Whether What Is Seen in God by Those Who See the Divine Essence, Is Seen through Any Similitude?

We proceed thus to the Ninth Article:—

Objection 1. It seems that what is seen in God by those who see the divine essence, is seen by means of some similitude. For every kind of knowledge comes about by the knower being assimilated to the object known. For thus the intellect in act becomes the actual intelligible, and the sense in act becomes the actual sensible, inasmuch as it is informed by a similitude of the object, as the eye by the similitude of color. Therefore, if the intellect of one who sees the divine essence understands any creatures in God, it must be informed by their similitudes.

Obj. 2. Further, what we have seen, we keep in memory. But Paul, seeing the essence of God whilst in ecstasy, when he had ceased to see the divine essence, as Augustine says (*Gen. ad. lit.* xii. 28, 34), remembered many of the things he had seen in the rapture; hence he said: I have *heard secret words which it is not granted to man to utter* (2 Cor. xii. 4). Therefore it must be said that certain similitudes of what he remembered, remained in his mind; and in the same way, when he actually saw the essence of God, he had certain similitudes or ideas of what he actually saw in it.

On the contrary, A mirror and what is in it are seen by means of one likeness. But all things are seen in God as in an intelligible mirror. Therefore, if God Himself is not seen by any similitude but by His own essence, neither are the things seen in Him seen by any similitudes or ideas.

I answer that, Those who see the divine essence see what they see in God not by any likeness, but by the divine essence itself united to their intellect. For each thing is known in so far as its likeness is in the one who knows. Now this takes place in two ways. For as things which are like to one and the same thing are like to each other, the cognitive faculty can be assimiliated to any knowable object in two ways. In one way it is assimilated by the object itself, when it is directly informed by a similitude, and then the object is known in itself. In another way when informed by a similitude which resembles the object; and in this way the knowledge is not of the thing in itself, but of the thing in its likeness. For the knowledge of a man in himself differs from the knowledge of him in his image. Hence to know things thus by their likeness in the one who knows, is to know them in themselves or in their own nature; whereas to know them by their similitudes pre-existing in God, is to see them in God. Now there is a difference between these two kinds of knowledge. Hence, according to the knowledge whereby things are known by those who see the essence of God, they are seen in God Himself not by any other similitudes but by the divine essence alone present to the intellect; by which also God Himself is seen.

Reply Obj. 1. The created intellect of one who sees God is assimilated to what is seen in God, inasmuch as it is united to the divine essence, in which the similitudes of all things pre-exist.

Reply Obj. 2. Some of the cognitive faculties form other images from those first conceived; thus the imagination from the preconceived images of a mountain and of gold can form the likeness of a golden mountain; and the intellect, from the preconceived ideas of genus and difference, forms the idea of species; in like manner from the similitude of an image we can form in our minds the similitude of the original of the image. Thus Paul, or any other person who sees God, by the very vision of the divine essence, can form in himself the similitudes of what is seen in the divine essence, which remained in Paul even when he had ceased to see the essence of God. Still this kind of vision whereby things are seen by this likeness thus conceived, is not the same as that whereby things are seen in God.

TENTH ARTICLE

Whether Those Who See the Essence of God See All They See in It at the Same Time?

We proceed thus to the Tenth Article:—

Objection 1. It seems that those who see the essence of God do not see all they see in Him at one and the same time. For, according to the Philosopher (*Topic.* ii): *It may happen that many things are known, but only one is understood.* But what is seen in God, is understood; for God is seen by the intellect. Therefore those who see God do not see all in Him at the same time.

Obj. 2. Further, Augustine says (*Gen. ad lit.* viii. 22, 23), *God moves the spiritual creature according to time*—that is, by intelligence and affection. But the spiritual creature is the angel, who sees God. Therefore those who see God understand and are affected successively; for time means succession.

On the contrary, Augustine says (*De Trin.* xvi): *Our thoughts will not be unstable, going to and fro from one thing to another; but we shall see all we know at one glance.*

I answer that, What is seen in the Word is seen not successively, but at the same time. In proof whereof, we ourselves cannot know many things all at once, forasmuch as we understand many things by means of many ideas. But our intellect cannot be actually informed by many diverse ideas at the same time, so as to understand by them; as one body cannot bear different shapes simultaneously. Hence, when many things can be understood by one idea, they are understood at the same time; as the parts of a whole are understood successively, and not all at the same time, if each one is understood by its own idea; whereas if all are understood under the one idea of the whole, they are understood simultaneously. Now it was shown above that things seen in God, are not seen singly by their own similitude; but all are seen by the one essence of God. Hence they are seen simultaneously, and not successively.

Reply Obj. 1. We understand one thing only when we understand by one idea; but many things understood by one idea are understood simultaneously, as in the idea of a man we understand *animal* and *rational;* and in the idea of a house we understand the wall and the roof.

Reply Obj. 2. As regards their natural knowledge, whereby they know things by diverse ideas given them, the angels do not know all things simultaneously, and thus they are moved in the act of understanding according to time; but as regards what they see in God, they see all at the same time.

ELEVENTH ARTICLE

Whether Anyone in This Life Can See the Essence of God?

We proceed thus to the Eleventh Article:—

Objection 1. It seems that one can in this life see the divine essence. For Jacob said: *I have seen God face to face* (Gen xxxii. 30). But to see Him face to face is to see His essence, as appears from the words: *We see now in a glass and in a dark manner, but then face to face* (1 Cor. xiii. 12).

Obj. 2. Further, the Lord said to Moses: *I speak to him mouth to mouth, and plainly, and not by riddles and figures doth he see the Lord* (Num. xii. 8); but this is to see God in His essence. Therefore it is possible to see the essence of God in this life.

Obj. 3. Further, that wherein we know all other things, and whereby we judge of other things, is known in itself to us. But even now we know all things in God; for Augustine says (*Confess.* viii): *If we both see that what you say is true, and we both see that what I say is true; where, I ask, do we see this? neither I in thee, nor thou in me; but both of us in the very incommutable truth itself above our minds.* He also says (*De Vera Relig.* xxx) that, *We judge of all things according to the divine truth;* and (*De Trin.* xii) that, *it is the duty of reason to judge of these corporeal things according to the incorporeal and eternal ideas; which unless they were above the mind, could not be incommutable.* Therefore even in this life we see God Himself.

Obj. 4. Further, according to Augustine (*Gen. ad lit.* xii. 24, 25), those things that are in the soul by their essence are seen by intellectual vision. But intellectual vision is of intelligible things, not by similitudes, but by their very essences, as he also says (*ibid.*). Therefore, since God is in our soul by His essence, it follows that He is seen by us in His essence.

On the contrary, It is written, *Man shall not see Me, and live* (Exod. xxxiii. 20), and a gloss upon this says: *In this mortal life God can be seen by certain images, but not by the likeness itself of His own nature.*

I answer that, God cannot be seen in His essence by a mere human being, except he be separated from this mortal life. The reason is, because, as was said above (A. 4), the mode of knowledge follows the mode of the nature of the knower. But our soul, as long as we live in this life, has its being in corporeal matter; hence naturally it knows only what has a form in matter, or what can be known by such a form. Now it is evident that the divine essence cannot be known through the nature of material things. For it was shown above (AA. 2, 9)

that the knowledge of God by means of any created similitude is not the vision of His essence. Hence it is impossible for the soul of man in this life to see the essence of God. This can be seen in the fact that the more our soul is abstracted from corporeal things, the more it is capable of receiving abstract intelligible things. Hence in dreams and alienations of the bodily senses divine revelations and foresight of future events are perceived the more clearly. It is not possible, therefore, that the soul in this mortal life should be raised up to the supreme of intelligible objects, that is, to the divine essence.

Reply Obj. 1. According to Dionysius (*Cæl. Hier.* iv), a man is said in the Scriptures to see God in the sense that certain figures are formed in the senses or imagination, according to some similitude representing in part the divinity. So when Jacob says, *I have seen God face to face,* this does not mean the divine essence, but some figure representing God. And this is to be referred to some high mode of prophecy, so that God seems to speak, though in an imaginary vision; as will later be explained (II-II, Q. 174) in treating of the degrees of prophecy. We may also say that Jacob spoke thus to designate some exalted intellectual contemplation, above the ordinary state.

Reply Obj. 2. As God works miracles in corporeal things, so also He does supernatural wonders above the common order, raising the minds of some living in the flesh beyond the use of sense, even up to the vision of His own essence; as Augustine says (*Gen. ad lit.* xii. 26, 27, 28) of Moses, the teacher of the Jews; and of Paul, the teacher of the Gentiles. This will be treated more fully in the question of rapture (II-II, Q. 175).

Reply Obj. 3. All things are said to be seen in God and all things are judged in Him, because by the participation of His light we know and judge all things; for the light of natural reason itself is a participation of the divine light; as likewise we are said to see and judge of sensible things in the sun, that is, by the sun's light. Hence Augustine says (*Soliloq.* i. 8), *The lessons of instruction can only be seen as it were by their own sun,* namely God. As therefore in order to see a sensible object it is not necessary to see the substance of the sun, so in like manner to see any intelligible object, it is not necessary to see the essence of God.

Reply Obj. 4. Intellectual vision is of the things which are in the soul by their essence, as intelligible things are in the intellect. And thus God is in the souls of the blessed; not thus is He in our soul, but by presence, essence, and power.

TWELFTH ARTICLE

Whether God Can Be Known in This Life by Natural Reason?

We proceed thus to the Twelfth Article:—

Objection 1. It seems that by natural reason we cannot know God in this life. For Boëthius says (*De Consol.* v) that *reason does not grasp simple form.* But God is a supremely simple form, as was shown above (Q. 3. A. 7): Therefore natural reason cannot attain to know Him.

Obj. 2. Further, the soul understands nothing by natural reason without the use of the imagination. But we cannot have an imagination of God, Who is incorporeal. Therefore we cannot know God by natural knowledge.

Obj. 3. Further, the knowledge of natural reason belongs to both good and evil, inasmuch as they have a common nature. But the knowledge of God belongs only to the good; for Augustine says (*De Trin.* i): *The weak eye of the human mind is not fixed on that excellent light unless purified by the justice of faith.* Therefore God cannot be known by natural reason.

On the contrary, It is written (Rom. i. 19), *That which is known of God,* namely, what can be known of God by natural reason, *is manifest in them.*

I answer that, Our natural knowledge begins from sense. Hence our natural knowledge can go as far as it can be led by sensible things. But our mind cannot be led by sense so far as to see the essence of God; because the sensible effects of God do not equal the power of God as their cause. Hence from the knowledge of sensible things the whole power of God cannot be known; nor therefore can His essence be seen. But because they are His effects and depend on their cause, we can be led from them so far as to know of God *whether He exists,* and to know of Him what must necessarily belong to Him, as the first cause of all things, exceeding all things caused by Him.

Hence we know that His relationship with creatures so far as to be the cause of them all; also that creatures differ from Him, inasmuch as He is not in any way part of what is caused by Him; and that creatures are not removed from Him by reason of any defect on His part, but because He superexceeds them all.

Reply Obj. 1. Reason cannot reach up to simple form, so as to know *what it is;* but it can know *whether it is.*

Reply Obj. 2. God is known by natural knowledge through the images of His effects.

Reply Obj. 3. As the knowledge of God's essence is by grace, it belongs only to the good; but the knowledge of Him by natural

reason can belong to both good and bad; and hence Augustine says (*Retract.* i), retracting what he had said before: *I do not approve what I said in prayer, "God who willest that only the pure should know truth." For it can be answered that many who are not pure can know many truths,* that is, by natural reason.

THIRTEENTH ARTICLE

Whether by Grace a Higher Knowledge of God Can Be Obtained Than by Natural Reason?

We proceed thus to the Thirteenth Article:—

Objection 1. It seems that by grace a higher knowledge of God is not obtained than by natural reason. For Dionysius says (*De Mystica Theol.* i), that whoever is the more united to God in this life, is united to Him as to one entirely unknown. He says the same of Moses, who nevertheless obtained a certain excellence by the knowledge conferred by grace. But to be united to God while ignoring of Him *what He is,* comes about also by natural reason. Therefore God is not more known to us by grace than by natural reason.

Obj. 2. Further, we can acquire the knowledge of divine things by natural reason only through the imagination; and the same applies to the knowledge given by grace. For Dionysius says (*Cæl. Hier.* i) that *it is impossible for the divine ray to shine upon us except as screened round about by the many colored sacred veils.* Therefore we cannot know God more fully by grace than by natural reason.

Obj. 3. Further, our intellect adheres to God by the grace of faith. But faith does not seem to be knowledge; for Gregory says (*Homil.* xxvi. *in Ev.*) that *things not seen are the objects of faith, and not of knowledge.* Therefore there is not given to us a more excellent knowledge of God by grace.

On the contrary, The Apostle says that *God hath revealed to us His Spirit,* what *none of the princes of this world knew* (1 Cor. ii. 10), namely, the philosophers, as the gloss expounds.

I answer that, We have a more perfect knowledge of God by grace than by natural reason. Which is proved thus. The knowledge which we have by natural reason contains two things: images derived from the sensible objects; and the natural intelligible light, enabling us to abstract from them intelligible conceptions.

Now in both of these, human knowledge is assisted by the revelation of grace. For the intellect's natural light is strengthened by the infusion of gratuitous light; and sometimes also the images in the human imagination are divinely formed, so as to express divine things better than those do which we receive from sensible objects, as appears in prophetic visions; while sometimes sensible things, or even voices, are divinely formed to express some divine meaning; as in the Baptism, the Holy Ghost was seen in the shape of a dove, and the voice of the Father was heard, *This is My beloved Son* (Matt. iii. 17).

Reply Obj. 1. Although by the revelation of grace in this life we cannot know of God *what He is,* and thus are united to Him as to one unknown; still we know Him more fully according as many and more excellent of His effects are demonstrated to us, and according as we attribute to Him some things known by divine revelation, to which natural reason cannot reach, as, for instance, that God is Three and One.

Reply Obj. 2. From the images either received from sense in the natural order, or divinely formed in the imagination, we have so much the more excellent intellectual knowledge, the stronger the intelligible light is in man; and thus through the revelation given by the images a fuller knowledge is received by the infusion of the divine light.

Reply Obj. 3. Faith is a kind of knowledge, inasmuch as the intellect is determined by faith to some knowable object. But this determination to one object does not proceed from the vision of the believer, but from the vision of Him who is believed. Thus, as far as faith falls short of vision, it falls short of the knowledge which belongs to science, for science determines the intellect to one object by the vision and understanding of first principles.

QUESTION 13

The Names of God

(In Twelve Articles)

After the consideration of those things which belong to the divine knowledge, we now proceed to the consideration of the divine names. For everything is named by us according to our knowledge of it.

Under this head, there are twelve points for inquiry. (1) Whether God can be named by us? (2) Whether any names applied to God are predicated of Him substantially? (3) Whether any names applied to God are said of Him literally, or are all to be taken metaphorically? (4) Whether any names applied to God are synonymous? (5) Whether some names are applied to God and to creatures

univocally or equivocally? (6) Whether, supposing they are applied analogically, they are applied first to God or to creatures? (7) Whether any names are applicable to God from time? (8) Whether this name *God* is a name of nature, or of the operation? (9) Whether this name *God* is a communicable name? (10) Whether it is taken univocally or equivocally as signifying God, by nature, by participation, and by opinion? (11) Whether this name, *Who is,* is the supremely appropriate name of God? (12) Whether affirmative propositions can be formed about God?

FIRST ARTICLE

Whether a Name Can Be Given to God?

We proceed thus to the First Article:—

Objection 1. It seems that no name can be given to God. For Dionysius says (*Div. Nom.* i) that, *Of Him there is neither name, nor can one be found of Him;* and it is written: *What is His name, and what is the name of His Son, if thou knowest?* (Prov. xxx. 4).

Obj. 2. Further, every name is either abstract or concrete. But concrete names do not belong to God, since He is simple, nor do abstract names belong to Him, forasmuch as they do not signify any perfect subsisting thing. Therefore no name can be said of God.

Obj. 3. Further, nouns are taken to signify substance with quality; verbs and participles signify substance with time; pronouns the same with demonstration or relation. But none of these can be applied to God, for He has no quality, nor accident, nor time; moreover, He cannot be felt, so as to be pointed out; nor can He be described by relation, inasmuch as relations serve to recall a thing mentioned before by nouns, participles, or demonstrative pronouns. Therefore God cannot in any way be named by us.

On the contrary, It is written (Exod. xv. 3): *The Lord is a man of war, Almighty is His name.*

I answer that, Since according to the Philosopher (*Peri Herm.* i), words are signs of ideas, and ideas the similitude of things, it is evident that words relate to the meaning of things signified through the medium of the intellectual conception. It follows therefore that we can give a name to anything in as far as we can understand it. Now it was shown above (Q. 12, AA. 11, 12) that in this life we cannot see the essence of God; but we know God from creatures as their principle, and also by way of excellence and remotion. In this way therefore He can be named by us from creatures, yet not so that the name which signifies Him expresses the divine essence in itself. Thus the name *man* expresses the essence of man in himself, since it signifies the definition of man by manifesting his essence; for the idea expressed by the name is the definition.

Reply Obj. 1. The reason why God has no name, or is said to be above being named, is because His essence is above all that we understand about God and signify in word.

Reply Obj. 2. Because we know and name God from creatures, the names we attribute to God signify what belongs to material creatures, of which the knowledge is natural to us. And because in creatures of this kind what is perfect and subsistent is compound; whereas their form is not a complete subsisting thing, but rather is that whereby a thing is; hence it follows that all names used by us to signify a complete subsisting thing must have a concrete meaning as applicable to compound things; whereas names given to signify simple forms, signify a thing not as subsisting, but as that whereby a thing is; as, for instance, whiteness signifies that whereby a thing is white. And as God is simple, and subsisting, we attribute to Him abstract names to signify His simplicity, and concrete names to signify His substance and perfection, although both these kinds of names fail to express His mode of being, forasmuch as our intellect does not know Him in this life as He is.

Reply Obj. 3. To signify substance with quality is to signify the *suppositum* with a nature or determined form in which it subsists. Hence, as some things are said of God in a concrete sense, to signify His subsistence and perfection, so likewise nouns are applied to God signifying substance with quality. Further, verbs and participles which signify time, are applied to Him because His eternity includes all time. For as we can apprehend and signify simple subsistences only by way of compound things, so we can understand and express simple eternity only by way of temporal things, because our intellect has a natural affinity to compound and temporal things. But demonstrative pronouns are applied to God as describing what is understood, not what is sensed. For we can only describe Him as far as we understand Him. Thus, according as nouns, participles and demonstrative pronouns are applicable to God, so far can He be signified by relative pronouns.

SECOND ARTICLE

Whether Any Name Can Be Applied to God Substantially?

We proceed thus to the Second Article:

Objection 1. It seems that no name can be applied to God substantially. For Damascene says (*De Fid. Orth.* i. 9): *Everything said of God signifies not His substance, but rather*

shows forth what He is not; or expresses some relation, or something following from His nature or operation.

Obj. 2. Further, Dionysius says (*Div. Nom.* i): *You will find a chorus of holy doctors addressed to the end of distinguishing clearly and praiseworthily the divine processions in the denomination of God.* Thus the names applied by the holy doctors in praising God are distinguished according to the divine processions themselves. But what expresses the procession of anything, does not signify its essence. Therefore the names applied to God are not said of Him substantially.

Obj. 3. Further, a thing is named by us according as we understand it. But God is not understood by us in this life in His substance. Therefore neither is any name we can use applied substantially to God.

On the contrary, Augustine says (*De Trin.* vi): *The being of God is the being strong, or the being wise, or whatever else we may say of that simplicity whereby His substance is signified.*

Therefore all names of this kind signify the divine substance.

I answer that, Negative names applied to God or signifying His relation to creatures manifestly do not at all signify His substance, but rather express the distance of the creature from Him, or His relation to something else, or rather, the relation of creatures to Himself.

But as regards absolute and affirmative names of God, as *good, wise,* and the like, various and many opinions have been given. For some have said that all such names, although they are applied to God affirmatively, nevertheless have been brought into use more to express some remotion from God, rather than to express anything that exists positively in Him. Hence they assert that when we say that God lives, we mean that God is not like an inanimate thing; and the same in like manner applies to other names; and this was taught by Rabbi Moses. Others say that these names applied to God signify His relationship towards creatures: thus in the words, *God is good,* we mean, God is the cause of goodness in things; and the same rule applies to other names.

Both of these opinions, however, seem to be untrue for three reasons. First because in neither of them can a reason be assigned why some names more than others are applied to God. For He is assuredly the cause of bodies in the same way as He is the cause of good things; therefore if the words *God is good,* signified no more than, *God is the cause of good things,* it might in like manner be said that God is a body, inasmuch as He is the cause of bodies. So also to say that He is a body implies that He is not a mere potentiality, as is primary matter. Secondly, because it would follow that all names applied to God would be said of Him by way of being taken in a secondary sense, as healthy is secondarily said of medicine, forasmuch as it signifies only the cause of health in the animal which primarily is called healthy. Thirdly, because this is against the intention of those who speak of God. For in saying that God lives, they assuredly mean more than to say that He is the cause of our life, or that He differs from inanimate bodies.

Therefore we must hold a different doctrine —viz., that these names signify the divine substance, and are predicated substantially of God, although they fall short of a full representation of Him. Which is proved thus. For these names express God, so far as our intellects know Him. Now since our intellect knows God from creatures, it knows Him as far as creatures represent Him. Now it was shown above (Q. 4. A. 2) that God prepossesses in Himself all the perfections of creatures, being Himself simply and universally perfect. Hence every creature represents Him, and is like Him so far as it possesses some perfection: yet it represents Him not as something of the same species or genus, but as the excelling principle of whose form the effects fall short, although they derive some kind of likeness thereto, even as the forms of inferior bodies represent the power of the sun. This was explained above (Q. 4, A. 3), in treating of the divine perfection. Therefore the aforesaid names signify the divine substance, but in an imperfect manner, even as creatures represent it imperfectly. So when we say, *God is good,* the meaning is not, *God is the cause of goodness,* or, *God is not evil;* but the meaning is, *Whatever good we attribute to creatures, pre-exists in God,* and in a more excellent and higher way. Hence it does not follow that God is good, because He causes goodness; but rather, on the contrary, He causes goodness in things because He is good; according to what Augustine says (*De Doctr. Christ.* i. 32), *Because He is good, we are.*

Reply Obj. 1. Damascene says that these names do not signify what God is, forasmuch as by none of these names is perfectly expressed what He is; but each one signifies Him in an imperfect manner, even as creatures represent Him imperfectly.

Reply Obj. 2. In the significance of names, that from which the name is derived is different sometimes from what it is intended to signify, as for instance this name *stone (lapis)* is imposed from the fact that it hurts the foot (*lædit pedem*), but it is not imposed to sig-

nify that which hurts the foot, but rather to signify a certain kind of body; otherwise everything that hurts the foot would be a stone.* So we must say that these kinds of divine names are imposed from the divine processions; for as according to the diverse processions of their perfections, creatures are the representations of God, although in an imperfect manner; so likewise our intellect knows and names God according to each kind of procession; but nevertheless these names are not imposed to signify the procession themselves, as if when we say *God lives,* the sense were, *life proceeds from Him;* but to signify the principle itself of things, in so far as life pre-exists in Him, although it pre-exists in Him in a more eminent way than can be understood or signified.

Reply Obj. 3. We cannot know the essence of God in this life, as He really is in Himself; but we know Him accordingly as He is represented in the perfections of creatures; and thus the names imposed by us signify Him in that manner only.

THIRD ARTICLE

Whether Any Name Can Be Applied to God in Its Literal Sense?

We proceed thus to the Third Article:—

Objection 1. It seems that no name is applied literally to God. For all names which we apply to God are taken from creatures; as was explained above (A. 1). But the names of creatures are applied to God metaphorically, as when we say, God is a stone, or a lion, or the like. Therefore names are applied to God in a metaphorical sense.

Obj. 2. Further, no name can be applied literally to anything if it should be withheld from it rather than given to it. But all such names as *good, wise,* and the like, are more truly withheld from God than given to Him; as appears from what Dionysius says (*Cael. Hier.* ii). Therefore none of these names belong to God in their literal sense.

Obj. 3. Further, corporeal names are applied to God in a metaphorical sense only; since He is incorporeal. But all such names imply some kind of corporeal condition; for their meaning is bound up with time and composition and like corporeal conditions. Therefore all these names are applied to God in a metaphorical sense.

On the contrary, Ambrose says (*De Fide* ii), *Some names there are which express evidently the property of the divinity, and some which express the clear truth of the divine majesty, but others there are which are applied to God metaphorically by way of similitude.* Therefore not all names are applied to God in a metaphorical sense, but there are some which are said of Him in their literal sense.

I answer that, According to the preceding article, our knowledge of God is derived from the perfections which flow from Him to creatures, which perfections are in God in a more eminent way than in creatures. Now our intellect apprehends them as they are in creatures, and as it apprehends them it signifies them by names. Therefore as to the names applied to God, there are two things to be considered—viz., the perfections which they signify, such as goodness, life, and the like, and their mode of signification. As regards what is signified by these names, they belong properly to God, and more properly than they belong to creatures, and are applied primarily to Him. But as regards their mode of signification, they do not properly and strictly apply to God; for their mode of signification applies to creatures.

Reply Obj. 1. There are some names which signify these perfections flowing from God to creatures in such a way that the imperfect way in which creatures receive the divine perfection is part of the very signification of the name itself as *stone* signifies a material being, and names of this kind can be applied to God only in a metaphorical sense. Other names, however, express these perfections absolutely, without any such mode of participation being part of their signification, as the words *being, good, living,* and the like, and such names can be literally applied to God.

Reply Obj. 2. Such names as these, as Dionysius shows, are denied of God for the reason that what the name signifies does not belong to Him in the ordinary sense of its signification, but in a more eminent way. Hence Dionysius says also that God is above all substance and all life.

Reply Obj. 3. These names which are applied to God literally imply corporeal conditions not in the thing signified, but as regards their mode of signification: whereas those which are applied to God metaphorically imply and mean a corporeal condition in the thing signified.

FOURTH ARTICLE

Whether Names Applied to God Are Synonymous?

We proceed thus to the Fourth Article:—

Objection 1. It seems that these names applied to God are synonymous names. For synonymous names are those which mean exactly the same. But these names applied to God mean entirely the same thing in God; for the goodness of God is His essence, and like-

*This refers to the Latin etymology of the word *lapis,* which has no place in English.

wise it is His wisdom. Therefore these names are entirely synonymous.

Obj. 2. Further, if it be said these names signify one and the same thing in reality, but differ in idea, it can be objected that an idea to which no reality corresponds is a vain notion. Therefore if these ideas are many, and the thing is one, it seems also that all these ideas are vain notions.

Obj. 3. Further, a thing which is one in reality and in idea, is more one than what is one in reality and many in idea. But God is supremely one. Therefore it seems that He is not one in reality and many in idea; and thus the names applied to God do not signify different ideas; and thus they are synonymous.

On the contrary, All synonyms united with each other are redundant, as when we say, *vesture clothing*. Therefore if all names applied to God are synonymous, we cannot properly say *good God,* or the like, and yet it is written, *O most mighty, great and powerful, the Lord of hosts is Thy name* (Jer. xxxii. 18).

I answer that, These names spoken of God are not synonymous. This would be easy to understand, if we said that these names are used to remove, or to express the relation of cause to creatures; for thus it would follow that there are different ideas as regards the diverse things denied of God, or as regards diverse effects connoted. But even according to what was said above (A. 2), that these names signify the divine substance, although in an imperfect manner, it is also clear from what has been said (AA. 1, 2) that they have diverse meanings. For the idea signified by the name is the conception in the intellect of the thing signified by the name. But our intellect, since it knows God from creatures, in order to understand God, forms conceptions proportional to the perfections flowing from God to creatures, which perfections pre-exist in God unitedly and simply, whereas in creatures they are received, divided and multiplied. As, therefore, to the different perfections of creatures there corresponds one simple principle represented by different perfections of creatures in a various and manifold manner, so also to the various and multiplied conceptions of our intellect there corresponds one altogether simple principle, according to these conceptions, imperfectly understood. Therefore, although the names applied to God signify one thing, still because they signify that under many and different aspects, they are not synonymous.

Thus appears the solution of the First Objection, since synonymous terms signify one thing under one aspect; for words which signify different aspects of one thing, do not signify primarily and absolutely one thing; because the term only signifies the thing through the medium of the intellectual conception, as was said above.

Reply Obj. 2. The many aspects of these names are not empty and vain, for there corresponds to all of them one simple reality represented by them in a manifold and imperfect manner.

Reply Obj. 3. The perfect unity of God requires that what are manifold and divided in others should exist in Him simply and unitedly. Thus it comes about that He is one in reality, and yet multiple in idea, because our intellect apprehends Him in a manifold manner, as things represent Him.

FIFTH ARTICLE

Whether What Is Said of God and of Creatures Is Univocally Predicated of Them?

We proceed thus to the Fifth Article:—

Objection 1. It seems that the things attributed to God and creatures are univocal. For every equivocal term is reduced to the univocal, as many are reduced to one: for if the name *dog* be said equivocally of the barking dog, and of the dogfish, it must be said of some univocally—viz., of all barking dogs; otherwise we proceed to infinitude. Now there are some univocal agents which agree with their effects in name and definition, as man generates man; and there are some agents which are equivocal, as the sun which causes heat, although the sun is hot only in an equivocal sense. Therefore it seems that the first agent to which all other agents are reduced, is an univocal agent: and thus what is said of God and creatures, is predicated univocally.

Obj. 2. Further, there is no similitude among equivocal things. Therefore as creatures have a certain likeness to God, according to the word of Genesis (i. 26), *Let us make man to our image and likeness,* it seems that something can be said of God and creatures univocally.

Obj. 3. Further, measure is homogeneous with the thing measured. But God is the first measure of all beings. Therefore God is homogeneous with creatures; and thus a word may be applied univocally to God and to creatures.

On the contrary, Whatever is predicated of various things under the same name but not in the same sense, is predicated equivocally. But no name belongs to God in the same sense that it belongs to creatures; for instance, wisdom in creatures is a quality, but not in God. Now a different genus changes an essence, since the genus is part of the definition; and the same applies to other things. Therefore whatever is said of God and of creatures is predicated equivocally.

Further, God is more distant from creatures than any creatures are from each other. But the distance of some creatures makes any univocal predication of them impossible, as in the case of those things which are not in the same genus. Therefore much less can anything be predicated univocally of God and creatures; and so only equivocal predication can be applied to them.

I answer that, Univocal predication is impossible betwen God and creatures. The reason of this is that every effect which is not an adequate result of the power of the efficient cause, receives the similitude of the agent not in its full degree, but in a measure that falls short, so that what is divided and multiplied in the effects resides in the agent simply, and in the same manner; as for example the sun by the exercise of its one power produces manifold and various forms in all inferior things. In the same way, as said in the preceding article, all perfections existing in creatures divided and multiplied, pre-exist in God unitedly. Thus, when any term expressing perfection is applied to a creature, it signifies that perfection distinct in idea from other perfections; as, for instance, by this term *wise* applied to a man, we signify some perfection distinct from a man's essence, and distinct from his power and existence, and from all similar things; whereas when we apply it to God, we do not mean to signify anything distinct from His essence, or power, or existence. Thus also this term *wise* applied to man in some degree circumscribes and comprehends the thing signified; whereas this is not the case when it is applied to God; but it leaves the thing signified as incomprehended, and as exceeding the signification of the name. Hence it is evident that this term *wise* is not applied in the same way to God and to man. The same rule applies to other terms. Hence no name is predicated univocally of God and of creatures.

Neither, on the other hand, are names applied to God and creatures in a purely equivocal sense, as some have said. Because if that were so, it follows that from creatures nothing could be known or demonstrated about God at all; for the reasoning would always be exposed to the fallacy of equivocation. Such a view is against the philosophers, who proved many things about God, and also against what the Apostle says: *The invisible things of God are clearly seen being understood by the things that are made* (Rom. 1. 20). Therefore it must be said that these names are said of God and creatures in an analogous sense, that is, according to proportion.

Now names are thus used in two ways: either according as many things are proportionate to one, thus for example *healthy* is predicated of medicine and urine in relation and in proportion to health of a body, of which the former is the sign and the latter the cause: or according as one thing is proportionate to another, thus *healthy* is said of medicine and animal, since medicine is the cause of health in the animal body. And in this way some things are said of God and creatures analogically, and not in a purely equivocal nor in a purely univocal sense. For we can name God only from creatures (A. 1). Thus, whatever is said of God and creatures, is said according to the relation of a creature to God as its principle and cause, wherein all perfections of things pre-exist excellently. Now this mode of community of idea is a mean between pure equivocation and simple univocation. For in analogies the idea is not, as it is in univocals, one and the same, yet it is not totally diverse as in equivocals; but a term which is thus used in a multiple sense signifies various proportions to some one thing; thus *healthy* applied to urine signifies the sign of animal health, and applied to medicine signifies the cause of the same health.

Reply Obj. 1. Although equivocal predications must be reduced to univocal, still in actions the non-univocal agent must precede the univocal agent. For the non-univocal agent is the universal cause of the whole species, as for instance the sun is the cause of the generation of all men; whereas the univocal agent is not the universal efficient cause of the whole species (otherwise it would be the cause of itself, since it is contained in the species), but is a particular cause of this individual which it places under the species by way of participation. Therefore the universal cause of the whole species is not an univocal agent: and the universal cause comes before the particular cause. But this universal agent, whilst it is not univocal, nevertheless is not altogether equivocal, otherwise it could not produce its own likeness, but rather it is to be called an analogical agent, as all univocal predications are reduced to one first non-univocal analogical predication, which is being.

Reply Obj. 2. The likeness of the creature to God is imperfect, for it does not represent one and the same generic thing (Q. 4, A. 3).

Reply Obj. 3. God is not the measure proportioned to things measured; hence it is not necessary that God and creatures should be in the same genus.

The arguments adduced in the contrary sense prove indeed that these names are not predicated univocally of God and creatures; yet they do not prove that they are predicated equivocally.

SIXTH ARTICLE

Whether Names Predicated of God Are Predicated Primarily of Creatures?

We proceed thus to the Sixth Article:—

Objection 1. It seems that names are predicated primarily of creatures rather than of God. For we name anything accordingly as we know it, since *names,* as the Philosopher says, *are signs of ideas.* But we know creatures before we know God. Therefore the names imposed by us are predicated primarily of creatures rather than of God.

Obj. 2. Further, Dionysius says (*Div. Nom.* i): *We name God from creatures.* But names transferred from creatures to God, are said primarily of creatures rather than of God, as *lion, stone,* and the like. Therefore all names applied to God and creatures are applied primarily to creatures rather than to God.

Obj. 3. Further, all names equally applied to God and creatures, are applied to God as the cause of all creatures, as Dionysius says (*De Myst. Theol.*). But what is applied to anything through its cause, is applied to it secondarily, for *healthy* is primarily predicated of animal rather than of medicine, which is the cause of health. Therefore these names are said primarily of creatures rather than of God.

On the contrary, It is written, *I bow my knees to the Father of our Lord Jesus Christ, of Whom all paternity in heaven and earth is named* (Eph. iii. 14, 15); and the same applies to the other names applied to God and creatures. Therefore these names are applied primarily to God rather than to creatures.

I answer that, In names predicated of many in an analogical sense, all are predicated because they have reference to some one thing; and this one thing must be placed in the definition of them all. And since that expressed by the name is the definition, as the Philosopher says (*Metaph.* iv), such a name must be applied primarily to that which is put in the definition of such other things, and secondarily to these others according as they approach more or less to that first. Thus, for instance, *healthy* applied to animals comes into the definition of *healthy* applied to medicine, which is called healthy as being the cause of health in the animal; and also into the definition of *healthy* which is applied to urine, which is called healthy in so far as it is the sign of the animal's health. Thus, all names applied metaphorically to God, are applied to creatures primarily rather than to God, because when said of God they mean only similitudes to such creatures. For as *smiling* applied to a field means only that the field in the beauty of its flowering is like to the beauty of the human smile by proportionate likeness, so the name of *lion* applied to God means only that God manifests strength in His works, as a lion in his. Thus it is clear that applied to God the signification of names can be defined only from what is said of creatures. But to other names not applied to God in a metaphorical sense, the same rule would apply if they were spoken of God as the cause only, as some have supposed. For when it is said, *God is good,* it would then only mean, *God is the cause of the creature's goodness;* thus the term good applied to God would include in its meaning the creature's goodness. Hence *good* would apply primarily to creatures rather than God. But as was shown above (A. 2), these names are applied to God not as the cause only, but also essentially. For the words, *God is good,* or *wise,* signify not only that He is the cause of wisdom or goodness, but that these exist in Him in a more excellent way. Hence as regards what the name signifies, these names are applied primarily to God rather than to creatures, because these perfections flow from God to creatures; but as regards the imposition of the names, they are primarily applied by us to creatures which we know first. Hence they have a mode of signification which belongs to creatures, as said above (A. 3).

Reply. Obj. 1. This objection refers to the imposition of the name.

Reply Obj. 2. The same rule does not apply to metaphorical and to other names, as said above.

Reply Obj. 3. This objection would be valid if these names were applied to God only as cause, and not also essentially, for instance as *healthy* is applied to medicine.

SEVENTH ARTICLE

Whether Names Which Imply Relation to Creatures Are Predicated of God Temporally?

We proceed thus to the Seventh Article:—

Objection 1. It seems that names which imply relation to creatures are not predicated of God temporally. For all such names signify the divine substance, as is universally held. Hence also Ambrose says (*De Fide* i) that this name *Lord* is the name of power, which is the divine substance; and *Creator* signifies the action of God, which is His essence. Now the divine substance is not temporal, but eternal. Therefore these names are not applied to God temporally, but eternally.

Obj. 2. Further, that to which something applies temporally can be described as made; for what is white temporally is made white. But to be made does not apply to God. There-

fore nothing can be predicated of God temporally.

Obj. 3. Further, if any names are applied to God temporally as implying relation to creatures, the same rule holds good of all things that imply relation to creatures. But some names are spoken of God implying relation of God to creatures from eternity; for from eternity He knew and loved the creature, according to the word: *I have loved thee with an everlasting love* (Jer. xxxi. 3). Therefore also other names implying relation to creatures, as *Lord* and *Creator,* are applied to God from eternity.

Obj. 4. Further, names of this kind signify relation. Therefore that relation must be something in God, or in the creature only. But it cannot be that it is something in the creature only, for in that case God would be called *Lord* from the opposite relation which is in creatures; and nothing is named from its opposite. Therefore the relation must be something in God also. But nothing temporal can be in God, for He is above time. Therefore these names are not applied to God temporally.

Obj. 5. Further, a thing is called relative from relation; for instance lord from lordship, as white from whiteness. Therefore if the relation of lordship is not really in God, but only in idea, it follows that God is not really Lord, which is plainly false.

Obj. 6. Further, in relative things which are not simultaneous in nature, one can exist without the other; as a thing knowable can exist without the knowledge of it, as the Philosopher says (*Prædic.* v). But relative things which are said of God and creatures are not simultaneous in nature. Therefore a relation can be predicated of God to the creature even without the existence of the creature; and thus these names, *Lord* and *Creator,* are predicated of God from eternity, and not temporally.

On the contrary, Augustine says (*De Trin.* v), that this relative appellation *Lord* is applied to God temporally.

I answer that, The names which import relation to creatures are applied to God temporally, and not from eternity.

To see this we must learn that some have said that relation is not a reality, but only an idea. But this is plainly seen to be false from the very fact that things themselves have a mutual natural order and habitude. Nevertheless it is necessary to know that since relation has two extremes, it happens in three ways that a relation is real or logical. Sometimes from both extremes it is an idea only, as when mutual order or habitude can only be between things in the apprehension of reason; as when we say a thing *the same as itself.* For reason apprehending one thing twice regards it as two; thus it apprehends a certain habitude of a thing to itself. And the same applies to relations between *being* and *non-being* formed by reason, apprehending *non-being* as an extreme. The same is true of relations that follow upon an act of reason, as genus and species, and the like.

Now there are other relations which are realities as regards both extremes, as when for instance a habitude exists between two things according to some reality that belongs to both; as is clear of all relations consequent upon quantity; as great and small, double and half, and the like; for quantity exists in both extremes: and the same applies to relations consequent upon action and passion, as motive power and the movable thing, father and son, and the like.

Again, sometimes a relation in one extreme may be a reality, while in the other extreme it is an idea only: and this happens whenever two extremes are not of one order; as sense and science refer respectively to sensible things and to intellectual things; which, inasmuch as they are realties existing in nature, are outside the order of sensible and intelligible existence. Therefore in science and in sense a real relation exists, because they are ordered either to the knowledge or to the sensible perception of things; whereas the things looked at in themselves are outside this order, and hence in them there is no real relation to science and sense, but only in idea, inasmuch as the intellect apprehends them as terms of the relations of science and sense. Hence, the Philosopher says (*Metaph.* v) that they are called relative, not forasmuch as they are related to other things, but as others are related to them. Likewise for instance, *on the right* is not applied to a column, unless it stands as regards an animal on the right side; which relation is not really in the column, but in the animal.

Since therefore God is outside the whole order of creation, and all creatures are ordered to Him, and not conversely, it is manifest that creatures are really related to God Himself; whereas in God there is no real relation to creatures, but a relation only in idea, inasmuch as creatures are referred to Him. Thus there is nothing to prevent these names which import relation to the creature from being predicated of God temporally, not by reason of any change in Him, but by reason of the change of the creature; as a column is on the right of an animal, without change in itself, but by change in the animal.

Reply Obj. 1. Some relative names are imposed to signify the relative habitudes themselves, as *master* and *servant, father* and *son,* and the like, and these relatives are called predicamental (*secundum esse*). But others

are imposed to signify the things from which ensue certain habitudes, as the mover and the thing moved, the head and the thing that has a head, and the like: and these relatives are called transcendental (*secundum dici*). Thus, there is the same twofold difference in divine names. For some signify the habitude itself to the creature, as *Lord,* and these do not signify the divine substance directly, but indirectly, in so far as they presuppose the divine substance; as dominion presupposes power, which is the divine substance. Others signify the divine essence directly, and consequently the corresponding habitudes, as *Saviour, Creator,* and such-like; and these signify the action of God, which is His essence. Yet both names are said of God temporarily so far as they imply a habitude either principally or consequently, but not as signifying the essence, either directly or indirectly.

Reply Obj. 2. As relations applied to God temporally are only in God in our idea, so, *to become,* or *to be made* are applied to God only in idea, with no change in Him, as for instance when we say, *Lord, Thou art become* [Douay, *hast been*] *our refuge* (Ps. lxxxix. 1).

Reply Obj. 3. The operation of the intellect and will is in the operator, therefore names signifying relations following upon the action of the intellect or will, are applied to God from eternity; whereas those following upon the actions proceeding according to our mode of thinking to external effects are applied to God temporally, as *Saviour, Creator,* and the like.

Reply Obj. 4. Relations signified by these names which are applied to God temporally, are in God only in idea; but the opposite relations in creatures are real. Nor is it incongruous that God should be denominated from relations really existing in the thing, yet so that the opposite relations in God should also be understood by us at the same time; in the sense that God is spoken of relatively to the creature, inasmuch as the creature is related to Him: thus the Philosopher says (*Metaph.* v) that the object is said to be knowable relatively because knowledge relates to it.

Reply Obj. 5. Since God is related to the creature for the reason that the creature is related to Him: and since the relation of subjection is real in the creature, it follows that God is Lord not in idea only, but in reality; for He is called Lord according to the manner in which the creature is subject to Him.

Reply Obj. 6. To know whether relations are simultaneous by nature or otherwise, it is not necessary by nature or otherwise of things to which they belong but the meaning of the relations themselves. For if one in its idea includes another, and *vice versa,* then they are simultaneous by nature: as double and half, father and son, and the like. But if one in its idea includes another, and not *vice versa,* they are not simultaneous by nature. This applies to science and its object; for the object knowable is considered as a potentiality, and the science as a habit, or as an act. Hence the knowable object in its mode of signification exists before science, but if the same object is considered in act, then it is simultaneous with science in act; for the object known is nothing as such unless it is known. Thus, though God is prior to the creature, still because the signification of Lord includes the idea of a servant and *vice versa,* these two relative terms, *Lord* and *servant,* are simultaneous by nature. Hence, God was not *Lord* until He had a creature subject to Himself.

EIGHTH ARTICLE

Whether This Name "God" Is a Name of the Nature?

We proceed thus to the Eighth Article:—

Objection 1. It seems that this name, *God,* is not a name of the nature. For Damascene says (*De Fid. Orth.* 1) that *God* (Θεός) *is so called from* θεῖν which means to take care of, *and to cherish all things; or from* αἴθειν *that is, to burn, for our God is a fire consuming all malice; or from* θεᾶσθαι, *which means to consider all things.* But all these names belong to operation. Therefore this name *God* signifies His operation and not His nature.

Obj. 2. Further, a thing is named by us as we know it. But the divine nature is unknown to us. Therefore this name *God* does not signify the divine nature.

On the contrary, Ambrose says (*De Fide* i) that *God* is a name of the nature.

I answer that, Whence a name is imposed, and what the name signifies are not always the same thing. For as we know substance from its properties and operations, so we name substance sometimes from its operation, or its property: *e.g.,* we name the substance of a stone from its act, as for instance that it hurts the foot (*lædit pedem*); but still this name is not meant to signify the particular action, but the stone's substance. The things, on the other hand, known to us in themselves, such as heat, cold, whiteness, and the like, are not named from other things. Hence as regards such things the meaning of the name and its source are the same.

Because therefore God is not known to us in His nature, but is made known to us from His operations or effects, we can name Him from these, as said in A. 1; hence this name *God* is a name of operation so far as relates to the source of its meaning. For this name is imposed from His universal providence over

all things; since all who speak of God intend to name God as exercising providence over all: hence Dionysius says (*Div. Nom.* xii), *The Deity watches over all with perfect providence and goodness.* But taken from this operation, this name *God* is imposed to signify the divine nature.

Reply Obj. 1. All that Damascene says refers to providence; which is the source of the signification of the name *God.*

Reply Obj. 2. We can name a thing according to the knowledge we have of its nature from its properties and effects. Hence because we can know what stone is in itself from its property, this name *stone* signifies the nature of stone in itself; for it signifies the definition of stone, by which we know what it is, for the idea which the name signifies is the definition, as is said in *Metaph.* iv. Now from the divine effects we cannot know the divine nature in itself, so as to know what it is; but only by way of eminence, and by way of causality, and of negation as stated above (Q. 12, A. 12). Thus the name *God* signifies the divine nature, for this name was imposed to signify something existing above all things, the principle of all things and removed from all things; for those who name God intend to signify all this.

NINTH ARTICLE

Whether This Name "God" Is Communicable?

We proceed thus to the Ninth Article:—

Objection 1. It seems that this name *God* is communicable. For whosoever shares in the thing signified by a name shares in the name itself. But this name *God* signifies the divine nature, which is communicable to others, according to the words, *He hath given us great* [Vulg., *most great*] *and precious promises, that by these we* [Vulg., *ye*] *may be made partakers of the divine nature* (2 Pet. i. 4). Therefore this name *God* can be communicated to others.

Obj. 2. Further, only proper names are not communicable. Now this name *God* is not a proper, but an appellative noun; which appears from the fact that it has a plural, according to the text, *I have said, You are gods* (Ps. lxxxi. 6). Therefore this name *God* is communicable.

Obj. 3. Further, this name *God* comes from operation, as explained. But other names given to God from His operations or effects are communicable; as *good, wise,* and the like. Therefore this name *God* is communicable.

On the contrary, It is written: *They gave the incommunicable name to wood and stones* (Wis. xiv. 21), in reference to the divine name. Therefore this name *God* is incommunicable

I answer that, A name is communicable in two ways, properly, and by similitude. It is properly communicable in the sense that its whole signification can be given to many; by similitude it is communicable according to some part of the signification of the name. For instance this name *lion* is properly communicated to all things of the same nature as *lion;* by similitude it is communicable to those who participate in the nature of a lion, as for instance by courage, or strength, and those who thus participate are called lions metaphorically. To know, however, what names are properly communicable, we must consider that every form existing in the singular subject, by which it is individualized, is common to many either in reality, or in idea; as human nature is common to many in reality, and in idea; whereas the nature of the sun is not common to many in reality, but only in idea; for the nature of the sun can be understood as existing in many subjects; and the reason is because the mind understands the nature of every species by abstraction from the singular. Hence to be in one singular subject or in many is outside the idea of the nature of the species. So, given the idea of a species, it can be understood as existing in many. But the singular, from the fact that it is singular, is divided off from all others. Hence every name imposed to signify any singular thing is incommunicable both in reality and idea: for the plurality of this individual thing cannot be; nor can it be conceived in idea. Hence no name signifying any individual thing is properly communicable to many, but only by way of similitude; as for instance a person can be called *Achilles* metaphorically, forasmuch as he may possess something of the properties of Achilles, such as strength. On the other hand, forms which are individualized not by any *suppositum,* but by and of themselves, as being subsisting forms, if understood as they are in themselves, could not be communicable either in reality or in idea; but only perhaps by way of similitude, as was said of individuals. Forasmuch as we are unable to understand simple self-subsisting forms as they really are, we understand them as compound things having forms in matter; therefore, as was said in the first article, we give them concrete names signifying a nature existing in some *suppositum.* Hence, so far as concerns names, the same rules apply to names we impose to signify the nature of compound things as to names given by us to signify simple subsisting natures.

Since, then, this name *God* is given to signify the divine nature as stated above (A. 8), and since the divine nature cannot be multiplied as shown above (Q. 11, A. 3), it follows that this name *God* is incommunicable in reality, but communicable in opinion; just in the same way as this name *sun* would be communicable

according to the opinion of those who say there are many suns. Therefore, it is written: *You served them who by nature are not gods* (Gal. iv. 8), and a gloss adds, *Gods not in nature, but in human opinion.* Nevertheless this name *God* is communicable, not in its whole signification, but in some part of it by way of similitude; so that those are called gods who share in divinity by likeness, according to the text, *I have said, You are gods* (Ps. lxxxi. 6).

But if any name were given to signify God not as to His nature but as to His *suppositum,* accordingly as He is considered as *this something,* that name would be absolutely incommunicable; as, for instance, perhaps the Tetragrammaton among the Hebrews; and this is like giving a name to the sun as signifying this individual thing.

Reply Obj. 1. The divine nature is only communicable according to the participation of some similitude.

Reply Obj. 2. This name *God* is an appellative name, and not a proper name, for it signifies the divine nature in the possessor; although God Himself in reality is neither universal nor particular. For names do not follow upon the mode of being in things, but upon the mode of being as it is in our mind. And yet it is incommunicable according to the truth of the thing, as was said above concerning the name *sun.*

Reply Obj. 3. These names *good, wise,* and the like, are imposed from the perfections proceeding from God to creatures; but they do not signify the divine nature, but rather signify the perfections themselves absolutely; and therefore they are in truth communicable to many. But this name *God* is given to God from His own proper operation, which we experience continually, to signify the divine nature.

TENTH ARTICLE

Whether This Name "God" Is Applied to God Univocally by Nature, by Participation, and According to Opinion?

We proceed thus to the Tenth Article:—

Objection 1. It seems that this name *God* is applied to God univocally by nature, by participation, and according to opinion. For where a diverse signification exists, there is no contradiction of affirmation and negation; for equivocation prevents contradiction. But a Catholic who says: *An idol is not God,* contradicts a pagan who says: *An idol is God.* Therefore *God* in both senses is spoken of univocally.

Obj. 2. Further, as an idol is God in opinion, and not in truth, so the enjoyment of carnal pleasures is called happiness in opinion, and not in truth. But this name *beatitude* is applied univocally to this supposed happiness, and also to true happiness. Therefore also this name *God* is applied univocally to the true God; and to God also in opinion.

Obj. 3. Further, names are called univocal because they contain one idea. Now when a Catholic says: *There is one God,* he understands by the name of God an omnipotent being, and one venerated above all; while the heathen understands the same when he says: *An idol is God.* Therefore this name *God* is applied univocally to both.

On the contrary, The idea in the intellect is the likeness of what is in the thing as is said in *Periherm* i. But the word *animal* applied to a true animal, and to a picture of one, is equivocal. Therefore this name *God* applied to the true God and to God in opinion, is applied equivocally.

Further, No one can signify what he does not know. But the heathen does not know the divine nature. So when he says an idol is God, he does not signify the true Deity. On the other hand, a Catholic signifies the true Deity when he says there is one God. Therefore this name God is not applied univocally, but equivocally to the true God, and to God according to opinion.

I answer that, This name *God* in the three aforesaid significations is taken neither univocally nor equivocally, but analogically. This is apparent from this reason:—Univocal terms mean absolutely the same thing, but equivocal terms absolutely different; whereas in analogical terms a word taken in one signification must be placed in the definition of the same word taken in other senses; as, for instance, *being* which is applied to *substance* is placed in the definition of being as applied to *accident;* and *healthy* applied to animal is placed in the definition of healthy as applied to urine and medicine. For urine is the sign of health in the animal, and medicine is the cause of health.

The same applies to the question at issue. For this name *God,* as signifying the true God, includes the idea of God when it is used to denote God in opinion, or participation. For when we name anyone god by participation, we understand by the name of god some likeness of the true God. Likewise, when we call an idol god, by this name god we understand and signify something which men think is God; thus it is manifest that the name has different meanings, but that one of them is comprised in the other significations. Hence it is manifestly said analogically.

Reply Obj. 1. The multiplication of names does not depend on the predication of the name, but on the signification: for this name

man, of whomsoever it is predicated, whether truly or falsely, is predicated in one sense. But it would be multiplied if by the name *man* we meant to signify different things; for instance, if one meant to signify by this name *man* what man really is, and another meant to signify by the same name a stone, or something else. Hence it is evident that a Catholic saying that an idol is not God contradicts the pagan asserting that it is God; because each of them uses this name *God* to signify the true God. For when the pagan says an idol is God, he does not use this name as meaning God in opinion, for he would then speak the truth, as also Catholics sometimes use the name in that sense, as in the Psalm, *All the gods of the Gentiles are demons* (Ps. xcv. 5).

The same remark applies to the second and third Objections. For those reasons proceed from the different predication of the name, and not from its various significations.

Reply Obj. 4. The term *animal* applied to a true and a pictured animal is not purely equivocal; for the Philosopher takes equivocal names in a large sense, including analogous names; because also being, which is predicated analogically, is sometimes said to be predicated equivocally of different predicaments.

Reply Obj. 5. Neither a Catholic nor a pagan knows the very nature of God as it is in itself; but each one knows it according to some idea of causality, or excellence, or remotion (Q. 12. A. 12). So a pagan can take this name *God* in the same way when he says an idol is God, as the Catholic does in saying an idol is not God. But if anyone should be quite ignorant of God altogether, he could not even name Him, unless, perhaps, as we use names the meaning of which we know not.

ELEVENTH ARTICLE

Whether This Name, HE WHO IS, Is the Most Proper Name of God?

We proceed thus to the Eleventh Article:—

Objection 1. It seems that this name *HE WHO IS* is not the most proper name of God. For this name *God* is an incommunicable name. But this name *HE WHO IS,* is not an incommunicable name. Therefore this name *HE WHO IS* is not the most proper name of God.

Obj. 2. Further, Dionysius says (*Div. Nom.* iii) that *the name of good excellently manifests all the processions of God.* But it especially belongs to God to be the universal principle of all things. Therefore this name *good* is supremely proper to God, and not this name *HE WHO IS.*

Obj. 3. Further, every divine name seems to imply relation to creatures, for God is known to us only through creatures. But this name *HE WHO IS,* imports no relation to creatures. Therefore this name *HE WHO IS,* is not the most applicable to God.

On the contrary, It is written that when Moses asked, *If they should say to me, What is His name? what shall I say to them?* the Lord answered him, *Thus shalt thou say to them, HE WHO IS hath sent me to you* (Exod. iii. 13, 14). Therefore this name *HE WHO IS,* most properly belongs to God.

I answer that, This name *HE WHO IS,* is most properly applied to God, for three reasons:—

First, because of its signification. For it does not signify form, but simply existence itself. Hence since the existence of God is His essence itself, which can be said of no other (Q. 3. A. 4), it is clear that among other names this one specially denominates God, for everything is denominated by its form.

Secondly, on account of its universality. For all other names are either less universal, or, if convertible with it, add something above it at least in idea; hence in a certain way they inform and determine it. Now our intellect cannot know the essence of God itself in this life, as it is in itself, but whatever mode it applies in determining what it understands about God, it falls short of the mode of what God is in Himself. Therefore the less determinate the names are, and the more universal and absolute they are, the more properly they applied to God. Hence Damascene says (*De Fid. Orth.* i) that, *HE WHO IS, is the principal of all names applied to God; for comprehending all in itself, it contains existence itself as an infinite and indeterminate sea of substance.* Now by any other name some mode of substance is determined, whereas this name *HE WHO IS,* determines no mode of being, but is indeterminate to all; and therefore it denominates the *infinite ocean of substance.*

Thirdly, from its consignification, for it signifies present existence; and this above all properly applies to God, whose existence knows not past or future, as Augustine says (*De Trin.* v).

Reply Obj. 1. This name *HE WHO IS,* is the name of God more properly than this name *God,* as regards its source, namely, existence; and as regards the mode of signification and consignification, as said above. But as regards the object intended by the name, this name *God* is more proper, as it is imposed to signify the divine nature; and still more proper is the Tetragrammaton, imposed to signify the substance of God itself, incommunicable and, if one may so speak, singular.

Reply Obj. 2. This name *good* is the principal name of God in so far as He is a cause, but not absolutely; for existence considered absolutely comes before the idea of cause.

Reply Obj. 3. It is not necessary that all the divine names should import relation to creatures, but it suffices that they be imposed from some perfections flowing from God to creatures. Among these the first is existence, from which comes this name, *HE WHO IS.*

TWELFTH ARTICLE

Whether Affirmative Propositions Can Be Formed About God?

We proceed thus to the Twelfth Article:—

Objection 1. It seems that affirmative propositions cannot be formed about God. For Dionysius says (*Cæl. Hier.* ii) that *negations about God are true; but affirmations are vague.*

Obj. 2. Further, Boëthius says (*De Trin.* ii), that *a simple form cannot be a subject.* But God is the most absolutely simple form, as shown (Q. 3): therefore He cannot be a subject. But everything about which an affirmative proposition is made is taken as a subject. Therefore an affirmative proposition cannot be formed about God.

Obj. 3. Further, every intellect is false which understands a thing otherwise than as it is. But God has existence without any composition as shown above (Q. 3, A. 7). Therefore since every affirmative intellect understands something as compound, it follows that a true affirmative proposition about God cannot be made.

On the contrary, What is of faith cannot be false. But some affirmative propositions are of faith; as that God is Three and One; and that He is omnipotent. Therefore true affirmative propositions can be formed about God.

I answer that, True affirmative propositions can be formed about God. To prove this we must know that in every true affirmative proposition the predicate and the subject signify in some way the same thing in reality, and different things in idea. And this appears to be the case both in propositions which have an accidental predicate, and in those which have an essential predicate. For it is manifest that *man* and *white* are the same in subject, and different in idea; for the idea of man is one thing, and that of whiteness is another. The same applies when I say, *man is an animal;* since the same thing which is man is truly animal; for in the same *suppositum* there is sensible nature by reason of which he is called animal, and the rational nature by reason of which he is called man; hence here again predicate and subject are the same as to *suppositum,* but different as to idea. But in propositions where one same thing is predicated of itself, the same rule in some way applies, inasmuch as the intellect draws to the *suppositum* what it places in the subject; and what it places in the predicate it draws to the nature of the form existing in the *suppositum;* according to the saying that *predicates are to be taken formally, and subjects materially.* To this diversity in idea corresponds the plurality of predicate and subject, while the intellect signifies the identity of the thing by the composition itself.

God, however, as considered in Himself, is altogether one and simple, yet our intellect knows Him by different conceptions because it cannot see Him as He is in Himself. Nevertheless, although it understands Him under different conceptions, it knows that one and the same simple object corresponds to its conceptions. Therefore the plurality of predicate and subject represents the plurality of idea; and the intellect represents the unity by composition.

Reply Obj. 1. Dionysius says that the affirmations about God are vague or, according to another translation, *incongruous,* inasmuch as no name can be applied to God according to its mode of signification.

Reply Obj. 2. Our intellect cannot comprehend simple subsisting forms, as they really are in themselves; but it apprehends them as compound things in which there is something taken as subject and something that is inherent. Therefore it apprehends the simple form as a subject, and attributes something else to it.

Reply Obj. 3. This proposition, *The intellect understanding anything otherwise than it is, is false,* can be taken in two senses, accordingly as this adverb *otherwise* determines the word *understanding* on the part of the thing understood, or on the part of the one who understands. Taken as referring to the thing understood, the proposition is true, and the meaning is: Any intellect which understands that the thing is otherwise than it is, is false. But this does not hold in the present case; because our intellect, when forming a proposition about God, does not affirm that He is composite, but that He is simple. But taken as referring to the one who understands, the proposition is false. For the mode of the intellect in understanding is different from the mode of the thing in its essence. Since it is clear that our intellect understands material things below itself in an immaterial manner; not that it understands them to be immaterial things; but its manner of understanding is immaterial. Likewise, when it understands

simple things above itself, it understands them according to its own mode, which is in a composite manner; yet not so as to understand them to be composite things. And thus our intellect is not false in forming composition in its ideas concerning God.

QUESTION 14

Of God's Knowledge

(In Sixteen Articles)

Having considered what belongs to the divine substance, we have now to treat of God's operation. And since one kind of operation is immanent, and another kind of operation proceeds to the exterior effect, we treat first of knowledge and of will (for understanding abides in the intelligent agent, and will is in the one who wills); and afterwards of the power of God, the principle of the divine operation as proceeding to the exterior effect. Now because to understand is a kind of life, after treating of the divine knowledge, we consider the divine life. And as knowledge concerns truth, we consider truth and falsehood. Further, as everything known is in the knower, and the types of things as existing in the knowledge of God are called ideas, to the consideration of knowledge will be added the treatment of ideas.

Concerning knowledge, there are sixteen points for inquiry: (1) Whether there is knowledge in God? (2) Whether God understands Himself? (3) Whether He comprehends Himself? (4) Whether His understanding is His substance? (5) Whether He understands other things besides Himself? (6) Whether He has a proper knowledge of them? (7) Whether the knowledge of God is discursive? (8) Whether the knowledge of God is the cause of things? (9) Whether God has knowledge of non-existing things? (10) Whether He has knowledge of evil? (11) Whether He has knowledge of individual things? (12) Whether He knows the infinite? (13) Whether He knows future contingent things? (14) Whether He knows enunciable things? (15) Whether the knowledge of God is variable? (16) Whether God has speculative or practical knowledge of things?

FIRST ARTICLE

Whether There Is Knowledge* in God?

We proceed thus to the First Article:—

Objection 1. It seems that in God there is not knowledge. For knowledge is a habit; and habit does not belong to God, since it is the mean between potentiality and act. Therefore knowledge is not in God.

Obj. 2. Further, since science is about conclusions, it is a kind of knowledge caused by something else which is the knowledge of principles. But nothing is caused in God; therefore science is not in God.

Obj. 3. Further, all knowledge is universal, or particular. But in God there is no universal nor particular (Q. 3, A. 5). Therefore in God there is not knowledge.

On the contrary, The Apostle says, *O the depth of the riches of the wisdom and of the knowledge of God* (Rom. xi. 33).

I answer that, In God there exists the most perfect knowledge. To prove this, we must note that intelligent beings are distinguished from non-intelligent beings in that the latter possess only their own form; whereas the intelligent being is naturally adapted to have also the form of some other thing; for the idea of the thing known is in the knower. Hence it is manifest that the nature of a non-intelligent being is more contracted and limited; whereas the nature of intelligent beings has a greater amplitude and extension; therefore the Philosopher says (*De Anima* iii) that *the soul is in a sense all things.* Now the contraction of the form comes from the matter. Hence, as we have said above (Q. 7, A. 1) forms according as they are the more immaterial, approach more nearly to a kind of infinity. Therefore it is clear that the immateriality of a thing is the reason why it is cognitive; and according to the mode of immateriality is the mode of knowledge. Hence, it is said in *De Anima* ii that plants do not know, because they are wholly material. But sense is cognitive because it can receive images free from matter, and the intellect is still further cognitive, because it is more separated from matter and unmixed, as said in *De Anima* iii. Since therefore God is in the highest degree of immateriality as stated above (Q. 7, A. 1), it follows that He occupies the highest place in knowledge.

Reply Obj. 1. Because perfections flowing from God to creatures exist in a higher state in God Himself (Q. 4, A. 2), whenever a name taken from any created perfection is attributed to God, it must be separated in its signification from anything that belongs to that imperfect mode proper to creatures. Hence knowledge is not a quality in God,

* *Scientia.*

nor a habit; but substance and pure act.

Reply Obj. 2. Whatever is divided and multiplied in creatures exists in God simply and unitedly (Q. 13. A. 4). Now man has different kinds of knowledge, according to the different objects of His knowledge. He has *intelligence* as regards the knowledge of principles; he has *science* as regards knowledge of conclusions; he has *wisdom,* according as he knows the highest cause; he has *counsel* or *prudence,* according as he knows what is to be done. But God knows all these by one simple act of knowledge, as will be shown (A. 7). Hence the simple knowledge of God can be named by all these names; in such a way, however, that there must be removed from each of them, so far as they enter into the divine predication, everything that savors of imperfection; and everything that expresses perfection is to be retained in them. Hence it is said, *With Him is wisdom and strength, He hath counsel and understanding* (Job xii. 13).

Reply Obj. 3. Knowledge is according to the mode of the one who knows; for the thing known is in the knower according to the mode of the knower. Now since the mode of the divine essence is higher than that of creatures, divine knowledge does not exist in God after the mode of created knowledge, so as to be universal or particular, or habitual, or potential, or existing according to any such mode.

SECOND ARTICLE

Whether God Understands Himself?

We proceed thus to the Second Article:—

Objection 1. It seems that God does not understand Himself. For it is said by the Philosopher (*De Causis*), *Every knower who knows his own essence, returns completely to his own essence.* But God does not go out from His own essence, nor is He moved at all; thus He cannot return to His own essence. Therefore He does not know His own essence.

Obj. 2. Further, to understand is a kind of passion and movement, as the Philosopher says (*De Anima* iii); and knowledge also is a kind of assimilation to the object known; and the thing known is the perfection of the knower. But nothing is moved, or suffers, or is made perfect by itself, *nor,* as Hilary says (*De Trin.* iii), *is a thing its own likeness.* Therefore God does not understand Himself.

Obj. 3. Further, we are like to God chiefly in our intellect, because we are the image of God in our mind, as Augustine says (*Gen. ad. lit.* vi). But our intellect understands itself, only as it understands other things, as is said in *De Anima* iii. Therefore God understands Himself only so far perchance as He understands other things.

On the contrary, It is written: *The things that are of God no man knoweth, but the Spirit of God* (1 Cor. ii. 11).

I answer that, God understands Himself through Himself. In proof whereof it must be known that although in operations which pass to an external effect, the object of the operation, which is taken as the term, exists outside the operator; nevertheless in operations that remain in the operator, the object signified as the term of operation, resides in the operator; and accordingly as it is in the operator, the operation is actual. Hence the Philosopher says (*De Anima* iii), that *the sensible in act is sense in act, and the intelligible in act is intellect in act.* For the reason why we actually feel or know a thing is because our intellect or sense is actually informed by the sensible or intelligible species. And because of this only, it follows that sense or intellect is distinct from the sensible or intelligible object, since both are in potentiality.

Since therefore God has nothing in Him of potentiality, but is pure act, His intellect and its object are altogether the same; so that He neither is without the intelligible species, as is the case with our intellect when it understands potentially; nor does the intelligible species differ from the substance of the divine intellect, as it differs in our intellect when it understands actually; but the intelligible species itself is the divine intellect itself, and thus God understands Himself through Himself.

Reply Obj. 1. Return to its own essence means only that a thing subsists in itself. Inasmuch as the form perfects the matter by giving it existence, it is in a certain way diffused in it; and it returns to itself inasmuch as it has existence in itself. Therefore those cognitive faculties which are not subsisting, but are the acts of organs, do not know themselves, as in the case of each of the senses; whereas those cognitive faculties which are subsisting, know themselves; hence it is said in *De Causis* that, *whoever knows his essence returns to it.* Now it supremely belongs to God to be self-subsisting. Hence according to this mode of speaking, He supremely returns to His own essence, and knows Himself.

Reply Obj. 2. Movement and passion are taken equivocally, according as to understand is described as a kind of movement or passion, as stated in *De Anima* iii. For to understand is not a movement that is an act of something imperfect passing from one to another, but it is an act, existing in the agent itself, of something perfect. Likewise that the intellect is perfected by the intelligible object, *i.e.,* is assimilated to it, this belongs to an intellect which is sometimes in potentiality; because

the fact of its being in a state of potentiality makes it differ from the intelligible object and assimilates it thereto through the intelligible species, which is the likeness of the thing understood, and makes it to be perfected thereby, as potentiality is perfected by act. On the other hand the divine intellect, which is no way in potentiality, is not perfected by the intelligible object, nor is it assimilated thereto, but is its own perfection, and its own intelligible object.

Reply Obj. 3. Existence in nature does not belong to primary matter, which is a potentiality, unless it is reduced to act by a form. Now our passive intellect has the same relation to intelligible objects as primary matter has to natural things; for it is in potentiality as regards intelligible objects, just as primary matter is to natural things. Hence our passive intellect can be exercised concerning intelligible objects only so far as it is perfected by the intelligible species of something; and in that way it understands itself by an intelligible species, as it understands other things: for it is manifest that by knowing the intelligible object it understands also its own act of understanding, and by this act knows the intellectual faculty. But God is a pure act in the order of existence, as also in the order of intelligible objects; therefore He understands Himself through Himself.

THIRD ARTICLE

Whether God Comprehends Himself?

We proceed thus to the Third Article:—

Objection 1. It seems that God does not comprehend Himself. For Augustine says (*Octog. Tri. Quæst.* xv), that *whatever comprehends itself is finite as regards itself.* But God is in all ways infinite. Therefore He does not comprehend Himself.

Obj. 2. If it is said that God is infinite to us, and finite to Himself, it can be urged to the contrary, that everything in God is truer than it is in us. If therefore God is finite to Himself, but infinite to us, then God is more truly finite than infinite; which is against what was laid down above (Q. 7, A. 1). Therefore God does not comprehend Himself.

On the contrary, Augustine says (*ibid.*), *Everything that understands itself, comprehends itself.* But God understands Himself. Therefore He comprehends Himself.

I answer that, God perfectly comprehends Himself, as can be thus proved. A thing is said to be comprehended when the end of the knowledge of it is attained, and this is accomplished when it is known as perfectly as it is knowable; as, for instance, a demonstrable proposition is comprehended when known by demonstration, not, however, when it is known by some probable reason. Now it is manifest that God knows Himself as perfectly as He is perfectly knowable. For everything is knowable according to the mode of its own actuality; since a thing is not known according as it is in potentiality, but in so far as it is in actuality, as said in *Metaph.* ix. Now the power of God in knowing is as great as His actuality in existing; because it is from the fact that He is in act and free from all matter and potentiality, that God is cognitive, as shown above (AA. 1 and 2). Whence it is manifest that He knows Himself as much as He is knowable; and for that reason He perfectly comprehends Himself.

Reply Obj. 1. The strict meaning of *comprehension* signifies that one thing holds and includes another; and in this sense everything comprehended is finite, as also is everything included in another. But God is not said to be comprehended by Himself in this sense, as if His intellect were a faculty apart from Himself, and as if it held and included Himself; for these modes of speaking are to be taken by way of negation. But as God is said to be in Himself, forasmuch as He is not contained by anything outside of Himself; so He is said to be comprehended by Himself, forasmuch as nothing in Himself is hidden from Himself. For Augustine says (*De Vid. Deum. ep.* cxii), *The whole is comprehended when seen, if it is seen in such a way that nothing of it is hidden from the seer.*

Reply Obj. 2. When it is said, *God is finite to Himself,* this is to be understood according to a certain similitude of proportion, because He has the same relation in not exceeding His intellect, as anything finite has in not exceeding finite intellect. But God is not to be called finite to Himself in this sense, as if He understood Himself to be something finite.

FOURTH ARTICLE

Whether the Act of God's Intellect Is His Substance?

We proceed thus to the Fourth Article:—

Objection 1. It seems that the act of God's intellect is not His substance. For to understand is an operation. But an operation signifies something proceeding from the operator. Therefore the act of God's intellect is not His substance.

Obj. 2. Further, to understand one's act of understanding, is to understand something that is neither great nor chiefly understood, but secondary and accessory. If therefore God be his own act of understanding, His act of understanding will be as when we understand our act of understanding: and thus God's act of understanding will not be something great.

Obj. 3. Further, every act of understanding means understanding something. When therefore God understands Himself, if He Himself is not distinct from this act of understanding, He understands that He understands, and that He understands that He understands Himself; and so on to infinity. Therefore the act of God's intellect is not His substance.

On the contrary, Augustine says (*De Trin.* vii), *In God to be is the same as to be wise.* But to be wise is the same thing as to understand. Therefore in God to be is the same thing as to understand. But God's existence is His substance, as shown above (Q. 3, A. 4). Therefore the act of God's intellect is His substance.

I answer that, It must be said that the act of God's intellect is His substance. For if His act of understanding were other than His substance, then something else, as the Philosopher says (*Metaph.* xii), would be the act and perfection of the divine substance, to which the divine substance would be related, as potentiality is to act, which is altogether impossible; because the act of understanding is the perfection and act of the one understanding. Let us now consider how this is. As was laid down above (A. 2), to understand is not an act passing to anything extrinsic; for it remains in the operator as his own act and perfection; as existence is the perfection of the one existing: just as existence follows on the form, so in like manner to understand follows on the intelligible species. Now in God there is no form which is something other than His existence, as shown above (Q. 3). Hence as His essence itself is also His intelligible species, it necessarily follows that His act of understanding must be His essence and His existence.

Thus it follows from all the foregoing that in God, intellect, and the object understood, and the intelligible species, and His act of understanding are entirely one and the same. Hence, when God is said to be understanding, no kind of multiplicity is attached to His substance.

Reply Obj. 1. To understand is not an operation proceeding out of the operator, but remaining in him.

Reply Obj. 2. When that act of understanding which is not subsistent is understood, something not great is understood; as when we understand our act of understanding; and so this cannot be likened to the act of the divine understanding which is subsistent.

Thus appears the *Reply to Obj.* 3. For the act of divine understanding subsists in itself, and belongs to its very self and is not another's; hence it need not proceed to infinity.

FIFTH ARTICLE

Whether God Knows Things Other Than Himself?

We proceed thus to the Fifth Article:—

Objection 1. It seems that God does not know things besides Himself. For all other things but God are outside of God. But Augustine says (*Octog. Tri. Quæst., qu.* xlvi) that *God does not behold anything out of Himself.* Therefore He does not know things other than Himself.

Obj. 2. Further, the object understood is the perfection of the one who understands. If therefore God understands other things besides Himself, something else will be the perfection of God, and will be nobler than He; which is impossible.

Obj. 3. Further, the act of understanding is specified by the intelligible object, as is every other act from its own object. Hence the intellectual act is so much the nobler, the nobler the object understood. But God is His own intellectual act. If therefore God understands anything other than Himself, then God Himself is specified by something else than Himself; which cannot be. Therefore He does not understand things other than Himself.

On the contrary, It is written: *All things are naked and open to His eyes* (Heb. iv. 13).

I answer that, God necessarily knows things other than Himself. For it is manifest that He perfectly understands Himself; otherwise His existence would not be perfect, since His existence is His act of understanding. Now if anything is perfectly known, it follows of necessity that its power is perfectly known. But the power of anything can be perfectly known only by knowing to what its power extends. Since therefore the divine power extends to other things by the very fact that it is the first effective cause of all things, as is clear from the aforesaid (Q. 2, A. 3), God must necessarily know things other than Himself. And this appears still more plainly if we add that the very existence of the first efficient cause—viz., God—is His own act of understanding. Hence whatever effects pre-exist in God, as in the first cause, must be in His act of understanding, and all things must be in Him according to an intelligible mode: for everything which is in another, is in it according to the mode of that in which it is.

Now in order to know how God knows things other than Himself, we must consider that a thing is known in two ways: in itself, and in another. A thing is known in itself when it is known by the proper species adequate to the knowable object; as when the eye sees a man through the image of a man. A thing is seen in another through the image of that which contains it; as when a part is seen in

the whole by the image of the whole; or when a man is seen in a mirror by the image in the mirror, or by any other mode by which one thing is seen in another.

So we say that God sees Himself in Himself, because He sees Himself through His essence; and He sees other things not in themselves, but in Himself; inasmuch as His essence contains the similitude of things other than Himself.

Reply Obj. 1. The passage of Augustine in which it is said that God *sees nothing outside Himself* is not to be taken in such a way, as if God saw nothing outside Himself, but in the sense that what is outside Himself He does not see except in Himself, as above explained.

Reply Obj. 2. The object understood is a perfection of the one understanding not by its substance, but by its image, according to which it is in the intellect, as its form and perfection, as is said in *De Anima* iii. For *a stone is not in the soul, but its image.* Now those things which are other than God are understood by God, inasmuch as the essence of God contains their images as above explained; hence it does not follow that there is any perfection in the divine intellect other than the divine essence.

Reply Obj. 3. The intellectual act is not specified by what is understood in another, but by the principal object understood in which other things are understood. For the intellectual act is specified by its object, inasmuch as the intelligible form is the principle of the intellectual operation: since every operation is specified by the form which is its principle of operation; as heating by heat. Hence the intellectual operation is specified by that intelligible form which makes the intellect in act. And this is the image of the principal thing understood, which in God is nothing but His own essence in which all images of things are comprehended. Hence it does not follow that the divine intellectual act, or rather God Himself, is specified by anything else than the divine essence itself.

SIXTH ARTICLE

Whether God Knows Things Other Than Himself by Proper Knowledge?

We proceed thus to the Sixth Article:—

Objection 1. It seems that God does not know things other than Himself by proper knowledge. For, as was shown (A. 5), God knows things other than Himself, according as they are in Himself. But other things are in Him as in their common and universal cause, and are known by God as in their first and universal cause. This is to know them by general, and not by proper knowledge. Therefore God knows things besides Himself by general, and not by proper knowledge.

Obj. 2. Further, the created essence is as distant from the divine essence, as the divine essence is distant from the created essence. But the divine essence cannot be known by the created essence, as said above (Q. 12, A. 2). Therefore neither can the created essence be known by the divine essence. Thus as God knows only by His essence, it follows that He does not know what the creature is in its essence, so as to know *what it is,* which is to have proper knowledge of it.

Obj. 3. Further, proper knowledge of a thing can come only through its proper ratio. But as God knows all things by His essence, it seems that He does not know each thing by its proper ratio; for one thing cannot be the proper ratio of many and diverse things. Therefore God has not a proper knowledge of things, but a general knowledge; for to know things otherwise than by their proper ratio is to have only a common and general knowledge of them.

On the contrary, To have a proper knowledge of things is to know them not only in general, but as they are distinct from each other. Now God knows things in that manner. Hence it is written that He reaches *even to the division of the soul and the spirit, of the joints also and the marrow, and is a discerner of the thoughts and intents of the heart; neither is there any creature invisible in His sight* (Heb. iv. 12, 13).

I answer that, Some have erred on this point, saying that God knows things other than Himself only in general, that is, only as beings. For as fire, if it knew itself as the principle of heat, would know the nature of heat, and all things else in so far as they are hot; so God, through knowing Himself as the principle of being, knows the nature of being, and all other things in so far as they are beings.

But this cannot be. For to know a thing in general and not in particular, is to have an imperfect knowledge of it. Hence our intellect, when it is reduced from potentiality to act, acquires first a universal and confused knowledge of things, before it knows them in particular; as proceeding from the imperfect to the perfect, as is clear from *Physic.* i. If therefore the knowledge of God regarding things other than Himself is only universal and not special, it would follow that His understanding would not be absolutely perfect; therefore neither would His being be perfect; and this is against what was said above (Q. 4, A. 1). We must therefore hold that God knows things other than Himself with a proper knowledge; not only in so far as being is common to

them, but in so far as one is distinguished from the other. In proof thereof we may observe that some wishing to show that God knows many things by one, bring forward some examples, as, for instance, that if the centre knew itself, it would know all lines that proceed from the centre; or if light knew itself, it would know all colors.

Now these examples although they are similar in part, namely, as regards universal causality, nevertheless they fail in this respect, that multitude and diversity are caused by the one universal principle, not as regards that which is the principle of distinction, but only as regards that in which they communicate. For the diversity of colors is not caused by the light only, but by the different disposition of the diaphanous medium which receives it; and likewise, the diversity of the lines is caused by their different position. Hence it is that this kind of diversity and multitude cannot be known in its principle by proper knowledge, but only in a general way. In God, however, it is otherwise. For it was shown above (Q. 4, A. 2) that whatever perfection exists in any creature, wholly pre-exists and is contained in God in an excelling manner. Now not only what is common to creatures—viz. being—belongs to their perfection, but also what makes them distinguished from each other; as living and understanding, and the like, whereby living beings are distinguished from the non-living, and the intelligent from the non-intelligent. Likewise every form whereby each thing is constituted in its own species, is a perfection; and thus all things pre-exist in God, not only as regards what is common to all, but also as regards what distinguishes one thing from another. And therefore as God contains all perfections in Himself, the essence of God is compared to all other essences of things, not as the common to the proper, as unity is to numbers, or as the centre (of a circle) to the (radiating) lines; but as perfect acts to imperfect; as if I were to compare man to animal; or six, a perfect number, to the imperfect numbers contained under it. Now it is manifest that by a perfect act imperfect acts can be known not only in general, but also by proper knowledge; thus, for example, whoever knows a man, knows an animal by proper knowledge; and whoever knows the number six, knows the number three also by proper knowledge.

As therefore the essence of God contains in itself all the perfection contained in the essence of any other being, and far more, God can know in Himself all of them with proper knowledge. For the nature proper to each thing consists in some degree of participation in the divine perfection. Now God could not be said to know Himself perfectly unless He knew all the ways in which His own perfection can be shared by others. Neither could He know the very nature of being perfectly, unless He knew all modes of being. Hence it is manifest that God knows all things with proper knowledge, in their distinction from each other.

Reply Obj. 1. So to know a thing as it is in the knower, may be understood in two ways. In one way this adverb *so*, imports the mode of knowledge on the part of the thing known; and in that sense it is false. For the knower does not always know the object known according to the existence it has in the knower; since the eye does not know a stone according to the existence it has in the eye; but by the image of the stone which is in the eye, the eye knows the stone according to its existence outside the eye. And if any knower has a knowledge of the object known according to the (mode of) existence it has in the knower, the knower nevertheless knows it according to its (mode of) existence outside the knower; thus the intellect knows a stone according to the intelligible existence it has in the intellect, inasmuch as it knows that it understands; while nevertheless it knows what a stone is in its own nature. If however the adverb *so* be understood to import the mode (of knowledge) on the part of the knower, in that sense it is true that only the knower has knowledge of the object known as it is in the knower; for the more perfectly the thing known is in the knower, the more perfect is the mode of knowledge.

We must say therefore that God not only knows that things are in Himself; but by the fact that they are in Him, He knows them in their own nature and all the more perfectly, the more perfectly each one is in Him.

Reply Obj. 2. The created essence is compared to the essence of God, as the imperfect to the perfect act. Therefore the created essence cannot sufficiently lead us to the knowledge of the divine essence, but rather the converse.

Reply Obj. 3. The same thing cannot be taken in an equal manner as the ratio of different things. But the divine essence excels all creatures. Hence it can be taken as the proper ratio of each thing according to the diverse ways in which diverse creatures participate in, and imitate it.

SEVENTH ARTICLE

Whether the Knowledge of God Is Discursive?

We proceed thus to the Sixth Article:—

Objection 1. It seems that the knowledge of God is discursive. For the knowledge of

God is not habitual knowledge, but actual knowledge. Now the Philosopher says (*Topic.* ii): *The habit of knowledge may regard many things at once; but actual understanding regards only one thing at a time.* Therefore as God knows many things, Himself and others, as shown above (AA. 2, 5), it seems that He does not understand all at once, but discourses from one to another.

Obj. 2. Further, discursive knowledge is to know the effect through its cause. But God knows things through Himself; as an effect (is known) through its cause. Therefore His knowledge is discursive.

Obj. 3. Further, God knows each creature more perfectly than we know it. But we know the effects in their created causes; and thus we go discursively from causes to things caused. Therefore it seems that the same applies to God.

On the contrary, Augustine says (*De Trin.* xv), *God does not see all things in their particularity or separately, as if He saw alternately here and there; but He sees all things together at once.*

I answer that, In the divine knowledge there is no discursion; the proof of which is as follows. In our knowledge there is a twofold discursion; one is according to succession only, as when we have actually understood anything, we turn ourselves to understand something else; while the other mode of discursion is according to causality, as when through principles we arrive at the knowledge of conclusions. The first kind of discursion cannot belong to God. For many things, which we understand in succession if each is considered in itself, we understand simultaneously if we see them in some one thing; if, for instance, we understand the parts in the whole, or see different things in a mirror. Now God sees all things in one (thing), which is Himself. Therefore God sees all things together, and not successively. Likewise the second mode of discursion cannot be applied to God. First, because this second mode of discursion presupposes the first mode; for whosoever proceeds from principles to conclusions does not consider both at once; secondly, because to discourse thus is to proceed from the known to the unknown. Hence it is manifest that when the first is known, the second is still unknown; and thus the second is known not in the first, but from the first. Now the term of discursive reasoning is attained when the second is seen in the first, by resolving the effects into their causes; and then the discursion ceases. Hence as God sees His effects in Himself as in their cause, His knowledge is not discursive.

Reply Obj. 1. Although there is only one act of understanding in itself, nevertheless many things may be understood in one (medium), as shown above.

Reply Obj. 2. God does not know by their cause, known, as it were previously, effects unknown; but He knows the effects in the cause; and hence His knowledge is not discursive, as was shown above.

Reply Obj. 3. God sees the effects of created causes in the causes themselves, much better than we can; but still not in such a manner that the knowledge of the effects is caused in Him by the knowledge of the created causes, as is the case with us; and hence His knowledge is not discursive.

EIGHTH ARTICLE

Whether the Knowledge of God Is the Cause of Things?

We proceed thus to the Eighth Article:—

Objection 1. It seems that the knowledge of God is not the cause of things. For Origen says, on Rom. viii. 30, *Whom He called, them He also justified,* etc.: *A thing will happen not because God knows it as future; but because it is future, it is on that account known by God, before it exists.*

Obj. 2. Further, given the cause, the effect follows. But the knowledge of God is eternal. Therefore if the knowledge of God is the cause of things created, it seems that creatures are eternal.

Obj. 3. Further, *The thing known is prior to knowledge, and is its measure,* as the Philosopher says (*Metaph.* x). But what is posterior and measured cannot be a cause. Therefore the knowledge of God is not the cause of things.

On the contrary, Augustine says (*De Trin.* xv), *Not because they are, does God know all creatures spiritual and temporal, but because He knows them, therefore they are.*

I answer that, The knowledge of God is the cause of things. For the knowledge of God is to all creatures what the knowledge of the artificer is to things made by his art. Now the knowledge of the artificer is the cause of the things made by his art from the fact that the artificer works by his intellect. Hence the form of the intellect must be the principle of action; as heat is the principle of heating. Nevertheless, we must observe that a natural form, being a form that remains in that to which it gives existence, denotes a principle of action according only as it has an inclination to an effect; and likewise, the intelligible form does not denote a principle of action in so far as it resides in the one who understands unless there is added to it the inclination to an effect, which inclination is through the will. For since the intelligible form has a relation

to opposite things (inasmuch as the same knowledge relates to opposites), it would not produce a determinate effect unless it were determined to one thing by the appetite, as the Philosopher says (*Metaph.* ix). Now it is manifest that God causes things by His intellect, since His being is His act of understanding; and hence His knowledge must be the cause of things, in so far as His will is joined to it. Hence the knowledge of God as the cause of things is usually called the *knowledge of approbation.*

Reply Obj. 1. Origen spoke in reference to that aspect of knowledge to which the idea of causality does not belong unless the will is joined to it, as is said above.

But when he says the reason why God foreknows some things is because they are future, this must be understood according to the cause of consequence, and not according to the cause of essence. For if things are in future, it follows that God knows them; but not that the futurity of things is the cause why God knows them.

Reply Obj. 2. The knowledge of God is the cause of things according as things are in His knowledge. Now that things should be eternal was not in the knowledge of God; hence although the knowledge of God is eternal, it does not follow that creatures are eternal.

Reply Obj. 3. Natural things are midway between the knowledge of God and our knowledge: for we receive knowledge from natural things, of which God is the cause by His knowledge. Hence, as the natural objects of knowledge are prior to our knowledge, and are its measure, so, the knowledge of God is prior to natural things, and is the measure of them; as, for instance, a house is midway between the knowledge of the builder who made it, and the knowledge of the one who gathers his knowledge of the house from the house already built.

NINTH ARTICLE

Whether God Has Knowledge of Things That Are Not?

We proceed thus to the Ninth Article:—

Objection 1. It seems that God has not knowledge of things that are not. For the knowledge of God is of true things. But *truth* and *being* are convertible terms. Therefore the knowledge of God is not of things that are not.

Obj. 2. Further, knowledge requires likeness between the knower and the thing known. But those things that are not cannot have any likeness to God, Who is very being. Therefore what is not, cannot be known by God.

Obj. 3. Further, the knowledge of God is the cause of what is known by Him. But it is not the cause of things that are not, because a thing that is not, has no cause. Therefore God has no knowledge of things that are not.

On the contrary, The Apostle says: *Who . . . calleth those things that are not as those that are* (Rom. iv. 17).

I answer that, God knows all things whatsoever that in any way are. Now it is possible that things that are not absolutely, should be in a certain sense. For things absolutely are which are actual; whereas things which are not actual, are in the power either of God Himself or of a creature, whether in active power, or passive; whether in power of thought or of imagination, or of any other manner of meaning whatsoever. Whatever therefore can be made, or thought, or said by the creature, as also whatever He Himself can do, all are known to God, although they are not actual. And in so far it can be said that He has knowledge even of things that are not.

Now a certain difference is to be noted in the consideration of those things that are not actual. For though some of them may not be in act now, still they were, or they will be; and God is said to know all these with the knowledge of vision: for since God's act of understanding, which is His being, is measured by eternity; and since eternity is without succession, comprehending all time, the present glance of God extends over all time, and to all things which exist in any time, as to objects present to Him. But there are other things in God's power, or the creature's, which nevertheless are not, nor will be, nor were; and as regards these He is said to have the knowledge, not of vision, but of simple intelligence. This is so called because the things we see around us have distinct being outside the seer.

Reply Obj. 1. Those things that are not actual are true in so far as they are in potentiality; for it is true that they are in potentiality; and as such they are known by God.

Reply Obj. 2. Since God is very being everything is, in so far as it participates in the likeness of God; as everything is hot in so far as it participates in heat. So, things in potentiality are known by God, although they are not in act.

Reply Obj. 3. The knowledge of God, joined to His will is the cause of things. Hence it is not necessary that what ever God knows, is, or was, or will be; but only is this necessary as regards what He wills to be, or permits to be. Further, it is in the knowledge of God not that they be, but that they be possible.

TENTH ARTICLE

Whether God Knows Evil Things?

We proceed thus to the Tenth Article:—

Objection 1. It seems that God does not

know evil things. For the Philosopher (*De Anima* iii) says that the intellect which is not in potentiality does not know privation. But *evil is the privation of good,* as Augustine says (*Confess.* iii. 7). Therefore, as the intellect of God is never in potentiality, but is always in act, as is clear from the foregoing (A. 2), it seems that God does not know evil things.

Obj. 2. Further, all knowledge is either the cause of the thing known, or is caused by it. But the knowledge of God is not the cause of evil, nor is it caused by evil. Therefore God does not know evil things.

Obj. 3. Further, everything known is known either by its likeness, or by its opposite. But whatever God knows, He knows through His essence, as is clear from the foregoing (A. 5). Now the divine essence neither is the likeness of evil, nor is evil contrary to it; for to the divine essence there is no contrary, as Augustine says (*De Civ. Dei* xii). Therefore God does not know evil things.

Obj. 4. Further, what is known through another and not through itself, is imperfectly known. But evil is not known by God through itself, otherwise evil would be in God; for the thing known must be in the knower. Therefore if evil is known through another, namely, through good, it would be known by Him imperfectly; which cannot be, for the knowledge of God is not imperfect. Therefore God does not know evil things.

On the contrary, It is written (Prov. xv. 11), *Hell and destruction are before God* (Vulg., *the Lord*).

I answer that, Whoever knows a thing perfectly, must know all that can be accidental to it. Now there are some good things to which corruption by evil may be accidental. Hence God would not know good things perfectly, unless He also knew evil things. Now a thing is knowable in the degree in which it is; hence, since this is the essence of evil that it is the privation of good, by the very fact that God knows good things, He knows evil things also; as by light is known darkness. Hence Dionysius says (*Div. Nom.* vii): *God through Himself receives the vision of darkness, not otherwise seeing darkness except through light.*

Reply Obj. 1. The saying of the Philosopher must be understood as meaning that the intellect which is not in potentiality, does not know privation by privation existing in it; and this agrees with what he had said previously, that a point and every indivisible thing are known by privation of division. This is because simple and indivisible forms are in our intellect not actually, but only potentially: for were they actually in our intellect, they would not be known by privation. It is thus that simple things are known by separate substances. God therefore knows evil, not by privation existing in Himself, but by the opposite good.

Reply Obj. 2. The knowledge of God is not the cause of evil; but is the cause of the good whereby evil is known.

Reply Obj. 3. Although evil is not opposed to the divine essence, which is not corruptible by evil; it is opposed to the effects of God, which He knows by His essence; and knowing them, He knows the opposite evils.

Reply Obj. 4. To know a thing by something else only, belongs to imperfect knowledge, if that thing is of itself knowable; but evil is not of itself knowable, forasmuch as the very nature of evil means the privation of good; therefore evil can neither be defined nor known except by good.

ELEVENTH ARTICLE

Whether God Knows Singular Things?

We proceed thus to the Eleventh Article:—

Objection 1. It seems that God does not know singular things. For the divine intellect is more immaterial than the human intellect. Now the human intellect by reason of its immateriality does not know singular things; but as the Philosopher says (*De Anima* ii), *reason has to do with universals, sense with singular things.* Therefore God does not know singular things.

Obj. 2. Further, in us those faculties alone know the singular, which receive the species not abstracted from material conditions. But in God things are in the highest degree abstracted from all materiality. Therefore God does not know singular things.

Obj. 3. Further, all knowledge comes about through the medium of some likeness. But the likeness of singular things in so far as they are singular, does not seem to be in God; for the principle of singularity is matter, which, since it is in potentiality only, is altogether unlike God, Who is pure act. Therefore God cannot know singular things.

On the contrary, It is written (Prov. xvi. 2), *All the ways of a man are open to His eyes.*

I answer that, God knows singular things. For all perfections found in creatures preexist in God in a higher way, as is clear from the foregoing (Q. 4, A. 2). Now to know singular things is part of our perfection. Hence God must know singular things. Even the Philosopher considers it incongruous that anything known by us should be unknown to God; and thus against Empedocles he argues (*De Anima* i and *Metaph.* iii) that God would be most ignorant if He did not know discord. Now the perfections which are divided among inferior beings, exist simply and

unitedly in God; hence, although by one faculty we know the universal and immaterial, and by another we know singular and material things, nevertheless God knows both by His simple intellect.

Now some, wishing to show how this can be, said that God knows singular things by universal causes. For nothing exists in any singular thing, that does not arise from some universal cause. They give the example of an astrologer who knows all the universal movements of the heavens, and can thence foretell all eclipses that are to come. This, however, is not enough; for singular things from universal causes attain to certain forms and powers which, however they may be joined together, are not individualized except by individual matter. Hence he who knows Socrates because he is white, or because he is the son of Sophroniscus, or because of something of that kind, would not know him in so far as he is this particular man. Hence according to the aforesaid mode, God would not know singular things in their singularity.

On the other hand, others have said that God knows singular things by the application of universal causes to particular effects. But this will not hold; forasmuch as no one can apply a thing to another unless he first knows that thing; hence the said application cannot be the reason of knowing the particular, for it presupposes the knowledge of singular things.

Therefore it must be said otherwise, that, since God is the cause of things by His knowledge, as stated above (A. 8), His knowledge extends as far as His causality extends. Hence as the active power of God extends not only to forms, which are the source of universality, but also to matter, as we shall prove further on (Q. 44, A. 2), the knowledge of God must extend to singular things, which are individualized by matter. For since He knows things other than Himself by His essence, as being the likeness of things, or as their active principle, His essence must be the sufficing principle of knowing all things made by Him, not only in the universal, but also in the singular. The same would apply to the knowledge of the artificer, if it were productive of the whole thing, and not only of the form.

Reply Obj. 1. Our intellect abstracts the intelligible species from the individualizing principles; hence the intelligible species in our intellect cannot be the likeness of the individual principles; and on that account our intellect does not know the singular. But the intelligible species in the divine intellect, which is the essence of God, is immaterial not by abstraction, but of itself, being the principle of all the principles which enter into the composition of things, whether principles of the species or principles of the individual; hence by it God knows not only universal, but also singular things.

Reply Obj. 2. Although as regards the species in the divine intellect its being has no material conditions like the images received in the imagination and sense, yet its power extends to both immaterial and material things.

Reply Obj. 3. Although matter as regards its potentiality recedes from likeness to God, yet, even in so far as it has being in this wise, it retains a certain likeness to the divine being.

TWELFTH ARTICLE

Whether God Can Know Infinite Things?

We proceed thus to the Twelfth Article:—

Objection 1. It seems that God cannot know infinite things. For the infinite, as such, is unknown; since the infinite is that which, *to those who measure it, leaves always something more to be measured,* as the Philosopher says (*Physic.* iii). Moreover, Augustine says (*De Civ. Dei* xii) that *whatever is comprehended by knowledge, is bounded by the comprehension of the knower.* Now infinite things have no boundary. Therefore they cannot be comprehended by the knowledge of God.

Obj. 2. Further, if we say that things infinite in themselves are finite in God's knowledge, against this it may be urged that the essence of the infinite is that it is untraversable, and the finite that it is traversable, as said in *Physic.* iii. But the infinite is not traversable either by the finite or by the infinite, as is proved in *Physic.* vi. Therefore the infinite cannot be bounded by the finite, nor even by the infinite; and so the infinite cannot be finite in God's knowledge, which is infinite.

Obj. 3. Further, the knowledge of God is the measure of what is known. But it is contrary to the essence of the infinite that it be measured. Therefore infinite things cannot be known by God.

On the contrary, Augustine says (*De Civ. Dei* xii), *Although we cannot number the infinite, nevertheless it can be comprehended by Him whose knowledge has no bounds.*

I answer that, Since God knows not only things actual but also things possible to Himself or to created things, as shown above (A. 9), and as these must be infinite, it must be held that He knows infinite things. Although the knowledge of vision which has relation only to things that are, or will be, or were, is not of infinite things, as some say, for we do not say that the world is eternal, nor that generation and movement will go on for ever, so that individuals be infinitely multi-

plied; yet, if we consider more attentively, we must hold that God knows infinite things even by the knowledge of vision. For God knows even the thoughts and affections of hearts, which will be multiplied to infinity as rational creatures go on for ever.

The reason of this is to be found in the fact that the knowledge of every knower is measured by the mode of the form which is the principle of knowledge. For the sensible image in sense is the likeness of only one individual thing, and can give the knowledge of only one individual. But the intelligible species of our intellect is the likeness of the thing as regards its specific nature, which is participable by infinite particulars; hence our intellect by the intelligible species of man in a certain way knows infinite men; not however as distinguished from each other, but as communicating in the nature of the species; and the reason is because the intelligible species of our intellect is the likeness of man not as to the individual principles, but as to the principles of the species. On the other hand, the divine essence, whereby the divine intellect understands, is a sufficing likeness of all things that are, or can be, not only as regards the universal principles, but also as regards the principles proper to each one, as shown above. Hence it follows that the knowledge of God extends to infinite things, even as distinct from each other.

Reply Obj. 1. The idea of the infinite pertains to quantity, as the Philosopher says (*Physic.* i). But the idea of quantity implies the order of parts. Therefore to know the infinite according to the mode of the infinite is to know part after part; and in this way the infinite cannot be known; for whatever quantity of parts be taken, there will always remain something else outside. But God does not know the infinite or infinite things, as if He enumerated part after part; since He knows all things simultaneously, and not successively, as said above (A. 7). Hence there is nothing to prevent Him from knowing infinite things.

Reply Obj. 2. Transition imports a certain succession of parts; and hence it is that the infinite cannot be traversed by the finite, nor by the infinite. But equality suffices for comprehension, because that is said to be comprehended which has nothing outside the comprehender. Hence, it is not against the idea of the infinite to be comprehended by the infinite. And so, what is infinite in itself can be called finite to the knowledge of God as comprehended; but not as if it were traversable.

Reply Obj. 3. The knowledge of God is the measure of things, not quantitatively, for the infinite is not subject to this kind of measure; but it is the measure of the essence and truth of things. For everything has truth of nature according to the degree in which it imitates the knowledge of God, as the thing made by art agrees with the art. Granted, however, an actually infinite number of things, for instance, an infinitude of men, or an infinitude in continuous quantity, as an infinitude of air, as some of the ancients held; yet it is manifest that these would have a determinate and finite being, because their being would be limited to some determinate nature. Hence they would be measurable as regards the knowledge of God.

THIRTEENTH ARTICLE

Whether the Knowledge of God Is of Future Contingent Things?

We proceed thus to the Thirteenth Article:—

Objection 1. It seems that the knowledge of God is not of future contingent things. For from a necessary cause proceeds a necessary effect. But the knowledge of God is the cause of things known, as said above (A. 8). Since therefore that knowledge is necessary, what He knows must also be necessary. Therefore the knowledge of God is not of contingent things.

Obj. 2. Further, every conditional proposition of which the antecedent is absolutely necessary, must have an absolutely necessary consequent. For the antecedent is to the consequent as principles are to the conclusion: and from necessary principles only a necessary conclusion can follow, as is proved in *Poster.* i. But this is a true conditional proposition, *If God knew that this thing will be, it will be,* for the knowledge of God is only of true things. Now, the antecedent conditional of this is absolutely necessary, because it is eternal, and because it is signified as past. Therefore the consequent is also absolutely necessary. Therefore whatever God knows, is necessary; and so the knowledge of God is not of contingent things.

Obj. 3. Further, everything known by God must necessarily be, because even what we ourselves know, must necessarily be; and, of course, the knowledge of God is much more certain than ours. But no future contingent thing must necessarily be. Therefore no contingent future thing is known by God.

On the contrary, It is written (Ps. xxxii. 15), *He Who hath made the hearts of every one of them; Who understandeth all their works,* that is, of men. Now the works of men are contingent, being subject to free will. Therefore God knows future contingent things.

I answer that, Since as was shown above (A. 9), God knows all things; not only things actual but also things possible to Him and the

creature; and since some of these are future contingent to us, it follows that God knows future contingent things.

In evidence of this, we must consider that a contingent thing can be considered in two ways; first, in itself, in so far as it is now in act: and in this sense it is not considered as future, but as present; neither is it considered as contingent (as having reference) to one of two terms, but as determined to one; and on account of this it can be infallibly the object of certain knowledge, for instance to the sense of sight, as when I see that Socrates is sitting down. In another way a contingent thing can be considered as it is in its cause; and in this way it is considerd as future, and as a contingent thing not yet determined to one; forasmuch as a contingent cause has relation to opposite things: and in this sense a contingent thing is not subject to any certain knowledge. Hence, whoever knows a contingent effect in its cause only, has merely a conjectural knowledge of it. Now God knows all contingent things not only as they are in their causes, but also as each one of them is actually in itself. And although contingent things become actual successively, nevertheless God knows contingent things not successively, as they are in their own being, as we do; but simultaneously. The reason is because His knowledge is measured by eternity, as is also His being; and eternity being simultaneously whole comprises all time, as said above (Q. 10, A. 2). Hence, all things that are in time are present to God from eternity, not only because He has the types of things present within Him, as some say; but because His glance is carried from eternity over all things as they are in their presentiality. Hence it is manifest that contingent things are infallibly known by God, inasmuch as they are subject to the divine sight in their presentiality; yet they are future contingent things in relation to their own causes.

Reply Obj. 1. Although the supreme cause is necessary, the effect may be contingent by reason of the proximate contingent cause; just as the germination of a plant is contingent by reason of the proximate contingent cause, although the movement of the sun which is the first cause, is necessary. So likewise things known by God are contingent on account of their proximate causes, while the knowledge of God, which is the first cause, is necessary.

Reply Obj. 2. Some say that this antecedent, *God knew this contingent to be future,* is not necessary, but contingent; because, although it is past, still it imports relation to the future. This however does not remove necessity from it; for whatever has had relation to the future, must have had it, although the future sometimes does not follow. On the other hand some say that this antecedent is contingent, because it is a compound of necessary and contingent; as this saying is contingent, *Socrates is a white man.* But this also is to no purpose; for when we say, *God knew this contingent to be future,* contingent is used here only as the matter of the word, and not as the chief part of the proposition. Hence its contingency or necessity has no reference to the necessity or contingency of the proposition, or to its being true or false. For it may be just as true that I said a man is an ass, as that I said Socrates runs, or God is: and the same applies to necessary and contingent. Hence it must be said that this antecedent is absolutely necessary. Nor does it follow, as some say, that the consequent is absolutely necessary, because the antecedent is the remote cause of the consequent, which is contingent by reason of the proximate cause. But this is to no purpose. For the conditional would be false were its antecedent the remote necessary cause, and the consequent a contingent effect; as, for example, if I said, *if the sun moves, the grass will grow.*

Therefore we must reply otherwise; that when the antecedent contains anything belonging to an act of the soul, the consequent must be taken not as it is in itself, but as it is in the soul: for the existence of a thing in itself is different from the existence of a thing in the soul. For example, when I say, *What the soul understands is immaterial;* this is to be understood that it is immaterial as it is in the intellect, not as it is in itself. Likewise if I say, *If God knew anything, it will be,* the consequent must be understood as it is subject to the divine knowledge, that is, as it is in its presentiality. And thus it is necessary, as also is the antecedent: *for everything that is, while it is, must necessarily be,* as the Philosopher says in *Peri Herm.* i.

Reply Obj. 3. Things reduced to act in time, as known by us successively in time, but by God (are known) in eternity, which is above time. Whence to us they cannot be certain, forasmuch as we know future contingent things as such; but (they are certain) to God alone, whose understanding is in eternity above time. Just as he who goes along the road, does not see those who come after him; whereas he who sees the whole road from a height, sees at once all travelling by the way. Hence what is known by us must be necessary, even as it is in itself; for what is future contingent in itself, cannot be known by us. Whereas what is known by God must be necessary according to the mode in which they are subject to the divine knowledge, as already stated, but not absolutely as considered in their own causes.

Hence also this proposition, *Everything known by God must necessarily be,* is usually distinguished; for this may refer to the thing, or to the saying. If it refers to the thing, it is divided, and false; for the sense is, *Everything which God knows is necessary.* If understood of the saying it is composite and true; for the sense is, *This proposition; "that which is known by God is" is necessary.*

Now some urge an objection and say that this distinction holds good with regard to forms that are separable from the subject; thus if I said, *It is possible for a white thing to be black,* it is false as applied to the saying, and true as applied to the thing: for a thing which is white, can become black; whereas this saying, *a white thing is black,* can never be true. But in forms that are inseparable from the subject, this distinction does not hold, for instance, if I said, *A black crow can be white;* for in both senses it is false. Now to be known by God is inseparable from the thing; for what is known by God cannot be not known. This objection, however, would hold if these words *that which is known* implied any disposition inherent to the subject; but since they import an act of the knower, something can be attributed to the thing known, in itself (even if it always be known), which is not attributed to it in so far as it stands under actual knowledge; thus material existence is attributed to a stone in itself, which is not attributed to it inasmuch as it is known.

FOURTEENTH ARTICLE

Whether God Knows Enunciable Things?

We proceed thus to the Fourteenth Article:—

Objection 1. It seems that God does not know enunciable things. For to know enunciable things belongs to our intellect as it composes and divides. But in the divine intellect there is no composition. Therefore God does not know enunciable things.

Obj. 2. Further, every kind of knowledge is made through some likeness. But in God there is no likeness of enunciable things, since He is altogether simple. Therefore God does not know enunciable things.

On the contrary, It is written: *The Lord knoweth the thoughts of men* (Ps. xciii. 11). But enunciable things are contained in the thoughts of men. Therefore God knows enunciable things.

I answer that, Since it is in the power of our intellect to form enunciations, and since God knows whatever is in His own power or in that of creatures, as said above (A. 9), it follows of necessity that God knows all enunciations that can be formed.

Now just as He knows material things immaterially, and composite things simply, so likewise He knows enunciable things not after the manner of enunciable things, as if in His intellect there were composition or division of enunciations; for He knows each thing by simple intelligence, by understanding the essence of each thing; as if we by the very fact that we understand what man is, were to understand all that can be predicated of man. This, however, does not happen in our intellect, which discourses from one thing to another, forasmuch as the intelligible species represents one thing in such a way as not to represent another. Hence when we understand what man is, we do not forthwith understand other things which belong to him, but we understand them one by one, according to a certain succession. On this account the things we understand as separated, we must reduce to one by way of composition or division, by forming an enunciation. Now the species of the divine intellect, which is God's essence, suffices to represent all things. Hence by understanding His essence, God knows the essences of all things, and also whatever can be accidental to them.

Reply Obj. 1. This objection would avail if God knew enunciable things after the manner of enunciable things.

Reply Obj. 2. Enunciatory composition signifies some existence of a thing; and thus God by His existence, which is His essence, is the similitude of all those things which are signified by enunciation.

FIFTEENTH ARTICLE

Whether the Knowledge of God Is Variable?

We proceed thus to the Fifteenth Article:—

Objection 1. It seems that the knowledge of God is variable. For knowledge is related to what is knowable. But whatever imports relation to the creature is applied to God from time, and varies according to the variation of creatures. Therefore the knowledge of God is variable according to the variation of creatures.

Obj. 2. Further, whatever God can make, He can know. But God can make more than He does. Therefore He can know more than He knows. Thus His knowledge can vary according to increase and diminution.

Obj. 3. Further, God knew that Christ would be born. But He does not know now that Christ will be born; because Christ is not to be born in the future. Therefore God does not know everything He once knew; and thus the knowledge of God is variable.

On the contrary, It is said, that in God *there is no change nor shadow of alteration* (James. i. 17).

I answer that, Since the knowledge of God is His substance, as is clear from the foregoing (A. 4), just as His substance is altogether immutable, as shown above (Q. 9, A. 1), so His knowledge likewise must be altogether invariable.

Reply Obj. 1. *Lord, Creator,* and the like, import relations to creatures in so far as they are in themselves. But the knowledge of God imports relation to creatures in so far as they are in God; because everything is actually understood according as it is in the one who understands. Now created things are in God in an invariable manner; while they exist variably in themselves. We may also say that *Lord, Creator,* and the like, import the relations consequent upon the acts which are understood as terminating in the creatures themselves, as they are in themselves; and thus these relations are attributed to God variously, according to the variation of creatures. But *knowledge* and *love,* and the like, import relations consequent upon the acts which are understood to be in God; and therefore these are predicated of God in an invariable manner.

Reply Obj. 2. God knows also what He can make, and does not make. Hence from the fact that He can make more than He makes, it does not follow that He can know more than He knows, unless this be referred to the knowledge of vision, according to which He is said to know those things which are in act in some period of time. But from the fact that He knows some things might be which are not, or that some things might not be which are, it does not follow that His knowledge is variable, but rather that he knows the variability of things. If, however, anything existed which God did not previously know, and afterwards knew, then His knowledge would be variable. But this could not be; for whatever is, or can be in any period of time, is known by God in His eternity. Therefore from the fact that a thing exists in some period of time, it follows that it is known by God from eternity. Therefore it cannot be granted that God can know more than He knows; because such a proposition implies that first of all He did not know, and then afterwards knew.

Reply Obj. 3. The ancient Nominalists said that it was the same thing to say *Christ is born* and *will be born,* and *was born;* because the same thing is signified by these three—viz., the nativity of Christ. Therefore it follows, they said, that whatever God knew, He knows; because now He knows that Christ is born, which means the same thing as that Christ will be born. This opinion, however, is false; both because the diversity in the parts of a sentence causes a diversity of enunciations; and because it would follow that a proposition which is true once would be always true; which is contrary to what the Philosopher lays down (*Categor.* iii) when he says that this sentence, *Socrates sits,* is true when he is sitting, and false when he rises up. Therefore, it must be conceded that this proposition is not true, *Whatever God knew He knows,* if referred to enunciable propositions. But because of this, it does not follow that the knowledge of God is variable. For as it is without variation in the divine knowledge that God knows one and the same thing sometime to be, and sometime not to be, so it is without variation in the divine knowledge that God knows an enunciable proposition is sometime true, and sometime false. The knowledge of God, however, would be variable if He knew enunciable things by way of enunciation, by composition and division, as occurs in our intellect. Hence our knowledge varies either as regards truth and falsity, for example, if when either as regards truth and falsity, for example, if when a thing suffers change we retained the same opinion about it; or as regards diverse opinions, as if we first thought that anyone was sitting, and afterwards thought that he was not sitting; neither of which can be in God.

SIXTEENTH ARTICLE

Whether God Has a Speculative Knowledge of Things?

We proceed thus to the Sixteenth Article:—

Objection 1. It seems that God has not a speculative knowledge of things. For the knowledge of God is the cause of things, as shown above (A. 8). But speculative knowledge is not the cause of the things known. Therefore the knowledge of God is not speculative.

Obj. 2. Further, speculative knowledge comes by abstraction from things; which does not belong to the divine knowledge. Therefore the knowledge of God is not speculative.

On the contrary, Whatever is the more excellent must be attributed to God. But speculative knowledge is more excellent than practical knowledge, as the Philosopher says in the beginning of *Metaph.* Therefore God has a speculative knowledge of things.

I answer that, Some knowledge is speculative only; some is practical only; and some is partly speculative and partly practical. In proof whereof it must be observed that knowledge can be called speculative in three ways: first, on the part of the things known, which are not operable by the knower; such is the knowledge of man about natural or divine thing. Secondly, as regards the manner of knowing—as, for instance, if a builder consider

a house by defining and dividing, and considering what belongs to it in general: for this is to consider operable things in a speculative manner, and not as practically operable; for operable means the application of form to matter, and not the resolution of the composite into its universal formal principles. Thirdly, as regards the end; *for the practical intellect differs in its end from the speculative,* as the Philosopher says (*De Anima* iii). For the practical intellect is ordered to the end of the operation; whereas the end of the speculative intellect is the consideration of truth. Hence if a builder should consider how a house can be made, not ordering this to the end of operation, but only to know (how to do it), this would be only a speculative consideration as regards the end, although it concerns an operable thing. Therefore knowledge which is speculative by reason of the thing itself known, is merely speculative. But that which is speculative either in its mode or as to its end is partly speculative and partly practical: and when it is ordained to an operative end it is simply practical.

In accordance with this, therefore, it must be said that God has of Himself a speculative knowledge only; for He Himself is not operable.

But of all other things He has both speculative and practical knowledge. He has speculative knowledge as regards the mode; for whatever we know speculatively in things by defining and dividing, God knows all this much more perfectly.

Now of things which He can make, but does not make at any time, He has not a practical knowledge, according as knowledge is called practical from the end. But He has a practical knowledge of what He makes in some period of time. And, as regards evil things, although they are not operable by Him, yet they fall under His practical knowledge, like good things, inasmuch as He permits, or impedes, or directs them; as also sicknesses fall under the practical knowledge of the physician, inasmuch as he cures them by his art.

Reply Obj. 1. The knowledge of God is the cause, not indeed of Himself, but of other things. He is actually the cause of some, that is, of things that come to be in some period of time; and He is virtually the cause of others, that is, of things which He can make, and which nevertheless are never made.

Reply Obj. 2. The fact that knowledge is derived from things known does not essentially belong to speculative knowledge, but only accidentally in so far as it is human.

In answer to what is objected on the contrary, we must say that perfect knowledge of operable things is obtainable only if they are known in so far as they are operable. Therefore, since the knowledge of God is in every way perfect, He must know what is operable by Him, formally as such, and not only in so far as they are speculative. Nevertheless this does not impair the nobility of His speculative knowledge, forasmuch as He sees all things other than Himself in Himself, and He knows Himself speculatively; and so in the speculative knowledge of Himself, He possesses both speculative and practical knowledge of all other things.

QUESTION 15

Of Ideas

(In Three Articles)

After considering the knowledge of God, it remains to consider ideas. And about this there are three points of inquiry: (1) Whether there are ideas? (2) Whether they are many, or one only? (3) Whether there are ideas of all things known by God?

FIRST ARTICLE

Whether There Are Ideas?

We proceed thus to the First Article:—

Objection 1. It seems that there are no ideas. For Dionysius says (*Div. Nom.* vii), that God does not know things by ideas. But ideas are for nothing else except that things may be known through them. Therefore there are no ideas.

Obj. 2. Further, God knows all things in Himself, as has been already said (Q. 14, A. 5). But He does not know Himself through an idea; neither therefore other things.

Obj. 3. Further, an idea is considered to be the principle of knowledge and action. But the divine essence is a sufficient principle of knowing and effecting all things. It is not therefore necessary to suppose ideas.

On the contrary, Augustine says (*Octog. Tri. Quæst.; qu.* xlvi), *Such is the power inherent in ideas, that no one can be wise unless they are understood.*

I answer that, It is necessary to suppose ideas in the divine mind. For the Greek word Ἰδέα is in Latin *Forma.* Hence by ideas are understood the forms of things, existing apart from the things themselves. Now the form of anything existing apart from the thing itself

can be for one of two ends; either to be the type of that of which it is called the form, or to be the principle of the knowledge of that thing, inasmuch as the forms of things knowable are said to be in him who knows them. In either case we must suppose ideas, as is clear for the following reason:

In all things not generated by chance, the form must be the end of any generation whatsoever. But an agent does not act on account of the form, except in so far as the likeness of the form is in the agent, as may happen in two ways. For in some agents the form of the thing to be made pre-exists according to its natural being, as in those that act by their nature; as a man generates a man, or fire generates fire. Whereas in other agents (the form of the thing to be made pre-exists) according to intelligible being, as in those that act by the intellect; and thus the likeness of a house pre-exists in the mind of the builder. And this may be called the idea of the house, since the builder intends to build his house like to the form conceived in his mind. As then the world was not made by chance, but by God acting by His intellect, as will appear later (Q. 46, A. 1), there must exist in the divine mind a form to the likeness of which the world was made. And in this the notion of an idea consists.

Reply Obj. 1. God does not understand things according to an idea existing outside Himself. Thus Aristotle (*Metaph.* ix) rejects the opinion of Plato, who held that ideas existed of themselves, and not in the intellect.

Reply Obj. 2. Although God knows Himself and all else by His own essence, yet His essence is the operative principle of all things, except of Himself. It has therefore the nature of an idea with respect to other things; though not with respect to Himself.

Reply Obj. 3. God is the similitude of all things according to His essence; therefore an idea in God is identical with His essence.

SECOND ARTICLE

Whether Ideas Are Many?

We proceed thus to the Second Article:—

Objection 1. It seems that ideas are not many. For an idea in God is His essence. But God's essence is one only. Therefore there is only one idea.

Obj. 2. Further, as the idea is the principle of knowing and operating, so are art and wisdom. But in God there are not several arts or wisdoms. Therefore in Him there is no plurality of ideas.

Obj. 3. Further, if it be said that ideas are multiplied according to their relations to different creatures, it may be argued on the contrary that the plurality of ideas is eternal. If, then, ideas are many, but creatures temporal, then the temporal must be the cause of the eternal.

Obj. 4. Further, these relations are either real in creatures only, or in God also. If in creatures only, since creatures are not from eternity, the plurality of ideas cannot be from eternity, if ideas are multiplied only according to these relations. But if they are real in God, it follows that there is a real plurality in God other than the plurality of Persons: and this is against the teaching of Damascene (*De Fide Orthod.* 1. 10), who says, in God all things are one, except *ingenerability, generation, and procession.* Ideas therefore are not many.

On the contrary, Augustine says (*Octog. Tri. Quæst.; qu.* xlvi), *Ideas are certain principal forms, or permanent and immutable types of things, they themselves not being formed. Thus they are eternal, and existing always in the same manner, as being contained in the divine intelligence. Whilst, however, they themselves neither come into being nor decay, yet we say that in accordance with them everything is formed that can arise or decay, and all that actually does so.*

I answer that, It must necessarily be held that ideas are many. In proof of which it is to be considered that in every effect the ultimate end is the proper intention of the principal agent, as the order of an army (is the proper intention) of the general. Now the highest good existing in things is the good of the order of the universe, as the Philosopher clearly teaches in *Metaph.* xii. Therefore the order of the universe is properly intended by God, and is not the accidental result of a succession of agents, as has been supposed by those who have taught that God created only the first creature, and that this creature created the second creature, and so on, until this great multitude of beings was produced. According to this opinion God would have the idea of the first created thing alone; whereas, if the order itself of the universe was created by Him immediately, and intended by Him, He must have the idea of the order of the universe. Now there cannot be an idea of any whole, unless particular ideas are had of those parts of which the whole is made; just as a builder cannot conceive the idea of a house unless he has the idea of each of its parts. So, then, it must needs be that in the divine mind there are the proper ideas of all things. Hence Augustine says (*Octog. Tri. Quæst.; qu.* xlvi), *that each thing was created by God according to the idea proper to it,* from which it follows that in the divine mind ideas are many. Now it can easily be seen how this is not repugnant to the simplicity of God, if we consider that

the idea of a work is in the mind of the operator as that which is understood, and not as the image whereby he understands, which is a form that makes the intellect in act. For the form of the house in the mind of the builder, is something understood by him, to the likeness of which he forms the house in matter. Now, it is not repugnant to the simplicity of the divine mind that it understand many things; though it would be repugnant to its simplicity were His understanding to be formed by a plurality of images. Hence many ideas exist in the divine mind, as things understood by it; as can be proved thus. Inasmuch as He knows His own essence perfectly, He knows it according to every mode in which it can be known. Now it can be known not only as it is in itself, but as it can be participated in by creatures according to some degree of likeness. But every creature has its own proper species, according to which it participates in some degree in likeness to the divine essence. So far, therefore, as God knows His essence as capable of such imitation by any creature, He knows it as the particular type and idea of that creature: and in like manner as regards other creatures. So it is clear that God understands many particular types of many things, and these are many ideas.

Reply Obj. 1. The divine essence is not called an idea in so far as it is that essence, but only in so far as it is the likeness or type of this or that thing. Hence ideas are said to be many, inasmuch as many types are understood through the self-same essence.

Reply Obj. 2. By wisdom and art we signify that by which God understands; but an idea, that which God understands. For God by one understands many things, and that not only according to what they are in themselves, but also according as they are understood, and this is to understand the several types of things. In the same way, an architect is said to understand a house, when he understands the form of the house in matter. But if he understands the form of a house, as devised by himself, from the fact that he understands that he understands it, he thereby understands the type or idea of the house. Now not only does God understand many things by His essence, but He also understands that He understands many things by His essence. And this means that He understands the several types of things; or that many ideas are in His intellect as understood by Him.

Reply Obj. 3. Such relations, whereby ideas are multiplied, are caused not by the things themselves, but by the divine intellect comparing its own essence with these things.

Reply Obj. 4. Relations multiplying ideas do not exist in created things, but in God. Yet they are not real relations, such as those whereby the Persons are distinguished, but relations understood by God.

THIRD ARTICLE

Whether There Are Ideas of All Things That God Knows?

We proceed thus to the Third Article:—

Objection 1. It seems that there are not ideas in God of all things that He knows. For the idea of evil is not in God; since it would follow that evil was in Him. But evil things are known by God. Therefore there are not ideas of all things that God knows.

Obj. 2. Further, God knows things that neither are, nor will be, nor have been, as has been said above (A. 9). But of such things there are no ideas, since, as Dionysius says (*Div. Nom.* v): *Acts of the divine will are the determining and effective types of things.* Therefore there are not in God ideas of all things known by him.

Obj. 3. Further, God knows primary matter, of which there can be no idea, since it has no form. Hence the same conclusion.

Obj. 4. Further, it is certain that God knows not only species, but also genera, singulars, and accidents. But there are no ideas of these, according to Plato's teaching, who first taught ideas, as Augustine says (*Octog. Tri. Quæst.; qu.* xlvi). Therefore there are not ideas in God of all things known by Him.

On the contrary, Ideas are types existing in the divine mind, as is clear from Augustine (*ibid.*). But God has the proper types of all things that He knows; and therefore He has ideas of all things known by Him.

I answer that, As ideas, according to Plato, are principles of the knowledge of things and of their generation, an idea has this twofold office, as it exists in the mind of God. So far as the idea is the principle of the making of things, it may be called an *exemplar,* and belongs to practical knowledge. But so far as it is a principle of knowledge, it is properly called a *type,* and may belong to speculative knowledge also. As an exemplar, therefore, it has respect to everything made by God in any period of time; whereas as a principle of knowledge it has respect to all things known by God, even though they never come to be in time; and to all things that He knows according to their proper type, in so far as they are known by Him in a speculative manner.

Reply Obj. 1. Evil is known by God not through its own type, but through the type of good. Evil, therefore, has no idea in God, neither in so far as an idea is an *exemplar,* nor as a *type.*

Reply Obj. 2. God has no practical knowledge, except virtually, of things which neither are, nor will be, nor have been. Hence, with respect to these there is no idea in God in so far as idea signifies an *exemplar,* but only in so far as it denotes a *type.*

Reply Obj. 3. Plato is said by some to have considered matter as not created; and therefore he postulated not an idea of matter but a concause with matter. Since, however, we hold matter to be created by God, though not apart from form, matter has its idea in God; but not apart from the idea of the composite; for matter in itself can neither exist, nor be known.

Reply Obj. 4. Genus can have no idea apart from the idea of species, in so far as idea denotes an *exemplar;* for genus cannot exist except in some species. The same is the case with those accidents that inseparably accompany their subject; for these come into being along with their subject. But accidents which supervene to the subject, have their special idea. For an architect produces through the form of the house all the accidents that originally accompany it; whereas those that are superadded to the house when completed, such as painting, or any other such thing, are produced through some other form. Now individual things, according to Plato, have no other idea than that of species; both because particular things are individualized by matter, which, as some say, he held to be uncreated and the concause with the idea; and because the intention of nature regards the species, and produces individuals only that in them the species may be preserved. However, divine providence extends not merely to species; but to individuals as will be shown later (Q. 22, A. 3).

QUESTION 16

Of Truth

(In Eight Articles)

Since knowledge is of things that are true, after the consideration of the knowledge of God, we must inquire concerning truth. About this there are eight points of inquiry: (1) Whether truth resides in the thing, or only in the intellect? (2) Whether it resides only in the intellect composing and dividing? (3) On the comparison of the true to being. (4) On the comparison of the true to the good. (5) Whether God is truth? (6) Whether all things are true by one truth, or by many? (7) On the eternity of truth. (8) On the unchangeableness of truth.

FIRST ARTICLE

Whether Truth Resides Only in the Intellect?

We proceed thus to the First Article:—

Objection 1. It seems that truth does not reside only in the intellect, but rather in things. For Augustine (*Soliloq.* ii. 5) condemns this definition of truth, *That is true which is seen;* since it would follow that stones hidden in the bosom of the earth would not be true stones, as they are not seen. He also condemns the following, *That is true which is as it appears to the knower, who is willing and able to know,* for hence it would follow that nothing would be true, unless someone could know it. Therefore he defines truth thus: *That is true which is.* It seems, then, that truth resides in things, and not in the intellect.

Obj. 2. Further, whatever is true, is true by reason of truth. If, then, truth is only in the intellect, nothing will be true except in so far as it is understood. But this is the error of the ancient philosophers, who said that whatever seems to be true is so. Consequently mutual contradictories can be true at the same time, since contradictories seem to be true as seen by different persons at the same time.

Obj. 3. Further, *that, on account of which a thing is so, is itself more so,* as is evident from the Philosopher (*Poster.* i). But it is from the fact that a thing is or is not, that our thought or word is true or false, as the Philosopher teaches (*Prædicam.* iii). Therefore truth resides rather in things than in the intellect.

On the contrary, The Philosopher says (*Metaph.* vi), *The true and the false reside not in things, but in the intellect.*

I answer that, As the good denotes that towards which the appetite tends, so the true denotes that towards which the intellect tends. Now there is this difference between the appetite and the intellect, or any knowledge whatsoever, that knowledge is according as the thing known is in the knower, whilst appetite is according as the desirer tends towards the thing desired. Thus the term of the appetite, namely good, is in the object desirable, and the term of the intellect, namely true, is in the intellect itself. Now as good exists in a thing so far as that thing is related to the appetite—and hence the aspect of goodness

passes on from the desirable thing to the appetite, in so far as the appetite is called good if its object is good; so, since the true is in the intellect in so far as it is conformed to the object understood, the aspect of the true must needs pass from the intellect to the object understood, so that also the thing understood is said to be true in so far as it has some relation to the intellect. Now a thing understood may be in relation to an intellect either essentially or accidentally. It is related essentially to an intellect on which it depends as regards its essence; but accidentally to an intellect by which it is knowable; even as we may say that a house is related essentially to the intellect of the architect, but accidentally to the intellect upon which it does not depend.

Now we do not judge of a thing by what is in it accidentally, but by what is in it essentially. Hence, everything is said to be true absolutely, in so far as it is related to the intellect from which it depends; and thus it is that artificial things are said to be true as being related to our intellect. For a house is said to be true that expresses the likeness of the form in the architect's mind; and words are said to be true so far as they are the signs of truth in the intellect. In the same way natural things are said to be true in so far as they express the likeness of the species that are in the divine mind. For a stone is called true, which possesses the nature proper to a stone, according to the preconception in the divine intellect. Thus, then, truth resides primarily in the intellect, and secondarily in things according as they are related to the intellect as their principle. Consequently there are various definitions of truth. Augustine says (*De Vera Relig.* xxxvi), *Truth is that whereby is made manifest that which is;* and Hilary says (*De Trin.* v) that *Truth makes being clear and evident:* and this pertains to truth according as it is in the intellect. As to the truth of things in so far as they are related to the intellect, we have Augustine's definition (*loc. cit.*), *Truth is a supreme likeness without any unlikeness to a principle:* also Anselm's definition (*De Verit.* xii), *Truth is rightness, perceptible by the mind alone;* for that is right which is in accordance with the principle; also Avicenna's definition (*Metaph.* viii. 6), *The truth of each thing is a property of the essence which is immutably attached to it.* The definition that *Truth is the equation of thought and thing* is applicable to it under either aspect.

Reply Obj. 1. Augustine is speaking about the truth of things, and excludes from the notion of this truth, relation to our intellect; for what is accidental is excluded from every definition.

Reply Obj. 2. The ancient philosophers held that the species of natural things did not proceed from any intellect, but were produced by chance. But as they saw that truth implies relation to intellect, they were compelled to base the truth of things on their relation to our intellect. From this, conclusions result that are inadmissible, and which the Philosopher refutes (*Metaph.* iv). Such, however, do not follow, if we say that the truth of things consists in their relation to the divine intellect.

Reply Obj. 3. Although the truth of our intellect is caused by the thing, yet it is not necessary that truth should be there primarily, any more than that health should be primarily in medicine, rather than in the animal: for the virtue of medicine, and not its health, is the cause of health, for here the agent is not univocal. In the same way the being of the thing, not its truth, is the cause of truth in the intellect. Hence the Philosopher says that a thought or word is true *from the fact that a thing is, not because a thing is true.*

SECOND ARTICLE

Whether Truth Resides Only in the Intellect Composing and Dividing?

We proceed thus to the Second Article:—

Objection 1. It seems that truth does not reside only in the intellect composing and dividing. For the Philosopher says (*De Anima* iii) that as the senses are always true as regards their proper sensible objects, so is the intellect as regards *what a thing is.* Now composition and division are neither in the senses nor in the intellect knowing *what a thing is.* Therefore truth does not reside only in the intellect composing and dividing.

Obj. 2. Further, Isaac says in his book On Definitions that truth is the equation of thought and thing. Now just as the intellect with regard to complex things can be equated to things, so also with regard to simple things; and this is true also of sense apprehending a thing as it is. Therefore truth does not reside only in the intellect composing and dividing.

On the contrary, the Philosopher says (*Metaph.* vi) that with regard to simple things and *what a thing is,* truth is *found neither in the intellect nor in things.*

I answer that, As stated before, truth resides, in its primary aspect, in the intellect. Now since everything is true according as it has the form proper to its nature, the intellect, in so far as it is knowing, must be true, so far as it has the likeness of the thing known, this being its form, as knowing. For this reason truth is defined by the conformity of intellect and thing; and hence to know this con-

formity is to know truth. But in no way can sense know this. For although sight has the likeness of a visible thing, yet it does not know the comparison which exists between the thing seen and that which itself apprehends concerning it. But the intellect can know its own conformity with the intelligible thing; yet it does not apprehend it by knowing of a thing *what a thing is.* When, however, it judges that a thing corresponds to the form which it apprehends about that thing, then first it knows and expresses truth. This it does by composing and dividing: for in every proposition it either applies to, or removes from the thing signified by the subject, some form signified by the predicate: and this clearly shows that the sense is true of any thing, as is also the intellect, when it knows *what a thing is;* but it does not thereby know or affirm truth. This is in like manner the case with complex or non-complex words. Truth therefore may be in the senses, or in the intellect knowing *what a thing is,* as in anything that is true; yet not as the thing known in the knower, which is implied by the word *truth;* for the perfection of the intellect is truth as known. Therefore, properly speaking, truth resides in the intellect composing and dividing; and not in the senses; nor in the intellect knowing *what a thing is.*

And thus the Objections given are solved.

THIRD ARTICLE

Whether the True and Being Are Convertible Terms?

We proceed thus to the Third Article:—

Objection 1. It seems that the true and being are not convertible terms. For the true resides properly in the intellect, as stated (A. 1); but being is properly in things. Therefore they are not convertible.

Obj. 2. Further, that which extends to being and not-being is not convertible with being. But the true extends to being and not-being; for it is true that what is, is; and that what is not, is not. Therefore the true and being are not convertible.

Obj. 3. Further, things which stand to each other in order of priority and posteriority seem not to be convertible. But the true appears to be prior to being; for being is not understood except under the aspect of the true. Therefore it seems they are not convertible.

On the contrary, the Philosopher says (*Metaph.* ii) that there is the same disposition of things in being and in truth.

I answer that, As good has the nature of what is desirable, so truth is related to knowledge. Now everything, in as far as it has being, so far is it knowable. Wherefore it is said in *De Anima* iii that *the soul is in some manner all things,* through the senses and the intellect. And therefore, as good is convertible with being, so is the true. But as good adds to being the notion of desirable, so the true adds relation to the intellect.

Reply Obj. 1. The true resides in things and in the intellect, as said before (A. 1). But the true that is in things is convertible with being as to substance; while the true that is in the intellect is convertible with being, as the manifestation with the manifested; for this belongs to the nature of truth, as has been said already (*ibid.*). It may, however, be said, that being also is in things and in the intellect, as is the true; although truth is primarily in the intellect, while being is primarily in things; and this is so because truth and being differ in idea.

Reply Obj. 2. Not-being has nothing in itself whereby it can be known; yet it is known in so far as the intellect renders it knowable. Hence the true is based on being, inasmuch as not-being is a kind of logical being, apprehended, that is, by reason.

Reply Obj. 3. When it is said that being cannot be apprehended except under the notion of the true, this can be understood in two ways. In the one way so as to mean that being is not apprehended, unless the idea of the true follows apprehension of being; and this is true. In the other way, so as to mean that being cannot be apprehended unless the idea of the true be apprehended also; and this is false. But the true cannot be apprehended unless the idea of being be apprehended also; since being is included in the idea of the true. The case is the same if we compare the intelligible object with being. For being cannot be understood, unless being is intelligible. Yet being can be understood while its intelligibility is not understood. Similarly, being when understood is true, yet the true is not understood by understanding being.

FOURTH ARTICLE

Whether Good Is Logically Prior to the True?

We proceed thus to the Fourth Article:—

Objection 1. It seems that good is logically prior to the true. For what is more universal is logically prior, as is evident from *Physic.* i. But the good is more universal than the true, since the true is a kind of good, namely, of the intellect. Therefore the good is logically prior to the true.

Obj. 2. Further, good is in things, but the true in the intellect composing and dividing as said before (A. 2). But that which is in things is prior to that which is in the intellect. Therefore good is logically prior to the true.

Obj. 3. Further, truth is a species of virtue, as is clear from *Ethic.* iv. But virtue is included under good; since, as Augustine says (*De Lib. Arbit.* ii. 19), it is a good quality of the mind. Therefore the good is prior to the true.

On the contrary, What is in more things is prior logically. But the true is in some things wherein good is not, as, for instance, in mathematics. Therefore the true is prior to good.

I answer that, Although the good and the true are convertible with being, as to suppositum, yet they differ logically. And in this manner the true, speaking absolutely, is prior to good, as appears from two reasons. First, because the true is more closely related to being than is good. For the true regards being itself simply and immediately; while the nature of good follows being in so far as being is in some way perfect; for thus it is desirable. Secondly, it is evident from the fact that knowledge naturally precedes appetite. Hence, since the true regards knowledge, but the good regards the appetite, the true must be prior in idea to the good.

Reply Obj. 1. The will and the intellect mutually include one another: for the intellect understands the will, and the will wills the intellect to understand. So then, among things directed to the object of the will, are comprised also those that belong to the intellect; and conversely. Whence in the order of things desirable, good stands as the universal, and the true as the particular; whereas in the order of intelligible things the converse is the case. From the fact, then, that the true is a kind of good, it follows that the good is prior in the order of things desirable; but not that it is prior absolutely.

Reply Obj. 2. A thing is prior logically in so far as it is prior to the intellect. Now the intellect apprehends primarily being itself; secondly, it apprehends that it understands being; and thirdly, it apprehends that it desires being. Hence the idea of being is first, that of truth second, and the idea of good third, though good is in things.

Reply Obj. 3. The virtue which is called *truth* is not truth in general, but a certain kind of truth according to which man shows himself in deed and word as he really is. But truth as applied to *life* is used in a particular sense, inasmuch as a man fulfills in his life that to which he is ordained by the divine intellect, as it has been said that truth exists in other things (A. 1). Whereas the truth of *justice* is found in man as he fulfills his duty to his neighbor, as ordained by law. Hence we cannot argue from these particular truths to truth in general.

FIFTH ARTICLE

Whether God Is Truth?

We proceed thus to the Fifth Article:—

Objection 1. It seems that God is not truth. For truth consists in the intellect composing and dividing. But in God there is not composition and division. Therefore in Him there is not truth.

Obj. 2. Further, truth, according to Augustine (*De Vera Relig.* xxxvi), is a *likeness to the principle.* But in God there is no likeness to a principle. Therefore in God there is not truth.

Obj. 3. Further, whatever is said of God, is said of Him as of the first cause of all things; thus the being of God is the cause of all being; and His goodness the cause of all good. If therefore there is truth in God, all truth will be from Him. But it is true that someone sins. Therefore this will be from God; which is evidently false.

On the contrary, Our Lord says, *I am the Way, the Truth and the Life* (John xiv. 6).

I answer that, As said above (A. 1), truth is found in the intellect according as it apprehends a thing as it is; and in things according as they have being conformable to an intellect. This is to the greatest degree found in God. For His being is not only conformed to His intellect, but it is the very act of His intellect; and His act of understanding is the measure and cause of every other being and of every other intellect, and He Himself is His own existence and act of understanding. Whence it follows not only that truth is in Him, but that He is truth itself, and the sovereign and first truth.

Reply Obj. 1. Although in the divine intellect there is neither composition nor division, yet in His simple act of intelligence He judges of all things and knows all things complex; and thus there is truth in His intellect.

Reply Obj. 2. The truth of our intellect is according to its conformity with its principle, that is to say, to the things from which it receives knowledge. The truth also of things is according to their conformity with their principle, namely, the divine intellect. Now this cannot be said, properly speaking, of divine truth; unless perhaps in so far as truth is appropriated to the Son, Who has a principle. But if we speak of divine truth in its essence, we cannot understand this unless the affirmative must be resolved into the negative, as when one says: *the Father is of Himself, because He is not from another.* Similarly, the divine truth can be called *a likeness to the principle,* inasmuch as His existence is not dissimilar to His intellect.

Reply Obj. 3. Not-being, and privation,

have no truth of themselves, but only in the apprehension of the intellect. Now all apprehension of the intellect is from God. Hence all the truth that exists in the statement,—*that a person commits fornication is true,* is entirely from God. But to argue, *Therefore that this person fornicates is from God,* is a fallacy of Accident.

SIXTH ARTICLE

Whether There Is Only One Truth, According to Which All Things Are True?

We proceed thus to the Sixth Article:—

Objection 1. It seems that there is only one truth, according to which all things are true. For according to Augustine (*De Trin.* xv. 1), *nothing is greater than the mind of man, except God.* Now truth is greater than the mind of man; otherwise the mind would be the judge of truth: whereas in fact it judges all things according to truth, and not according to its own measure. Therefore God alone is truth. Therefore there is no other truth but God.

Obj. 2. Further, Anselm says (*De Verit.* xiv), that, *as is the relation of time to temporal things, so is that of truth to true things.* But there is only one time for all temporal things. Therefore there is only one truth, by which all things are true.

On the contrary, it is written (Ps. xi. 2), *Truths are decayed from among the children of men.*

I answer that, In one sense truth, whereby all things are true, is one, and in another sense it is not. In proof of which we must consider that when anything is predicated of many things univocally, it is found in each of them according to its proper nature; as animal is found in each species of animal. But when anything is predicated of many things analogically, it is found in only one of them according to its proper nature, and from this one the rest are denominated. So healthiness is predicated of animal, of urine, and of medicine, not that health is only in the animal; but from the health of the animal, medicine is called healthy, in so far as it is the cause of health, and urine is called healthy, in so far as it indicates health. And although health is neither in medicine nor in urine, yet in either there is something whereby the one causes, and the other indicates health. Now we have said (A. 1) that truth resides primarily in the intellect; and secondarily in things, according as they are related to the divine intellect. If therefore we speak of truth, as it exists in the intellect, according to its proper nature, then are there many truths in many created intellects; and even in one and the same intellect, according to the number of things known. Whence a gloss on Ps. xi. 2, *Truths are decayed from among the children of men,* says: *As from one man's face many likenesses are reflected in a mirror, so many truths are reflected from the one divine truth.* But if we speak of truth as it is in things, then all things are true by one primary truth; to which each one is assimilated according to its own entity. And thus, although the essences or forms of things are many, yet the truth of the divine intellect is one, in conformity to which all things are said to be true.

Reply Obj. 1. The soul does not judge of things according to any kind of truth, but according to the primary truth, inasmuch as it is reflected in the soul, as in a mirror, by reason of the first principles of the understanding. It follows, therefore, that the primary truth is greater than the soul. And yet, even created truth, which resides in our intellect, is greater than the soul, not simply, but in a certain degree, in so far as it is its perfection; even as science may be said to be greater than the soul. Yet it is true that nothing subsisting is greater than the rational soul, except God.

Reply Obj. 2. The saying of Anselm is correct in so far as things are said to be true by their relation to the divine intellect.

SEVENTH ARTICLE

Whether Created Truth Is Eternal?

We proceed thus to the Seventh Article:—

Objection 1. It seems that created truth is eternal. For Augustine says (*De Lib. Arbit.* ii. 8). *Nothing is more eternal than the nature of a circle, and that two added to three make five.* But the truth of these is a created truth. Therefore created truth is eternal.

Obj. 2. Further, that which is always, is eternal. But universals are always and everywhere; therefore they are eternal. So therefore is truth, which is the most universal.

Obj. 3. Further, it was always true that what is true in the present was to be in the future. But as the truth of a proposition regarding the present is a created truth, so is that of a proposition regarding the future. Therefore some created truth is eternal.

Obj. 4. Further, all that is without beginning and end is eternal. But the truth of enunciables is without beginning and end; for if their truth had a beginning, since it was not before, it was true that truth was not, and true, of course, by reason of truth; so that truth was before it began to be. Similarly, if it be asserted that truth has an end, it follows that it is after it has ceased to be, for it will still be true that truth is not. Therefore truth is eternal.

On the contrary, God alone is eternal, as laid down before (Q. 10, A. 3).

I answer that, The truth of enunciations is no other than the truth of the intellect. For an enunciation resides in the intellect, and in speech. Now according as it is in the intellect it has truth of itself: but according as it is in speech, it is called enunciable truth, according as it signifies some truth of the intellect, not on account of any truth residing in the enunciation, as though in a subject. Thus urine is called healthy, not from any health within it but from the health of an animal which it indicates. In like manner it has been already said that things are called true from the truth of the intellect. Hence, if no intellect were eternal, no truth would be eternal. Now because only the divine intellect is eternal, in it alone truth has eternity. Nor does it follow from this that anything else but God is eternal; since the truth of the divine intellect is God Himself, as shown already (A. 5).

Reply Obj. 1. The nature of a circle, and the fact that two and three make five, have eternity in the mind of God.

Reply Obj. 2. That something is always and everywhere, can be understood in two ways. In one way, as having in itself the power of extension to all time and to all places, as it belongs to God to be everywhere and always. In the other way as not having in itself determination to any place or time, as primary matter is said to be one, not because it has one form, as man is one by the unity of one form, but by the absence of all distinguishing form. In this manner all universals are said to be everywhere and always, in so far as universals are independent of place and time. It does not, however, follow from this that they are eternal, except in an intellect, if one exists that is eternal.

Reply Obj. 3. That which now is, was future, before it (actually) was; because it was in its cause that it would be. Hence, if the cause were removed, that thing's coming to be was not future. But the first cause is alone eternal. Hence it does not follow that it was always true that what now is would be, except in so far as its future being was in the sempiternal cause; and God alone is such a cause.

Reply Obj. 4. Because our intellect is not eternal, neither is the truth of enunciable propositions which are formed by us, eternal, but it had a beginning in time. Now before such truth existed, it was not true to say that such a truth did exist, except by reason of the divine intellect, wherein alone truth is eternal. But it is true now to say that that truth did not then exist: and this is true only by reason of the truth that is now in our intellect; and not by reason of any truth in the things. For this is truth concerning not-being; and not-being has no truth of itself, but only so far as our intellect apprehends it. Hence it is true to say that truth did not exist, in so far as we apprehend its not-being as preceding its being.

EIGHTH ARTICLE

Whether Truth Is Immutable?

We proceed thus to the Eighth Article:—

Objection 1. It seems that truth is immutable. For Augustine says (*De Lib. Arbit.* ii. 12), that *Truth and mind do not rank as equals, otherwise truth would be mutable, as the mind is.*

Obj. 2. Further, what remains after every change is immutable; as primary matter is unbegotten and incorruptible, since it remains after all generation and corruption. But truth remains after all change; for after every change it is true to say that a thing is, or is not. Therefore, truth is immutable.

Obj. 3. Further, if the truth of an enunciation changes, it changes mostly with the changing of the thing. But it does not thus change. For truth, according to Anselm (*De Verit.* viii), *is a certain rightness* in so far as a thing answers to that which is in the divine mind concerning it. But this proposition that *Socrates sits,* receives from the divine mind the signification that Socrates does sit; and it has the same signification even though he does not sit. Therefore the truth of the proposition in no way changes.

Obj. 4. Further, where there is the same cause, there is the same effect. But the same thing is the cause of the truth of the three propositions, *Socrates sits, will sit, sat.* Therefore the truth of each is the same. But one or other of these must be the true one. Therefore the truth of these propositions remains immutable; and for the same reason that of any other.

On the contrary, It is written (Ps. xi. 2), *Truths are decayed from among the children of men.*

I answer that, Truth, properly speaking, resides only in the intellect, as said before (A. 1); but things are called true in virtue of the truth residing in an intellect. Hence the mutability of truth must be regarded from the point of view of the intellect, the truth of which consists in its conformity to the thing understood. Now this conformity may vary in two ways, even as any other likeness, through change in one of the two extremes. Hence in one way truth varies on the part of the intellect, from the fact that a change of opinion occurs about a thing which in itself has not changed, and in another way, when

the thing is changed, but not the opinion; and in either way there can be a change from true to false. If, then, there is an intellect wherein there can be no alternation of opinions, and the knowledge of which nothing can escape, in this is immutable truth. Now such is the divine intellect, as is clear from what has been said before (Q. 14, A. 15). Hence the truth of the divine intellect is immutable. But the truth of our intellect is mutable; not because it is itself the subject of change, but in so far as our intellect changes from truth to falsity, for thus forms may be called mutable. Whereas the truth of the divine intellect is that according to which natural things are said to be true, and this is altogether immutable.

Reply Obj. 1. Augustine is speaking of divine truth.

Reply Obj. 2. The true and being are convertible terms. Hence just as being is not generated nor corrupted of itself, but accidentally, in so far as this being or that is corrupted or generated, as is said in *Physic.* i, so does truth change, not so as that no truth remains, but because that truth does not remain which was before.

Reply Obj. 3. A proposition not only has truth, as other things are said to have it, in so far, that is, as they correspond to that which is the design of the divine intellect concerning them; but it is said to have truth in a special way, in so far as it indicates the truth of the intellect, which consists in the conformity of the intellect with a thing. When this disappears, the truth of an opinion changes, and consequently the truth of the proposition. So therefore this proposition, *Socrates sits,* is true, as long as he is sitting, both with the truth of the thing, in so far as the expression is significative, and with the truth of signification, in so far as it signifies a true opinion. When Socrates rises, the first truth remains, but the second is changed.

Reply Obj. 4. The sitting of Socrates, which is the cause of the truth of the proposition, *Socrates sits,* has not the same meaning when Socrates sits, after he sits, and before he sits. Hence the truth which results, varies, and is variously signified by these propositions concerning present, past, or future. Thus it does not follow, though one of the three propositions is true, that the same truth remains invariable.

QUESTION 17

Concerning Falsity

(In Four Articles)

We next consider falsity. About this four points of inquiry arise: (1) Whether falsity exists in things? (2) Whether it exists in the sense? (3) Whether it exists in the intellect? (4) Concerning the opposition of the true and the false.

FIRST ARTICLE

Whether Falsity Exists in Things?

We proceed thus to the First Article:—

Objection 1. It appears that falsity does not exist in things. For Augustine says (*Soliloq.* ii. 8), *If the true is that which is, it will be concluded that the false exists nowhere; whatever reason may appear to the contrary.*

Obj. 2. Further, false is derived from *fallere* (to deceive). But things do not deceive; for, as Augustine says (*De vera relig.* 33), they show nothing but their own species. Therefore the false is not found in things.

Obj. 3. Further, the true is said to exist in things by conformity to the divine intellect, as stated above (Q. 16). But everything, in so far as it exists, imitates God. Therefore everything is true without admixture of falsity; and thus nothing is false.

On the contrary, Augustine says (*ibid.* 34): *Every body is a true body and a false unity; for it imitates unity without being unity.* But everything imitates the divine unity yet falls short of it. Therefore in all things falsity exists.

I answer that, Since true and false are opposed, and since opposites stand in relation to the same thing, we must needs seek falsity, where primarily we find truth; that is to say, in the intellect. Now, in things, neither truth nor falsity exists, except in relation to the intellect. And since every thing is denominated simply by what belongs to it *per se,* but is denominated relatively by what belongs to it accidentally; a thing indeed may be called false simply when compared with the intellect on which it depends, and to which it is compared *per se;* but may be called false relatively as directed to another intellect, to which it is compared accidentally. Now natural things depend on the divine intellect, as artificial things on the human. Wherefore artificial things are said to be false simply and in themselves, in so far as they fall short of the form of the art; whence a craftsman is said to produce a false work, if it falls short of the proper operation of his art.

In things that depend on God, falseness cannot be found, in so far as they are compared

with the divine intellect; since whatever takes place in things proceeds from the ordinance of that intellect, unless perhaps in the case of voluntary agents only, who have it in their power to withdraw themselves from what is so ordained; wherein consists the evil of sin. Thus sins themselves are called untruths and lies in the Scriptures, according to the words of the text, *Why do you love vanity, and seek after lying?* (Ps. iv. 3): as on the other hand virtuous deeds are called the *truth of life* as being obedient to the order of the divine intellect. Thus it is said, *He that doth truth, cometh to the light* (John iii. 21).

But in relation to our intellect, natural things which are compared thereto accidentally, can be called false; not simply, but relatively; and that in two ways. In one way according to the thing signified, and thus a thing is said to be false as being signified or represented by word or thought that is false. In this respect anything can be said to be false as regards any quality not possessed by it; as if we should say that a diameter is a false commensurable thing, as the Philosopher says (*Metaph.* v. 34). So, too, Augustine says (*Soliloq.* ii. 10): *The true tragedian is a false Hector:* even as, on the contrary, anything can be called true, in regard to that which is becoming to it. In another way a thing can be called false, by way of cause—and thus a thing is said to be false that naturally begets a false opinion. And whereas it is innate in us to judge things by external appearances, since our knowledge takes its rise from sense, which principally and naturally deals with external accidents, therefore those external accidents, which resemble things other than themselves, are said to be false with respect to those things; thus gall is falsely honey; and tin, false gold. Regarding this, Augustine says (*ibid.* 6): *We call those things false that appear to our apprehension like the true:* and the Philosopher says (*loc. cit*): *Things are called false that are naturally apt to appear such as they are not, or what they are not.* In this way a man is called false as delighting in false opinions or words, and not because he can invent them; for in this way many wise and learned persons might be called false, as stated in *Metaph.* v. 34.

Reply Obj. 1. A thing compared with the intellect is said to be true in respect to what it is; and false in respect to what it is not. Hence, *The true tragedian is a false Hector,* as stated in *Soliloq.* ii. (*loc. cit.*). As, therefore, in things that are is found a certain non-being, so in things that are is found a degree of falseness.

Reply Obj. 2. Things do not deceive by their own nature, but by accident. For they give occasion to falsity, by the likeness they bear to things which they actually are not.

Reply Obj. 3. Things are said to be false, not as compared with the divine intellect, in which case they would be false simply, but as compared with our intellect; and thus they are false only relatively.

To the argument which is urged on the contrary, likeness or defective representation does not involve the idea of falsity except in so far as it gives occasion to false opinion. Hence a thing is not always said to be false, because it resembles another thing; but only when the resemblance is such as naturally to produce a false opinion, not in any one case, but in the majority of instances.

SECOND ARTICLE

Whether There Is Falsity in the Senses?

We proceed thus to the Second Article:—

Objection 1. It seems that falsity is not in the senses. For Augustine says (*De vera relig.* 33): *If all the bodily senses report as they are affected, I do not know what more we can require from them.* Thus it seems that we are not deceived by the senses; and therefore that falsity is not in them.

Obj. 2. Further, the Philosopher says (*Metaph.* iv. 24) that falsity is not proper to the senses, but to the imagination.

Obj. 3. Further, in non-complex things there is neither true nor false, but in complex things only. But affirmation and negation do not belong to the senses. Therefore in the senses there is no falsity.

On the contrary, Augustine says (*Soliloq.* ii. 6), *It appears that the senses entrap us into error by their deceptive similitudes.*

I answer that, Falsity is not to be sought in the senses except as truth is in them. Now truth is not in them in such a way as that the senses know truth, but in so far as they apprehend sensible things truly, as said above (Q. 16, A. 2), and this takes place through the senses apprehending things as they are, and hence it happens that falsity exists in the senses through their apprehending or judging things to be otherwise than they really are.

The knowledge of things by the senses is in proportion to the existence of their likeness in the senses; and the likeness of a thing can exist in the senses in three ways. In the first way, primarily and of its own nature, as in sight there is the likeness of colors, and of other sensible objects proper to it. Secondly, of its own nature, though not primarily; as in sight there is the likeness of shape, size, and of other sensible objects common to more than one sense. Thirdly, neither primarily nor of its own nature, but accidentally, as in sight

there is the likeness of a man, not as man, but in so far as it is accidental to the colored object to be a man.

Sense, then, has no false knowledge about its proper objects, except accidentally and rarely, and then, because of the unsound organ it does not receive the sensible form rightly; just as other passive subjects because of their indisposition receive defectively the impressions of the agent. Hence, for instance, it happens that on account of an unhealthy tongue sweet seems bitter to a sick person. But as to common objects of sense, and accidental objects, even a rightly disposed sense may have a false judgment, because it is referred to them not directly, but accidentally, or as a consequence of being directed to other things.

Reply Obj. 1. The affection of sense is its sensation itself. Hence, from the fact that sense reports as it is affected, it follows that we are not deceived in the judgment by which we judge that we experience sensation. Since, however, sense is sometimes affected erroneously by its object, it follows that it sometimes reports erroneously of that object; and thus we are deceived by sense about the object, but not about the fact of sensation.

Reply Obj. 2. Falsity is said not to be proper to sense, since sense is not deceived as to its proper object. Hence in another translation it is said more plainly, *Sense, about its proper object, is never false.* Falsity is attributed to the imagination, as it represents the likeness of something even in its absence. Hence, when anyone perceives the likeness of a thing as if it were the thing itself, falsity results from such an apprehension; and for this reason the Philosopher (*Metaph.* v. 34) says that shadows, pictures, and dreams are said to be false inasmuch as they convey the likeness of things that are not present in substance.

Reply Obj. 3. This argument proves that the false is not in the sense, as in that which knows the true and the false.

THIRD ARTICLE

Whether Falsity Is in the Intellect?

We proceed thus to the Third Article:—

Objection 1. It seems that falsity is not in the intellect. For Augustine says (*Qq.* lxxxiii. 32), *Everyone who is deceived, understands not that in which he is deceived.* But falsity is said to exist in any knowledge in so far as we are deceived therein. Therefore falsity does not exist in the intellect.

Obj. 2. Further, the Philosopher says (*De Anima* iii. 51) that the intellect is always right. Therefore there is no falsity in the intellect.

On the contrary, It is said in *De anima* iii. 21, 22 that *where there is composition of objects understood, there is truth and falsehood.* But such composition is in the intellect. Therefore truth and falsehood exist in the intellect.

I answer that, Just as a thing has being by its proper form, so the knowing faculty has knowledge by the likeness of the thing known. Hence, as natural things cannot fall short of the being that belongs to them by their form, but may fall short of accidental or consequent qualities, even as a man may fail to possess two feet, but not fail to be a man; so the faculty of knowing cannot fail in knowledge of the thing with the likeness of which it is informed; but may fail with regard to something consequent upon that form, or accidental thereto. For it has been said (A. 2), that sight is not deceived in its proper sensible, but about common sensibles that are consequent to that object; or about accidental objects of sense. Now as the sense is directly informed by the likeness of its proper object, so is the intellect by the likeness of the essence of a thing. Hence the intellect is not deceived about the essence of a thing, as neither the sense about its proper object. But in affirming and denying, the intellect may be deceived, by attributing to the thing of which it understands the essence, something which is not consequent upon it, or is opposed to it. For the intellect is in the same position as regards judging of such things, as sense is as to judging of common, or accidental, sensible objects. There is, however, this difference, as before mentioned regarding truth (Q. 16, A. 2), that falsity can exist in the intellect not only because the knowledge of the intellect is false, but because the intellect is conscious of that knowledge, as it is conscious of truth; whereas in sense falsity does not exist as known, as stated above (A. 2).

But because falsity of the intellect is concerned essentially only with the composition of the intellect, falsity occurs also accidentally in that operation of the intellect whereby it knows the essence of a thing, in so far as composition of the intellect is mixed up in it. This can take place in two ways. In one way, by the intellect applying to one thing the definition proper to another; as that of a circle to a man. Wherefore the definition of one thing is false of another. In another way, by composing a definition of parts which are mutually exclusive. For thus the definition is not only false of the thing, but false in itself. A definition such as "a reasonable four-footed animal" would be of this kind, and the intellect false in making it; for such a statement as "some reasonable animals are four-footed" is false in itself. For this reason the intellect cannot be false in its knowledge of

simple essences; but it is either true, or it understands nothing at all.

Reply Obj. 1. Because the essence of a thing is the proper object of the intellect, we are properly said to understand a thing when we reduce it to its essence, and judge of it thereby; as takes place in demonstrations, in which there is no falsity. In this sense Augustine's words must be understood, *that he who is deceived, understands not that wherein he is deceived;* and not in the sense that no one is ever deceived in any operation of the intellect.

Reply Obj. 2. The intellect is always right as regards first principles; since it is not deceived about them for the same reason that it is not deceived about what a thing is. For self-known principles are such as are known as soon as the terms are understood, from the fact that the predicate is contained in the definition of the subject.

FOURTH ARTICLE

Whether True and False Are Contraries?

We proceed thus to the Fourth Article:—

Objection 1. It seems that true and false are not contraries. For true and false are opposed, as that which is to that which is not; for *truth,* as Augustine says (*Soliloq.* ii. 5), *is that which is.* But that which is and that which is not are not opposed as contraries. Therefore true and false are not contrary things.

Obj. 2. Further, one of two contraries is not in the other. But falsity is in truth, because, as Augustine says, (*Soliloq.* ii. 10), *A tragedian would not be a false Hector, if he were not a true tragedian.* Therefore true and false are not contraries.

Obj. 3. Further, in God there is no contrariety, for *nothing is contrary to the Divine Substance,* as Augustine says (*De civ. Dei.* xii. 2). But falsity is opposed to God, for an idol is called in Scripture a lie, *They have laid hold on lying* (Jer. viii. 5), that is to say, *an idol,* as a gloss says. Therefore false and true are not contraries.

On the contrary, The Philosopher says (*Peri Herm.* ii), that a false opinion is contrary to a true one.

I answer that, True and false are opposed as contraries, and not, as some have said, as affirmation and negation. In proof of which it must be considered that negation neither asserts anything nor determines any subject, and can therefore be said of being as of not-being, for instance not-seeing or not-sitting. But privation asserts nothing, whereas it determines its subject, for it is *negation in a subject,* as stated in *Metaph.* iv. 4: v. 27; for blindness is not said except of one whose nature it is to see. Contraries, however, both assert something and determine the subject, for blackness is a species of color. Falsity asserts something, for a thing is false, as the Philosopher says (*Metaph.* iv. 27), inasmuch as something is said or seems to be something that it is not, or not to be what it really is. For as truth implies an adequate apprehension of a thing, so falsity implies the contrary. Hence it is clear that true and false are contraries.

Reply Obj. 1. What is in things is the truth of the thing; but what is apprehended, is the truth of the intellect, wherein truth primarily resides. Hence the false is that which is not as apprehended. To apprehend being, and not-being, implies contrariety; for, as the Philosopher proves (*Peri Herm.* ii), the contrary of this statement *Good is good* is, *Good is not good.*

Reply Obj. 2. Falsity is not founded in the truth which is contrary to it, just as evil is not founded in the good which is contrary to it, but in that which is its proper subject. This happens in either, because true and good are universals, and convertible with being. Hence, as every privation is founded in a subject, that is a being, so every evil is founded in some good, and every falsity in some truth.

Reply Obj. 3. Because contraries, and opposites by way of privation, are by nature about one and the same thing, therefore there is nothing contrary to God, considered in Himself, either with respect to His goodness or His truth, for in His intellect there can be nothing false. But in our apprehension of Him contraries exist, for the false opinion concerning Him is contrary to the true. So idols are called lies, opposed to the divine truth, inasmuch as the false opinion concerning them is contrary to the true opinion of the divine unity.

QUESTION 18

The Life of God

(In Four Articles)

SINCE to understand belongs to living beings, after considering the divine knowledge and intellect, we must consider the divine life. About this, four points of inquiry arise: (1) To whom does it belong to live? (2) What is life? (3) Whether life is properly attributed to God? (4) Whether all things in God are life?

FIRST ARTICLE

Whether to Live Belongs to All Natural Things?

We proceed thus to the First Article:—

Objection 1. It seems that to live belongs to all natural things. For the Philosopher says (*Phys.* viii. 1) that *Movement is like a kind of life possessed by all things existing in nature.* But all natural things participate in movement. Therefore all natural things partake in life.

Obj. 2. Further, plants are said to live, inasmuch as they have in themselves a principle of movement of growth and decay. But local movement is naturally more perfect than, and prior to, movement of growth and decay, as the Philosopher shows (*ibid.* 56, 57). Since then, all natural bodies have in themselves some principle of local movement, it seems that all natural bodies live.

Obj. 3. Further, amongst natural bodies the elements are the less perfect. Yet life is attributed to them, for we speak of "living waters." Much more, therefore, have other natural bodies life.

On the contrary, Dionysius says (*Div. Nom.* vi. 1) that *The last echo of life is heard in the plants,* whereby it is inferred that their life is life in its lowest degree. But inanimate bodies are inferior to plants. Therefore they have not life.

I answer that, We can gather to what things life belongs, and to what it does not, from such things as manifestly possess life. Now life manifestly belongs to animals, for it is said in *De Vegetab.* i.* that in animals life is manifest. We must, therefore, distinguish living from lifeless things, by comparing them to that by reason of which animals are said to live: and this it is in which life is manifested first and remains last. We say then that an animal begins to live when it begins to move of itself: and as long as such movement appears in it, so long is it considered to be alive. When it no longer has any movement of itself, but is only moved by another power, then its life is said to fail, and the animal to be dead. Whereby it is clear that those things are properly called living that move themselves by some kind of movement, whether it be movement properly so called, as the act of an imperfect thing, *i.e.,* of a thing in potentiality, is called movement; or movement in a more general sense, as when said of the act of a perfect thing, as understanding and feeling are called movement. Accordingly all things are said to be alive that determine themselves to movement or operation of any kind: whereas those things that cannot by their nature do so, cannot be called living, unless by a similitude.

Reply Obj. 1. These words of the Philosopher may be understood either of the first movement, namely, that of the celestial bodies, or of the movement in its general sense. In either way is movement called the life, as it were, of natural bodies, speaking by a similitude, and not attributing it to them as their property. The movement of the heavens is in the universe of corporeal natures as the movement of the heart, whereby life is preserved, is in animals. Similarly also every natural movement in respect to natural things has a certain similitude to the operations of life. Hence, if the whole corporeal universe were one animal, so that its movement came from an *intrinsic moving force,* as some in fact have held, in that case movement would really be the life of all natural bodies.

Reply Obj. 2. To bodies, whether heavy or light, movement does not belong, except in so far as they are displaced from their natural conditions, and are out of their proper place; for when they are in the place that is proper and natural to them, then they are at rest. Plants and other living things move with vital movement, in accordance with the disposition of their nature, but not by approaching thereto, or by receding from it, for in so far as they recede from such movement, so far do they recede from their natural disposition. Heavy and light bodies are moved by an extrinsic force, either generating them and giving them form, or removing obstacles from their way. They do not therefore move themselves, as do living bodies.

Reply Obj. 3. Waters are called living that have a continuous current: for standing waters, that are not connected with a continually flowing source, are called dead, as in cisterns and ponds. This is merely a similitude, inas-

* *De Plantis* i. 1.

much as the movement they are seen to possess makes them look as if they were alive. Yet this is not life in them in its real sense, since this movement of theirs is not from themselves but from the cause that generates them. The same is the case with the movement of other heavy and light bodies.

SECOND ARTICLE

Whether Life Is an Operation?

We proceed thus to the Second Article:—

Objection 1. It seems that life is an operation. For nothing is divided except into parts of the same genus. But life is divided by certain operations, as is clear from the Philosopher (*De anima* ii. 13), who distinguishes four kinds of life, namely nourishment, sensation, local movement, and understanding. Therefore life is an operation.

Obj. 2. Further, the active life is said to be different from the contemplative. But the contemplative is only distinguished from the active by certain operations. Therefore life is an operation.

Obj. 3. Further, to know God is an operation. But this is life, as is clear from the words of John xviii. 3, *Now this is eternal life, that they may know Thee, the only true God.* Therefore life is an operation.

On the contrary, The Philosopher says (*De anima* ii. 37), *In living things to live is to be.*

I answer that, As is clear from what has been said (Q. 17, A. 3), our intellect, which takes cognizance of the essence of a thing as its proper object, gains knowledge from sense, of which the proper objects are external accidents. Hence from external appearances we come to the knowledge of the essence of things. And because we name a thing in accordance with our knowledge of it, as is clear from what has already been said (Q. 13, A. 1), so from external properties names are often imposed to signify essences. Hence such names are sometimes taken strictly to denote the essence itself, the signification of which is their principal object; but sometimes, and less strictly, to denote the properties by reason of which they are imposed. And so we see that the word *body* is used to denote a genus of substances from the fact of their possessing three dimensions: and is sometimes taken to denote the dimensions themselves; in which sense body is said to be a species of quantity. The same must be said of life. The name is given from a certain external appearance, namely, self-movement, yet not precisely to signify this, but rather a substance to which self-movement and the application of itself to any kind of operation, belong naturally. To live, accordingly, is nothing else than to exist in this or that nature; and life signifies this, though in the abstract, just as the word *running* denotes *to run* in the abstract.

Hence *living* is not an accidental but an essential predicate. Sometimes, however, life is used less properly for the operations from which its name is taken, and thus the Philosopher says (*Ethic.* ix. 9) that to live is principally to sense or to understand.

Reply Obj. 1. The Philosopher here takes *to live* to mean an operation of life. Or it would be better to say that sensation and intelligence, and the like, are sometimes taken for the operations, sometimes for the existence itself of the operator. For he says (*Ethic.* ix. 9) that to live is to sense or to understand—in other words, to have a nature capable of sensation or understanding. Thus, then, he distinguishes life by the four operations mentioned. For in this lower world there are four kinds of living things. It is the nature of some to be capable of nothing more than taking nourishment, and, as a consequence, of growing and generating. Others are able, in addition, to sense, as we see in the case of shellfish and other animals without movement. Others have the further power of moving from place to place, as perfect animals, such as quadrupeds, and birds, and so on. Others, as man, have the still higher faculty of understanding.

Reply Obj. 2. By vital operations are meant those whose principles are within the operator, and in virtue of which the operator produces such operations of itself. It happens that there exist in men not merely such natural principles of certain operations as are their natural powers, but something over and above these, such as habits inclining them like a second nature to particular kinds of operations, so that the operations become sources of pleasure. Thus, as by a similitude, any kind of work in which a man takes delight, so that his bent is towards it, his time spent in it, and his whole life ordered with a view to it, is said to be the life of that man. Hence some are said to lead a life of self-indulgence, others a life of virtue. In this way the contemplative life is distinguished from the active, and thus to know God is said to be life eternal.

Wherefore the Reply to the third objection is clear.

THIRD ARTICLE

Whether Life Is Properly Attributed to God?

We proceed thus to the Third Article:—

Objection 1. It seems that life is not properly attributed to God. For things are said to live inasmuch as they move themselves, as previously stated (A. 2). But movement does not belong to God. Neither therefore does life.

Obj. 2. Further, in all living things we must needs suppose some principle of life. Hence it is said by the Philosopher (*De anima* ii. 4) that *the soul is the cause and principle of the living body*. But God has no principle. Therefore life cannot be attributed to Him.

Obj. 3. Further, the principle of life in the living things that exist among us is the vegetative soul. But this exists only in corporeal things. Therefore life cannot be attributed to incorporeal things.

On the contrary, It is said (Ps. lxxxiii. 3): *My heart and my flesh have rejoiced in the living God.*

I answer that, Life is in the highest degree properly in God. In proof of which it must be considered that since a thing is said to live in so far as it operates of itself and not as moved by another, the more perfectly this power is found in anything, the more perfect is the life of that thing. In things that move and are moved a threefold order is found. In the first place the end moves the agent: and the principal agent is that which acts through its form, and sometimes it does so through some instrument that acts by virtue not of its own form, but of the principal agent, and does no more than execute the action. Accordingly there are things that move themselves, not in respect of any form or end naturally inherent in them, but only in respect of the executing of the movement; the form by which they act, and the end of the action being alike determined for them by their nature. Of this kind are plants, which move themselves according to their inherent nature, with regard only to executing the movements of growth and decay.

Other things have self-movement in a higher degree, that is, not only with regard to executing the movement, but even as regards the form, the principle of movement, which form they acquire of themselves. Of this kind are animals, in which the principle of movement is not a naturally implanted form; but one received through sense. Hence the more perfect is their sense, the more perfect is their power of self-movement. Such as have only the sense of touch, as shellfish, move only with the motion of expansion and contraction; and thus their movement hardly exceeds that of plants. Whereas such as have the sensitive power in perfection, so as to recognize not only connection and touch, but also objects apart from themselves, can move themselves to a distance by progressive movement. Yet although animals of the latter kind receive through sense the form that is the principle of their movement, nevertheless they cannot of themselves propose to themselves the end of their operation, or movement; for this has been implanted in them by nature; and by natural instinct they are moved to any action through the form apprehended by sense. Hence such animals as move themselves in respect to an end they themselves propose are superior to these. This can only be done by reason and intellect; whose province it is to know the proportion between the end and the means to that end, and duly coordinate them. Hence a more perfect degree of life is that of intelligent beings; for their power of self-movement is more perfect. This is shown by the fact that in one and the same man the intellectual faculty moves the sensitive powers; and these by their command move the organs of movement. Thus in the arts we see that the art of using a ship, *i.e.,* the art of navigation, rules the art of ship-designing; and this in its turn rules the art that is only concerned with preparing the material for the ship.

But although our intellect moves itself to some things, yet others are supplied by nature, as are first principles, which it cannot doubt; and the last end, which it cannot but will. Hence, although with respect to some things it moves itself, yet with regard to other things it must be moved by another. Wherefore that being whose act of understanding is its very nature, and which, in what it naturally possesses, is not determined by another, must have life in the most perfect degree. Such is God; and hence in Him principally is life. From this the Philosopher concludes (*Metaph.* xii. 51), after showing God to be intelligent, that God has life most perfect and eternal, since His intellect is most perfect and always in act.

Reply Obj. 1. As stated in *Metaph.* ix. 16, action is two-fold. Actions of one kind pass out to external matter, as to heat or to cut; whilst actions of the other kind remain in the agent, as to understand, to sense, and to will. The difference between them is this, that the former action is the perfection not of the agent that moves, but of the thing moved; whereas the latter action is the perfection of the agent. Hence, because movement is an act of the thing in movement, the latter action, in so far as it is the act of the operator, is called its movement, by this similitude, that as movement is an act of the thing moved, so an act of this kind is the act of the agent, although movement is an act of the imperfect, that is, of what is in potentiality; while this kind of act is an act of the perfect, that is to say, of what is in act as stated in *De anima* iii. 28. In the sense, therefore, in which understanding is movement, that which understands itself is said to move itself. It is in this sense that Plato also taught that God moves Himself; not in the sense in which movement is an act of the imperfect.

Reply Obj. 2. As God is His own very existence and understanding, so is He His own life; and therefore He so lives that He has no principle of life.

Reply Obj. 3. Life in this lower world is bestowed on a corruptible nature, that needs generation to preserve the species, and nourishment to preserve the individual. For this reason life is not found here below apart from a vegetative soul: but this does not hold good with incorruptible natures.

FOURTH ARTICLE

Whether All Things Are Life in God?

We proceed thus to the Fourth Article:—

Objection 1. It seems that not all things are life in God. For it is said (Acts xvii. 28), *In Him we live, and move, and be.* But not all things in God are movement. Therefore not all things are life in Him.

Obj. 2. Further, all things are in God as their first model. But things modelled ought to conform to the model. Since, then, not all things have life in themselves, it seems that not all things are life in God.

Obj. 3. Further, as Augustine says (*De vera relig.* 29), a living substance is better than a substance that does not live. If, therefore, things which in themselves have not life, are life in God, it seems that things exist more truly in God than themselves. But this appears to be false; since in themselves they exist actually, but in God potentially.

Obj. 4. Further, just as good things and things made in time are known by God, so are bad things, and things that God can make, but that never will be made. If, therefore, all things are life in God, inasmuch as known by Him, it seems that even bad things and things that will never be made are life in God, as known by Him, and this appears inadmissible.

On the contrary, (John i, 3, 4), It is said, *What was made, in Him was life.* But all things were made, except God. Therefore all things are life in God.

I answer that, In God to live is to understand, as before stated (A. 3). In God intellect, the thing understood, and the act of understanding, are one and the same. Hence whatever is in God as understood is the very living or life of God. Now, wherefore, since all things that have been made by God are in Him as things understood, it follows that all things in Him are the divine life itself.

Reply Obj. 1. Creatures are said to be in God in a two-fold sense. In one way, so far as they are held together and preserved by the divine power; even as we say that things that are in our power are in us. And creatures are thus said to be in God, even as they exist in their own natures. In this sense we must understand the words of the Apostle when he says, *In Him we live, and move, and be;* since our being, living, and moving are themselves caused by God. In another sense things are said to be in God, as in Him who knows them, in which sense they are in God through their proper ideas, which in God are not distinct from the divine essence. Hence things as they are in God are the divine essence. And since the divine essence is life and not movement, it follows that things existing in God in this manner are not movement, but life.

Reply Obj. 2. The thing modelled must be like the model according to the form, not the mode of being. For sometimes the form has being of another kind in the model from that which it has in the thing modelled. Thus the form of a house has in the mind of the architect immaterial and intelligible being; but in the house that exists outside his mind, material and sensible being. Hence the ideas of things, though not existing in themselves, are life in the divine mind, as having a divine existence in that mind.

Reply Obj. 3. If form only, and not matter, belonged to natural things, then in all respects natural things would exist more truly in the divine mind, by the ideas of them, than in themselves. For which reason, in fact, Plato held that the *separate* man was the true man; and that man as he exists in matter, is man only by participation. But since matter enters into the being of natural things, we must say that those things have simply being in the divine mind more truly than in themselves, because in that mind they have an uncreated being, but in themselves a created being: whereas this particular being, a man, or horse, for example, has this being more truly in its own nature than in the divine mind, because it belongs to human nature to be material, which, as existing in the divine mind, it is not. Even so a house has nobler being in the architect's mind than in matter; yet a material house is called a house more truly than the one which exists in the mind; since the former is actual, the latter only potential.

Reply Obj. 4. Although bad things are in God's knowledge, as being comprised under that knowledge, yet they are not in God as created by Him, or preserved by Him, or as having their type in Him. They are known by God through the types of good things. Hence it cannot be said that bad things are life in God. Those things that are not in time may be called life in God in so far as life means understanding only, and inasmuch as they are understood by God; but not in so far as life implies a principle of operation.

QUESTION 19

The Will of God

(In Twelve Articles)

After considering the things belonging to the divine knowledge, we consider what belongs to the divine will. The first consideration is about the divine will itself; the second about what belongs strictly to His will; the third about what belongs to the intellect in relation to His will. About His will itself there are twelve points of inquiry: (1) Whether there is will in God? (2) Whether God wills things apart from Himself? (3) Whether whatever God wills, He wills necessarily? (4) Whether the will of God is the cause of things? (5) Whether any cause can be assigned to the divine will? (6) Whether the divine will is always fulfilled? (7) Whether the will of God is mutable? (8) Whether the will of God imposes necessity on the things willed? (9) Whether there is in God the will of evil? (10) Whether God has free will? (11) Whether the will of expression is distinguished in God? (12) Whether five expressions of will are rightly assigned to the divine will?

FIRST ARTICLE

Whether There Is Will in God?

We proceed thus to the First Article:—

Objection 1. It seems that there is not will in God. For the object of will is the end and the good. But we cannot assign to God any end. Therefore there is not will in God.

Obj. 2. Further, will is a kind of appetite. But appetite, as it is directed to things not possessed, implies imperfection, which cannot be imputed to God. Therefore there is not will in God.

Obj. 3. Further, according to the Philosopher (*De anima* iii. 54), the will moves, and is moved. But God is the first cause of movement, and Himself is unmoved, as proved in *Phys.* viii. 49. Therefore there is not will in God.

On the contrary, The Apostle says (Rom. xii. 2): *That you may prove what is the will of God.*

I answer that, There is will in God, as there is intellect: since will follows upon intellect. For as natural things have actual existence by their form, so the intellect is actually intelligent by its intelligible form. Now everything has this aptitude towards its natural form, that when it has it not it tends towards it; and when it has it, it is at rest therein. It is the same with every natural perfection, which is a natural good. This aptitude to good in things without knowledge is called natural appetite. Whence also intellectual natures have a like aptitude as apprehended through its intelligible form; so as to rest therein when possessed, and when not possessed to seek to possess it, both of which pertain to the will. Hence in every intellectual being there is will, just as in every sensible being there is animal appetite. And so there must be will in God, since there is intellect in Him. And as His intellect is His own existence, so is His will.

Reply Obj. 1. Although nothing apart from God is His end, yet He himself is the end with respect to all things made by Him. And this by His essence, for by His essence He is good, as shown above (Q. 6, A. 3): for the end has the aspect of good.

Reply Obj. 2. Will in us belongs to the appetitive part, which, although named from appetite, has not for its only act the seeking what it does not possess; but also the loving and delighting in what it does possess. In this respect will is said to be in God, as having always good which is its object, since, as already said, it is not distinct from His essence.

Reply Obj. 3. A will of which the principal object is a good outside itself, must be moved by another: but the object of the divine will is His goodness, which is His essence. Hence, since the will of God is His essence, it is not moved by another than itself, but by itself alone, in the same sense as understanding and willing are said to be movement. This is what Plato meant when he said that the first mover moves itself.

SECOND ARTICLE

Whether God Wills Things Apart from Himself?

We proceed thus to the Second Article:—

Objection 1. It seems that God does not will things apart from Himself. For the divine will is the divine existence. But God is not other than Himself. Therefore He does not will things other than Himself.

Obj. 2. Further, the willed moves the willer, as the appetible the appetite, as stated in *De anima* iii. 54. If, therefore, God wills anything apart from Himself, His will must be moved by another; which is impossible.

Obj. 3. Further, if what is willed suffices the willer, he seeks nothing beyond it. But His own goodness suffices God, and completely satisfies His will. Therefore God does not will anything apart from Himself.

Obj. 4. Further, acts of will are multiplied in proportion to the number of their objects. If, therefore, God wills Himself and things apart from Himself, it follows that the act of His will is manifold, and consequently His existence, which is His will. But this is impossible. Therefore God does not will things apart from Himself.

On the contrary, The Apostle says (1 Thess. iv. 3): *This is the will of God, your sanctification.*

I answer that, God wills not only Himself, but other things apart from Himself. This is clear from the comparison which we made above (A. 1). For natural things have a natural inclination not only towards their own proper good, to acquire it if not possessed, and, if possessed, to rest therein; but also to spread abroad their own good amongst others, so far as possible. Hence we see that every agent, in so far as it is perfect and in act, produces its like. It pertains, therefore, to the nature of the will to communicate as far as possible to others the good possessed; and especially does this pertain to the divine will, from which all perfection is derived in some kind of likeness. Hence, if natural things, in so far as they are perfect, communicate their good to others, much more does it appertain to the divine will to communicate by likeness its own good to others as much as possible. Thus, then, He wills both Himself to be, and other things to be; but Himself as the end, and other things as ordained to that end; inasmuch as it befits the divine goodness that other things should be partakers therein.

Reply Obj. 1. The divine will is God's own existence essentially, yet they differ in aspect, according to the different ways of understanding them and expressing them, as is clear from what has been already said (Q. 13, A. 4). For when we say that God exists, no relation to any other object is implied, as we do imply when we say that God wills. Therefore, although He is not anything apart from Himself, yet He does will things apart from Himself.

Reply Obj. 2. In things willed for the sake of the end, the whole reason for our being moved is the end, and this it is that moves the will, as most clearly appears in things willed only for the sake of the end. He who wills to take a bitter draught, in doing so wills nothing else than health; and this alone moves his will. It is different with one who takes a draught that is pleasant, which anyone may will to do, not only for the sake of health, but also for its own sake. Hence, although God wills things apart from Himself only for the sake of the end, which is His own goodness, it does not follow that anything else moves His will, except His goodness. So, as He understands things apart from Himself by understanding His own essence, so He wills things apart from Himself by willing His own goodness.

Reply Obj. 3. From the fact that His own goodness suffices the divine will, it does not follow that it wills nothing apart from itself, but rather that it wills nothing except by reason of its goodness. Thus, too, the divine intellect, though its perfection consists in its very knowledge of the divine essence, yet in that essence knows other things.

Reply Obj. 4. As the divine intellect is one, as seeing the many only in the one, in the same way the divine will is one and simple, as willing the many only through the one, that is, through its own goodness.

THIRD ARTICLE

Whether Whatever God Wills He Wills Necessarily?

We proceed thus to the Third Article:—

Objection 1. It seems that whatever God wills He wills necessarily. For everything eternal is necessary. But whatever God wills, He wills from eternity, for otherwise His will would be mutable. Therefore whatever He wills, He wills necessarily.

Obj. 2. Further, God wills things apart from Himself, inasmuch as He wills His own goodness. Now God wills His own goodness necessarily. Therefore He wills things apart from Himself necessarily.

Obj. 3. Further, whatever belongs to the nature of God is necessary, for God is of Himself necessary being, and the principle of all necessity, as above shown (Q. 2, A. 3). But it belongs to His nature to will whatever He wills; since in God there can be nothing over and above His nature as stated in *Metaph.* v. 6. Therefore whatever He wills, He wills necessarily.

Obj. 4. Further, being that is not necessary, and being that is possible not to be, are one and the same thing. If, therefore, God does not necessarily will a thing that He wills, it is possible for Him not to will it, and therefore possible for Him to will what he does not will. And so the divine will is contingent upon one or the other of two things, and imperfect, since everything contingent is imperfect and mutable.

Obj. 5. Further, on the part of that which is indifferent to one or the other of two things, no action results unless it is inclined to one or the other by some other power, as the Commentator * says on *Phys.* ii. If, then, the Will of God is indifferent with regard to anything, it follows that His determination to act

* *Averroës.*

comes from another; and thus He has some cause prior to Himself.

Obj. 6. Further, whatever God knows, He knows necessarily. But as the divine knowledge is His essence, so is the divine will. Therefore whatever God wills, He wills necessarily.

On the contrary, The Apostle says (Eph. i. 11): *Who worketh all things according to the counsel of His will.* Now, what we work according to the counsel of the will, we do not will necessarily. Therefore God does not will necessarily whatever He wills.

I answer that, There are two ways in which a thing is said to be necessary, namely, absolutely, and by supposition. We judge a thing to be absolutely necessary from the relation of the terms, as when the predicate forms part of the definition of the subject: thus it is absolutely necessary that man is an animal. It is the same when the subject forms part of the notion of the predicate; thus it is absolutely necessary that a number must be odd or even. In this way it is not necessary that Socrates sits: wherefore it is not necessary absolutely, though it may be so by supposition; for, granted that he is sitting, he must necessarily sit, as long as he is sitting. Accordingly as to things willed by God, we must observe that He wills something of absolute necessity: but this is not true of all that He wills. For the divine will has a necessary relation to the divine goodness, since that is its proper object. Hence God wills His own goodness necessarily, even as we will our own happiness necessarily, and as any other faculty has necessary relation to its proper and principal object, for instance the sight to color, since it tends to it by its own nature. But God wills things apart from Himself in so far as they are ordered to His own goodness as their end. Now in willing an end we do not necessarily will things that conduce to it, unless they are such that the end cannot be attained without them; as, we will to take food to preserve life, or to take ship in order to cross the sea. But we do not necessarily will things without which the end is attainable, such as a horse for a journey which we can take on foot, for we can make the journey without one. The same applies to other means. Hence, since the goodness of God is perfect, and can exist without other things inasmuch as no perfection can accrue to Him from them, it follows that His willing things apart from Himself is not absolutely necessary. Yet it can be necessary by supposition, for supposing that He wills a thing, then He is unable not to will it, as His will cannot change.

Reply Obj. 1. From the fact that God wills from eternity whatever He wills, it does not follow that He wills it necessarily; except by supposition.

Reply Obj. 2. Although God necessarily wills His own goodness, He does not necessarily will things willed on account of His goodness; for it can exist without other things.

Reply Obj. 3. It is not natural to God to will any of those other things that He does not will necessarily; and yet it is not unnatural or contrary to His nature, but voluntary.

Reply Obj. 4. Sometimes a necessary cause has a non-necessary relation to an effect; owing to a deficiency in the effect, and not in the cause. Even so, the sun's power has a non-necessary relation to some contingent events on this earth, owing to a defect not in the solar power, but in the effect that proceeds not necessarily from the cause. In the same way, that God does not necessarily will some of the things that He wills, does not result from defect in the divine will, but from a defect belonging to the nature of the thing willed, namely, that the perfect goodness of God can be without it; and such defect accompanies all created good.

Reply Obj. 5. A naturally contingent cause must be determined to act by some external power. The divine will, which by its nature is necessary, determines itself to will things to which it has no necessary relation.

Reply Obj. 6. As the divine existence is necessary of itself, so is the divine will and the divine knowledge; but the divine knowledge has a necessary relation to the thing known; not the divine will to the thing willed. The reason for this is that knowledge is of things as they exist in the knower; but the will is directed to things as they exist in themselves. Since then all other things have necessary existence inasmuch as they exist in God; but no absolute necessity so as to be necessary in themselves, in so far as they exist in themselves; it follows that God knows necessarily whatever He knows, but does not will necessarily whatever He wills.

FOURTH ARTICLE

Whether the Will of God Is the Cause of Things?

We proceed thus to the Fourth Article:—

Objection 1. It seems that the will of God is not the cause of things. For Dionysius says (*Div. Nom.* iv. 1): *As our sun, not by reason nor by pre-election, but by its very being, enlightens all things that can participate in its light, so the divine good by its very essence pours the rays of goodness upon everything that exists.* But every voluntary agent acts by reason and pre-election. Therefore God does not act by will; and so His will is not the cause of things.

Obj. 2. Further, The first in any order is that which is essentially so, thus in the order of burning things, that comes first which is fire by its essence. But God is the first agent. Therefore He acts by His essence; and that is His nature. He acts then by nature, and not by will. Therefore the divine will is not the cause of things.

Obj. 3. Further, Whatever is the cause of anything, through being *such* a thing, is the cause by nature, and not by will. For fire is the cause of heat, as being itself hot; whereas an architect is the cause of a house, because he wills to build it. Now Augustine says (*De Doct. Christ.* i. 32), *Because God is good, we exist.* Therefore God is the cause of things by His nature, and not by His will.

Obj. 4. Further, Of one thing there is one cause. But the created things is the knowledge of God, as said before (Q. 14, A. 8). Therefore the will of God cannot be considered the cause of things.

On the contrary, It is said (Wis. xi. 26), *How could anything endure, if Thou wouldst not?*

I answer that, We must hold that the will of God is the cause of things; and that He acts by the will, and not, as some have supposed, by a necessity of His nature.

This can be shown in three ways: First, from the order itself of active causes. Since both intellect and nature act for an end, as proved in *Phys.* ii. 49, the natural agent must have the end and the necessary means predetermined for it by some higher intellect; as the end and definite movement is predetermined for the arrow by the archer. Hence the intellectual and voluntary agent must precede the agent that acts by nature. Hence, since God is first in the order of agents, He must act by intellect and will.

This is shown, secondly, from the character of a natural agent, of which the property is to produce one and the same effect; for nature operates in one and the same way unless it be prevented. This is because the nature of the act is according to the nature of the agent; and hence as long as it has that nature, its acts will be in accordance with that nature; for every natural agent has a determinate being. Since, then, the Divine Being is undetermined, and contains in Himself the full perfection of being, it cannot be that He acts by a necessity of His nature, unless He were to cause something undetermined and indefinite in being: and that this is impossible has been already shown (Q. 7, A. 2). He does not, therefore, act by a necessity of His nature, but determined effects proceed from His own infinite perfection according to the determination of His will and intellect.

Thirdly, it is shown by the relation of effects to their cause. For effects proceed from the agent that causes them, in so far as they pre-exist in the agent; since every agent produces its like. Now effects pre-exist in their cause after the mode of the cause. Wherefore since the Divine Being is His own intellect, effects pre-exist in Him after the mode of intellect, and therefore proceed from Him after the same mode. Consequently, they proceed from Him after the mode of will, for His inclination to put in act what His intellect has conceived appertains to the will. Therefore the will of God is the cause of things.

Reply Obj. 1. Dionysius in these words does not intend to exclude election from God absolutely; but only in a certain sense, in so far, that is, as He communicates His goodness not merely to certain beings, but to all; and as election implies a certain distinction.

Reply Obj. 2. Because the essence of God is His intellect and will, from the fact of His acting by His essence, it follows that He acts after the mode of intellect and will.

Reply Obj. 3. Good is the object of the will. The words, therefore, *Because God is good, we exist,* are true inasmuch as His goodness is the reason of His willing all other things, as said before (A. 2, *ad* 2).

Reply Obj. 4. Even in us the cause of one and the same effect is knowledge as directing it, whereby the form of the work is conceived, and will as commanding it, since the form as it is in the intellect only is not determined to exist or not to exist in the effect, except by the will. Hence, the speculative intellect has nothing to say to operation. But the power is cause, as executing the effect, since it denotes the immediate principle of operation. But in God all these things are one.

FIFTH ARTICLE

Whether Any Cause Can Be Assigned to the Divine Will?

We proceed thus to the Fifth Article:—

Objection 1. It seems that some cause can be assigned to the divine will. For Augustine says (*Qq.* lxxxiii. 46): *Who would venture to say that God made all things irrationally?* But to a voluntary agent, what is the reason of operating, is the cause of willing. Therefore the will of God has some cause.

Obj. 2. Further, in things made by one who wills to make them, and whose will is influenced by no cause, there can be no cause assigned except the will of him who wills. But the will of God is the cause of all things, as has been already shown (A. 4). If, then, there is no cause of His will, we cannot seek in any natural things any cause, except the divine

will alone. Thus all science would be in vain, since science seeks to assign causes to effects. This seems inadmissible, and therefore we must assign some cause to the divine will.

Obj. 3. Further, what is done by the willer, on account of no cause, depends simply on his will. If, therefore, the will of God has no cause, it follows that all things made depend simply on His will, and have no other cause. But this also is not admissible.

On the contrary, Augustine says (*Qq.* lxxxiii. 28): *Every efficient cause is greater than the thing effected.* But nothing is greater than the will of God. We must not then seek for a cause of it.

I answer that, In no wise has the will of God a cause. In proof of which we must consider that, since the will follows from the intellect, there is a cause of the will in the person that wills, in the same way as there is a cause of the understanding, in the person that understands. The case with the understanding is this: that if the premiss and its conclusion are understood separately from each other, the understanding the premiss is the cause that the conclusion is known. If the understanding perceive the conclusion in the premiss itself, apprehending both the one and the other at the same glance, in this case the knowing of the conclusion would not be caused by understanding the premisses, since a thing cannot be its own cause; and yet, it would be true that the thinker would understand the premisses to be the cause of the conclusion. It is the same with the will, with respect to which the end stands in the same relation to the means to the end, as do the premisses to the conclusion with regard to the understanding.

Hence, if anyone in one act wills an end, and in another act the means to that end, his willing the end will be the cause of his willing the means. This cannot be the case if in one act he wills both end and means; for a thing cannot be its own cause. Yet it will be true to say that he wills to order to the end the means to the end. Now as God by one act understands all things in His essence, so by one act He wills all things in His goodness. Hence, as in God to understand the cause is not the cause of His understanding the effect, for He understands the effect in the cause, so, in Him, to will an end is not the cause of His willing the means, yet He wills the ordering of the means to the end. Therefore, He wills this to be as means to that; but does not will this on account of that.

Reply Obj. 1. The will of God is reasonable, not because anything is to God a cause of willing, but in so far as He wills one thing to be on account of another.

Reply Obj. 2. Since God wills effects to proceed from definite causes, for the preservation of order in the universe, it is not unreasonable to seek for causes secondary to the divine will. It would, however, be unreasonable to do so, if such were considered as primary, and not as dependent on the will of God. In this sense Augustine says (*De Trin.* iii. 2): *Philosophers in their vanity have thought fit to attribute contingent effects to other causes, being utterly unable to perceive the cause that is shown above all others, the will of God.*

Reply Obj. 3. Since God wills effects to come from causes, all effects that presuppose some other effect do not depend solely on the will of God, but on something else besides: but the first effect depends on the divine will alone. Thus, for example, we may say that God willed man to have hands to serve his intellect by their work, and intellect, that he might be man; and willed him to be man that he might enjoy Him, or for the completion of the universe. But this cannot be reduced to other created secondary ends. Hence such things depend on the simple will of God; but the others on the order of other causes.

SIXTH ARTICLE

Whether the Will of God Is Always Fulfilled?

We proceed thus to the Sixth Article:—

Objection 1. It seems that the will of God is not always fulfilled. For the Apostle says (1 Tim. ii. 4): *God will have all men to be saved, and to come to the knowledge of the truth.* But this does not happen. Therefore the will of God is not always fulfilled.

Obj. 2. Further, as is the relation of knowledge to truth, so is that of the will to good. Now God knows all truth. Therefore He wills all good. But not all good actually exists; for much more good might exist. Therefore the will of God is not always fulfilled.

Obj. 3. Further, since the will of God is the first cause, it does not exclude intermediate causes. But the effect of a first cause may be hindered by a defect of a secondary cause; as the effect of the motive power may be hindered by weakness of the limb. Therefore the effect of the divine will may be hindered by a defect of the secondary causes. The will of God, therefore, is not always fulfilled.

On the contrary, It is said (Ps. cxiii. 11): *God hath done all things, whatsoever He would.*

I answer that, The will of God must needs always be fulfilled. In proof of which we must consider that since an effect is conformed to the agent according to its form, the rule is the same with active causes as with formal causes. The rule in forms is this: that although a thing may fall short of any particu-

lar form, it cannot fall short of the universal form. For though a thing may fail to be, for example, a man or a living being, yet it cannot fail to be a being. Hence the same must happen in active causes. Something may fall outside the order of any particular active cause, but not outside the order of the universal cause; under which all particular causes are included: and if any particular cause fails of its effect, this is because of the hindrance of some other particular cause, which is included in the order of the universal cause. Therefore an effect cannot possibly escape the order of the universal cause. Even in corporeal things this is clearly seen. For it may happen that a star is hindered from producing its effects; yet whatever effect does result, in corporeal things, from this hindrance of a corporeal cause, must be referred through intermediate causes to the universal influence of the first heaven. Since, then, the will of God is the universal cause of all things, it is impossible that the divine will should not produce its effect. Hence that which seems to depart from the divine will in one order, returns into it in another order; as does the sinner, who by sin falls away from the divine will as much as lies in him, yet falls back into the order of that will, when by its justice he is punished.

Reply Obj. 1. The words of the Apostle, *God will have all men to be saved,* etc., can be understood in three ways. First, by a restricted application, in which case they would mean, as Augustine says (*De præd. sanct.* i. 8: *Enchir.* 103), *God wills all men to be saved that are saved, not because there is no man whom He does not wish saved, but because there is no man saved whose salvation He does not will.* Secondly, they can be understood as applying to every class of individuals, not to every individual of each class; in which case they mean that God wills some men of every class and condition to be saved, males and females, Jews and Gentiles, great and small, but not all of every condition. Thirdly, according to Damascene (*De Fide Orth.* ii. 29), they are understood of the antecedent will of God; not of the consequent will. This distinction must not be taken as applying to the divine will itself, in which there is nothing antecedent nor consequent, but to the things willed.

To understand this we must consider that everything, in so far as it is good, is willed by God. A thing taken in its primary sense, and absolutely considered, may be good or evil, and yet when some additional circumstances are taken into account, by a consequent consideration may be changed into the contrary. Thus that a man should live is good; and that a man should be killed is evil, absolutely considered. But if in a particular case we add that a man is a murderer or dangerous to society, to kill him is a good; that he live is an evil. Hence it may be said of a just judge, that antecedently he wills all men to live; but consequently wills the murderer to be hanged. In the same way God antecedently wills all men to be saved, but consequently wills some to be damned, as His justice exacts. Nor do we will simply, what we will antecedently, but rather we will it in a qualified manner; for the will is directed to things as they are in themselves, and in themselves they exist under particular qualifications. Hence we will a thing simply inasmuch as we will it when all particular circumstances are considered; and this is what is meant by willing consequently. Thus it may be said that a just judge wills simply the hanging of a murderer, but in a qualified manner he would will him to live, to wit, inasmuch as he is a man. Such a qualified will may be called a willingness rather than an absolute will. Thus it is clear that whatever God simply wills takes place; although what He wills antecedently may not take place.

Reply Obj. 2. An act of the cognitive faculty is according as the thing known is in the knower; while an act of the appetite faculty is directed to things as they exist in themselves. But all that can have the nature of being and truth virtually exists in God, though it does not all exist in created things. Therefore God knows all truth; but does not will all good, except in so far as He wills Himself, in Whom all good virtually exists.

Reply Obj. 3. A first cause can be hindered in its effect by deficiency in the secondary cause, when it is not the universal first cause, including within itself all causes; for then the effect could in no way escape its order. And thus it is with the will of God, as said above.

SEVENTH ARTICLE

Whether the Will of God Is Changeable?

We proceed thus to the Seventh Article:—

Objection 1. It seems that the Will of God is changeable. For the Lord says (Gen. vi. 7): *It repenteth Me that I have made man.* But whoever repents of what he has done, has a changeable will. Therefore God has a changeable will.

Obj. 2. Further, it is said in the person of the Lord: *I will speak against a nation and against a kingdom, to root out, and to pull down, and to destroy it; but if that nation shall repent of its evil, I also will repent of the evil that I have thought to do to them* (Jer. xviii. 7, 8). Therefore God has a changeable will.

Obj. 3. Further, whatever God does, He does voluntarily. But God does not always do

the same thing, for at one time He ordered the law to be observed, and at another time forbade it. Therefore He has a changeable will.

Obj. 4. Further, God does not will of necessity what He wills, as said before (A. 3). Therefore He can both will and not will the same thing. But whatever can incline to either of two opposites, is changeable; as that which can exist and not exist is changeable substantially; and that which can exist in a place or not in that place, is changeable locally. Therefore God is changeable as regards His will.

On the contrary, It is said: *God is not as a man, that He should lie, nor as the son of man, that He should be changed* (Num. xxiii. 19).

I answer that, The will of God is entirely unchangeable. On this point we must consider that to change the will is one thing; to will that certain things should be changed is another. It is possible to will a thing to be done now, and its contrary afterwards; and yet for the will to remain permanently the same: whereas the will would be changed, if one should begin to will what before he had not willed; or cease to will what he had willed before. This cannot happen, unless we presuppose change either in the knowledge or in the disposition of the substance of the willer. For since the will regards good, a man may in two ways begin to will a thing. In one way when that thing begins to be good for him, and this does not take place without a change in him. Thus when the cold weather begins, it becomes good to sit by the fire; though it was not so before. In another way when he knows for the first time that a thing is good for him, though he did not know it before; hence we take counsel in order to know what is good for us. Now it has already been shown that both the substance of God and His knowledge are entirely unchangeable (QQ. 9, A. 1; 14, A. 15). Therefore His will must be entirely unchangeable.

Reply Obj. 1. These words of the Lord are to be understood metaphorically, and according to the likeness of our nature. For when we repent, we destroy what we have made; although we may even do so without change of will; as, when a man wills to make a thing, at the same time intending to destroy it later. Therefore God is said to have repented, by way of comparison with our mode of acting, in so far as by the deluge He destroyed from the face of the earth man whom He had made.

Reply Obj. 2. The will of God, as it is the first and universal cause, does not exclude intermediate causes that have power to produce certain effects. Since however all intermediate causes are inferior in power to the first cause, there are many things in the divine power, knowledge and will that are not included in the order of inferior causes. Thus in the case of the raising of Lazarus, one who looked only at inferior causes might have said: *Lazarus will not rise again,* but looking at the divine first cause might have said: *Lazarus will rise again.* And God wills both: that is, that in the order of the inferior cause a thing shall happen; but that in the order of the higher cause it shall not happen; or He may will conversely. We may say, then, that God sometimes declares that a thing shall happen according as it falls under the order of inferior causes, as of nature, or merit, which yet does not happen as not being in the designs of the divine and higher cause. Thus He foretold to Ezechias: *Take order with thy house, for thou shalt die, and not live* (Isa. xxxviii. 1). Yet this did not take place, since from eternity it was otherwise disposed in the divine knowledge and will, which is unchangeable. Hence Gregory says (*Moral.* xvi. 5): *The sentence of God changes, but not His counsel*—that is to say, the counsel of His will. When therefore He says, *I also will repent,* His words must be understood metaphorically. For men seem to repent, when they do not fulfill what they have threatened.

Reply Obj. 3. It does not follow from this argument that God has a will that changes, but that He sometimes wills that things should change.

Reply Obj. 4. Although God's willing a thing is not by absolute necessity, yet it is necessary by supposition, on account of the unchangeableness of the divine will, as has been said above (A. 3).

EIGHTH ARTICLE

Whether the Will of God Imposes Necessity on the Things Willed?

We proceed thus to the Eighth Article:—

Objection 1. It seems that the will of God imposes necessity on the things willed. For Augustine says (*Enchir.* 103): *No one is saved, except whom God has willed to be saved. He must therefore be asked to will it; for if He wills it, it must necessarily be.*

Obj. 2. Further, every cause that cannot be hindered, produces its effect necessarily, because, as the Philosopher says: (*Phys.* ii. 84) *Nature always works in the same way, if there is nothing to hinder it.* But the will of God cannot be hindered. For the Apostle says (Rom. ix. 19): *Who resisteth His will?* Therefore the will of God imposes necessity on the things willed.

Obj. 3. Further, whatever is necessary by its antecedent cause is necessary absolutely; it is thus necessary that animals should die,

being compounded of contrary elements. Now things created by God are related to the divine will as to an antecedent cause, whereby they have necessity. For the conditional statement is true that if God wills a thing, it comes to pass: and every true conditional statement is necessary. It follows therefore that all that God wills is necessary absolutely.

On the contrary, All good things that exist God wills to be. If therefore His will imposes necessity on things willed, it follows that all good happens of necessity; and thus there is an end of free will, counsel, and all other such things.

I answer that, The divine will imposes necessity on some things willed but not on all. The reason of this some have chosen to assign to intermediate causes, holding that what God produces by necessary causes is necessary; and what He produces by contingent causes contingent.

This does not seem to be a sufficient explanation, for two reasons. First, because the effect of a first cause is contingent on account of the secondary cause, from the fact that the effect of the first cause is hindered by deficiency in the second cause, as the sun's power is hindered by a defect in the plant. But no defect of a secondary cause can hinder God's will from producing its effect. Secondly, because if the distinction between the contingent and the necessary is to be referred only to secondary causes, this must be independent of the divine intention and will; which is inadmissible. It is better therefore to say that this happens on account of the efficacy of the divine will. For when a cause is efficacious to act, the effect follows upon the cause, not only as to the thing done, but also as to its manner of being done or of being. Thus from defect of active power in the seed it may happen that a child is born unlike its father in accidental points, that belong to its manner of being. Since then the divine will is perfectly efficacious, it follows not only that things are done, which God wills to be done, but also that they are done in the way that He wills. Now God wills some things to be done necessarily, some contingently, to the right ordering of things, for the building up of the universe. Therefore to some effects He has attached necessary causes, that cannot fail; but to others defectible and contingent causes, from which arise contingent effects. Hence it is not because the proximate causes are contingent that the effects willed by God happen contingently, but because God has prepared contingent causes for them, it being His will that they should happen contingently.

Reply Obj. 1. By the words of Augustine we must understand a necessity in things willed by God that is not absolute, but conditional. For the conditional statement that if God wills a thing it must necessarily be, is necessarily true.

Reply Obj. 2. From the very fact that nothing resists the divine will, it follows that not only those things happen that God wills to happen, but that they happen necessarily or contingently according to His will.

Reply Obj. 3. Consequents have necessity from their antecedents according to the mode of the antecedents. Hence things effected by the divine will have that kind of necessity that God wills them to have, either absolute or conditional. Not all things, therefore, are absolute necessities.

NINTH ARTICLE

Whether God Wills Evils?

We proceed thus to the Ninth Article:—

Objection 1. It seems that God wills evils. For every good that exists, God wills. But it is a good that evil should exist. For Augustine says (*Enchir.* 95): *Although evil in so far as it is evil is not a good, yet it is good that not only good things should exist, but also evil things.* Therefore God wills evil things.

Obj. 2. Further, Dionysius says (*Div. Nom.* iv. 23): *Evil would conduce to the perfection of everything, i. e.,* the universe. And Augustine says (*Enchir.* 10, 11): *Out of all things is built up the admirable beauty of the universe, wherein even that which is called evil, properly ordered and disposed, commends the good the more evidently in that good is more pleasing and praiseworthy when contrasted with evil.* But God wills all that appertains to the perfection and beauty of the universe, for this is what God desires above all things in His creatures. Therefore God wills evil.

Obj. 3. Further, that evil should exist, and should not exist, are contradictory opposites. But God does not will that evil should not exist; otherwise, since various evils do exist, God's will would not always be fulfilled. Therefore God wills that evil should exist.

On the contrary, Augustine says (Qq. 83, 3): *No wise man is the cause of another man becoming worse. Now God surpasses all men in wisdom. Much less therefore is God the cause of man becoming worse: and when He is said to be the cause of a thing, He is said to will it.* Therefore it is not by God's will that man becomes worse. Now it is clear that every evil makes a thing worse. Therefore God wills not evil things.

I answer that, Since the ratio of good is the ratio of appetibility, as said before (Q. 5, A. 1), and since evil is opposed to good, it is impossible that any evil, as such, should be

sought for by the appetite, either natural, or animal, or by the intellectual appetite which is the will. Nevertheless evil may be sought accidentally, so far as it accompanies a good, as appears in each of the appetites. For a natural agent intends not privation or corruption, but the form to which is annexed the privation of some other form, and the generation of one thing, which implies the corruption of another. Also when a lion kills a stag, his object is food, to obtain which the killing of the animal is only the means. Similarly the fornicator has merely pleasure for his object, and the deformity of sin is only an accompaniment. Now the evil that accompanies one good, is the privation of another good. Never therefore would evil be sought after, not even accidentally, unless the good that accompanies the evil were more desired than the good of which the evil is the privation. Now God wills no good more than He wills His own goodness; yet He wills one good more than another. Hence He in no way wills the evil of sin, which is the privation of right order towards the divine good. The evil of natural defect, or of punishment, He does will, by willing the good to which such evils are attached. Thus in willing justice He wills punishment; and in willing the preservation of the natural order, He wills some things to be naturally corrupted.

Reply Obj. 1. Some have said that although God does not will evil, yet He wills that evil should be or be done, because, although evil is not a good, yet it is good that evil should be or be done. This they said because things evil in themselves are ordered to some good end; and this order they thought was expressed in the words *that evil should be* or *be done.* This, however, is not correct; since evil is not of itself ordered to good, but accidentally. For it is beside the intention of the sinner, that any good should follow from his sin; as it was beside the intention of tyrants that the patience of the martyrs should shine forth from all their persecutions. It cannot therefore be said that such an ordering to good is implied in the statement that it is a good thing that evil should be or be done, since nothing is judged of by that which appertains to it accidentally, but by that which belongs to it essentially.

Reply Obj. 2. Evil does not operate towards the perfection and beauty of the universe, except accidentally, as said above (*ad* 1). Therefore Dionysius in saying that *evil would conduce to the perfection of the universe,* draws a conclusion by reduction to an absurdity.

Reply Obj. 3. The statements that evil exists, and that evil exists not, are opposed as contradictories; yet the statements that any-one wills evil to exist and that he wills it not to be, are not so opposed; since either is affirmative. God therefore neither wills evil to be done, nor wills it not to be done, but wills to permit evil to be done; and this is a good.

* *Ep.* 146, *ad Damas.*

TENTH ARTICLE

Whether God Has Free-Will?

We proceed thus to the Tenth Article:—

Objection 1. It seems that God has not free-will. For Jerome says, in a homily on the prodigal son*; *God alone is He who is not liable to sin, nor can be liable: all others, as having free-will, can be inclined to either side.*

Obj. 2. Further, free-will is the faculty of the reason and will, by which good and evil are chosen. But God does not will evil, as has been said (A. 9). Therefore there is not free-will in God.

On the contrary, Ambrose says (*De Fide* ii. 3): *The Holy Spirit divideth unto each one as He will, namely, according to the free choice of the will, not in obedience to necessity.*

I answer that, We have free-will with respect to what we will not of necessity, nor by natural instinct. For our will to be happy does not appertain to free-will, but to natural instinct. Hence other animals, that are moved to act by natural instinct, are not said to be moved by free-will. Since then God necessarily wills His own goodness, but other things not necessarily, as shown above (A. 3), He has free will with respect to what He does not necessarily will.

Reply Obj. 1. Jerome seems to deny free-will to God not simply, but only as regards the inclination to sin.

Reply Obj. 2. Since the evil of sin consists in turning away from the divine goodness, by which God wills all things, as above shown (*l.c.*), it is manifestly impossible for Him to will the evil of sin; yet He can make choice of one of two opposites, inasmuch as He can will a thing to be, or not to be. In the same way we ourselves, without sin, can will to sit down, and not will to sit down.

ELEVENTH ARTICLE

Whether the Will of Expression Is to Be Distinguished in God?

We proceed thus to the Eleventh Article:—

Objection 1. It seems that the will of expression is not to be distinguished in God. For as the will of God is the cause of things, so is His wisdom. But no expressions are assigned to the divine wisdom. Therefore no expressions ought to be assigned to the divine will.

Obj. 2. Further, every expression that is not in agreement with the mind of him who expresses himself, is false. If therefore the expressions assigned to the divine will are not in agreement with that will, they are false. But if they do agree, they are superfluous. No expressions therefore must be assigned to the divine will.

On the contrary, The will of God is one, since it is the very essence of God. Yet sometimes it is spoken of as many, as in the words of Ps. cx. 2: *Great are the works of the Lord, sought out according to all His wills.* Therefore, sometimes the sign must be taken for the will.

I answer that, Some things are said of God in their strict sense; others by metaphor, as appears from what has been said before (Q. 13, A. 3). When certain human passions are predicated of the Godhead metaphorically, this is done because of a likeness in the effect. Hence a thing that is in us a sign of some passion, is signified metaphorically in God under the name of that passion. Thus with us it is usual for an angry man to punish, so that punishment becomes an expression of anger. Therefore punishment itself is signified by the word anger, when anger is attributed to God. In the same way, what is usually with us an expression of will, is sometimes metaphorically called will in God; just as when anyone lays down a precept, it is a sign that he wishes that precept obeyed. Hence a divine precept is sometimes called by metaphor the will of God, as in the words: *Thy will be done on earth, as it is in heaven* (Matth. vi. 10). There is, however, this difference between will and anger, that anger is never attributed to God properly, since in its primary meaning it includes passion; whereas will is attributed to Him properly. Therefore in God there are distinguished will in its proper sense, and will as attributed to Him by metaphor. Will in its proper sense is called the will of good pleasure; and will metaphorically taken is the will of expression, inasmuch as the sign itself of will is called will.

Reply Obj. 1. Knowledge is not the cause of a thing being done, unless through the will. For we do not put into act what we know, unless we will to do so. Accordingly expression is not attributed to knowledge, but to will.

Reply Obj. 2. Expressions of will are called divine wills, not as being signs that God wills anything; but because what in us is the usual expression of our will, is called the divine will in God. Thus punishment is not a sign that there is anger in God; but it is called anger in Him, from the fact that it is an expression of anger in ourselves.

TWELFTH ARTICLE

Whether Five Expressions of Will Are Rightly Assigned to the Divine Will

We proceed thus to the Twelfth Article:—

Objection 1. It seems that five expressions of will—namely, *prohibition, precept, counsel, operation,* and *permission*—are not rightly assigned to the divine will. For the same things that God bids us do by His precept or counsel, these He sometimes operates in us, and the same things that He prohibits, these He sometimes permits. They ought not therefore to be enumerated as distinct.

Obj. 2. Further, God works nothing unless He wills it, as the Scripture says (Wis. xi. 26). But the will of expression is distinct from the will of good pleasure. Therefore operation ought not to be comprehended in the will of expression.

Obj. 3. Further, operation and permission appertain to all creatures in common, since God works in them all, and permits some action in them all. But precept, counsel, and prohibition belong to rational creatures only. Therefore they do not come rightly under one division, not being of one order.

Obj. 4. Further, evil happens in more ways than good, since *good happens in one way, but evil in all kinds of ways,* as declared by the Philosopher (*Ethic.* ii. 6), and Dionysius (*Div. Nom.* iv. 22). It is not right therefore to assign one expression only in the case of evil—namely, prohibition—and two—namely, counsel and precept—in the case of good.

I answer that, By these signs we name the expression of will by which we are accustomed to show that we will something. A man may show that he wills something, either by himself or by means of another. He may show it by himself, by doing something either directly, or indirectly and accidentally. He shows it directly when he works in his own person; in that way the expression of his will is his own working. He shows it indirectly, by not hindering the doing of a thing; for what removes an impediment is called an accidental mover. In this respect the expression is called permission. He declares his will by means of another when he orders another to perform a work, either by insisting upon it as necessary by precept, and by prohibiting its contrary; or by persuasion, which is a part of counsel. Since in these ways the will of man makes itself known, the same five are sometimes denominated with regard to the divine will, as the expression of that will. That precept, counsel, and prohibition are called the will of God is clear from the words of Matth. vi. 10: *Thy will be done on earth as it is in heaven.* That permission and operation are called the

will of God is clear from Augustine (*Enchir.* 95), who says: *Nothing is done, unless the Almighty wills it to be done, either by permitting it, or by actually doing it.*

Or it may be said that permission and operation refer to present time, permission being with respect to evil, operation with regard to good. Whilst as to future time, prohibition is in respect to evil, precept to good that is necessary and counsel to good that is of supererogation.

Reply Obj. 1. There is nothing to prevent anyone declaring his will about the same matter in different ways; thus we find many words that mean the same thing. Hence there is no reason why the same thing should not be the subject of precept, operation, and counsel; or of prohibition or permission.

Reply Obj. 2. As God may by metaphor be said to will what by His will, properly speaking, He wills not; so He may by metaphor be said to will what He does, properly speaking, will. Hence there is nothing to prevent the same thing being the object of the will of good pleasure, and of the will of expression. But operation is always the same as the will of good pleasure; while precept and counsel are not; both because the former regards the present, and the two latter the future; and because the former is of itself the effect of the will; the latter its effect as fulfilled by means of another.

Reply Obj. 3. Rational creatures are masters of their own acts; and for this reason certain special expressions of the divine will are assigned to their acts, inasmuch as God ordains rational creatures to act voluntarily and of themselves. Other creatures act only as moved by the divine operation; therefore only operation and permission are concerned with these.

Reply Obj. 4. All evil of sin, though happening in many ways, agrees in being out of harmony with the divine will. Hence with regard to evil, only one expression is assigned, that of prohibition. On the other hand, good stands in various relations to the divine goodness, since there are good deeds without which we cannot attain to the fruition of that goodness, and these are the subject of precept; and there are others by which we attain to it more perfectly, and these are the subject of counsel. Or it may be said that counsel is not only concerned with the obtaining of greater good; but also with the avoiding of lesser evils.

QUESTION 20

God's Love

(In Four Articles)

We next consider those things that pertain absolutely to the will of God. In the appetitive part of the soul there are found in ourselves both the passions of the soul, as joy, love, and the like; and the habits of the moral virtues, as justice, fortitude, and the like. Hence we shall first consider the love of God, and secondly his justice and mercy. About the first there are four points of inquiry: (1) Whether love exists in God? (2) Whether He loves all things? (3) Whether He loves one thing more than another? (4) Whether He loves more the better things?

FIRST ARTICLE

Whether Love Exists in God?

We proceed thus to the First Article:—

Objection 1. It seems that love does not exist in God. For in God there are no passions. Now love is a passion. Therefore love is not in God.

Obj. 2. Further, love, anger, sorrow, and the like, are mutually divided against one another. But sorrow and anger are not attributed to God, unless by metaphor. Therefore neither is love attributed to Him.

Obj. 3. Further, Dionysius says (*Div. Nom.* iv): *Love is a uniting and binding force.* But this cannot take place in God, since He is simple. Therefore love does not exist in God.

On the contrary, It is written: *God is love* (1 John iv. 16).

I answer that, We must needs assert that in God there is love: because love is the first movement of the will and of every appetitive faculty. For since the acts of the will and of every appetitive faculty tend towards good and evil, as to their proper objects: and since good is essentially and especially the object of the will and the appetite, whereas evil is only the object secondarily and indirectly, as opposed to good; it follows that the acts of the will and appetite that regard good must naturally be prior to those that regard evil; thus, for instance, joy is prior to sorrow, love to hate: because what exists of itself is always prior to that which exists through another. Again, the more universal is naturally prior to what is less so. Hence the intellect is first

directed to universal truth; and in the second place to particular and special truths. Now there are certain acts of the will and appetite that regard good under some special condition, as joy and delight regard good present and possessed; whereas desire and hope regard good not as yet possessed. Love, however, regards good universally, whether possessed or not. Hence love is naturally the first act of the will and appetite; for which reason all the other appetite movements presuppose love, as their root and origin. For nobody desires anything nor rejoices in anything, except as a good that is loved: nor is anything an object of hate except as opposed to the object of love. Similarly, it is clear that sorrow, and other things like to it, must be referred to love as to their first principle. Hence, in whomsoever there is will and appetite, there must also be love: since if the first is wanting, all that follows is also wanting. Now it has been shown that will is in God (Q. 19, A. 1), and hence we must attribute love to Him.

Reply Obj. 1. The cognitive faculty does not move except through the medium of the appetitive: and just as in ourselves the universal reason moves through the medium of the particular reason, as stated in *De anima* iii. 58, 75, so in ourselves the intellectual appetite, or the will as it is called, moves through the medium of the sensitive appetite. Hence, in us the sensitive appetite is the proximate motive-force of our bodies. Some bodily change therefore always accompanies an act of the sensitive appetite, and this change affects especially the heart, which, as the Philosopher says (*De part. animal.* ii. 1; iii. 4), is the first principle of movement in animals. Therefore acts of the sensitive appetite, inasmuch as they have annexed to them some bodily change, are called passions; whereas acts of the will are not so called. Love, therefore, and joy and delight are passions, in so far as they denote acts of the intellective appetite, they are not passions. It is in this latter sense that they are in God. Hence the Philosopher says (*Ethic.* vii): *God rejoices by an operation that is one and simple*, and for the same reason He loves without passion.

Reply Obj. 2. In the passions of the sensitive appetite there may be distinguished a certain material element—namely, the bodily change—and a certain formal element, which is on the part of the appetite. Thus in anger, as the Philosopher says (*De anima* iii. 15, 63, 64), the material element is the kindling of the blood about the heart; but the formal, the appetite for revenge. Again, as regards the formal element of certain passions a certain imperfection is implied, as in desire, which is of the good we have not, and in sorrow, which is about the evil we have. This applies also to anger, which supposes sorrow. Certain other passions, however, as love and joy, imply no imperfection. Since therefore none of these can be attributed to God on their material side, as has been said (*ad* 1); neither can those that even on their formal side imply imperfection be attributed to Him; except metaphorically, and from likeness of effects, as already shown (QQ. 3, A. 2, *ad* 2 and 19, A. 11). Whereas, those that do not imply imperfection, such as love and joy, can be properly predicated of God, though without attributing passion to Him, as said before (Q. 19, A. 11).

Reply Obj. 3. An act of love always tends towards two things; to the good that one wills, and to the person for whom one wills it: since to love a person is to wish that person good. Hence, inasmuch as we love ourselves, we wish ourselves good; and, so far as possible, union with that good. So love is called the unitive force, even in God, yet without implying composition; for the good that He wills for Himself, is no other than Himself, Who is good by His essence, as above shown (Q. 6, AA. 1, 3). And by the fact that anyone loves another, he wills good to that other. Thus he puts the other, as it were, in the place of himself; and regards the good done to him as done to himself. So far love is a binding force, since it aggregates another to ourselves, and refers his good to our own. And then again the divine love in a binding force, inasmuch as God wills good to others; yet it implies no composition in God.

SECOND ARTICLE

Whether God Loves All things?

We proceed thus to the Second Article:—

Objection 1. It seems that God does not love all things. For according to Dionysius (*Div. Nom.* iv. 1), love places the lover outside himself, and causes him to pass, as it were, into the object of his love. But it is not admissible to say that God is placed outside of Himself, and passes into other things. Therefore it is inadmissible to say that God loves things other than Himself.

Obj. 2. Further, the love of God is eternal. But things apart from God are not from eternity; except in God. Therefore God does not love anything, except as it exists in Himself. But as existing in Him, it is no other than Himself. Therefore God does not love things other than Himself.

Obj. 3. Further, love is twofold—the love, namely, of desire, and the love of friendship. Now God does not love irrational creatures with the love of desire, since He needs no creature outside Himself. Nor with the love

of friendship; since there can be no friendship with irrational creatures, as the Philosopher shows (*Ethic.* viii. 2). Therefore God does not love all things.

Obj. 4. Further, it is written (Ps. v. 7): *Thou hatest all the workers of iniquity.* Now nothing is at the same time hated and loved. Therefore God does not love all things.

On the contrary, It is said (Wis. xi. 25): *Thou lovest all things that are, and hatest none of the things which Thou hast made.*

I answer that, God loves all existing things. For all existing things, in so far as they exist, are good, since the existence of a thing is itself a good; and likewise, whatever perfection it possesses. Now it has been shown above (Q. 19, A. 4) that God's will is the cause of all things. It must needs be, therefore, that a thing has existence, or any kind of good, only inasmuch as it is willed by God. To every existing thing, then, God wills some good. Hence, since to love anything is nothing else than to will good to that thing, it is manifest that God loves everything that exists. Yet not as we love. Because since our will is not the cause of the goodness of things, but is moved by it as by its object, our love, whereby we will good to anything, is not the cause of its goodness; but conversely its goodness, whether real or imaginary, calls forth our love, by which we will that it should preserve the good it has, and receive besides the good it has not, and to this end we direct our actions: whereas the love of God infuses and creates goodness.

Reply Obj. 1. A lover is placed outside himself, and made to pass into the object of his love, inasmuch as he wills good to the beloved; and works for that good by his providence even as he works for his own. Hence Dionysius says (*l.c.*): *On behalf of the truth we must make bold to say even this, that He Himself, the cause of all things, by His abounding love and goodness, is placed outside Himself by His providence for all existing things.*

Reply Obj. 2. Although creatures have not existed from eternity, except in God, yet because they have been in Him from eternity, God has known them eternally in their proper natures; and for that reason has loved them, even as we, by the images of things within us, know things existing in themselves.

Reply Obj. 3. Friendship cannot exist except towards rational creatures, who are capable of returning love, and communicating one with another in the various works of life, and who may fare well or ill, according to the changes of fortune and happiness; even as to them is benevolence properly speaking exercised. But irrational creatures cannot attain to loving God, nor to any share in the intellectual and beatific life that He lives. Strictly speaking, therefore, God does not love irrational creatures with the love of friendship; but as it were with the love of desire, in so far as He orders them to rational creatures, and even to Himself. Yet this is not because He stands in need of them; but only on account of His goodness, and of the services they render to us. For we can desire a thing for others as well as for ourselves.

Reply Obj. 4. Nothing prevents one and the same thing being loved under one aspect, while it is hated under another. God loves sinners in so far as they are existing natures; for they have existence, and have it from Him. In so far as they are sinners, they have not existence at all, but fall short of it; and this in them is not from God. Hence under this aspect, they are hated by Him.

THIRD ARTICLE

Whether God Loves All Things Equally?

We proceed thus to the Third Article:—

Objection 1. It seems that God loves all things equally. For it is said: *He hath equally care of all* (Wis. vi. 8). But God's providence over things comes from the love wherewith He loves them. Therefore He loves all things equally.

Obj. 2. Further, the love of God is His essence. But God's essence does not admit of degree; neither therefore does His love. He does not therefore love some things more than others.

Obj. 3. Further, as God's love extends to created things, so do His knowledge and will extend. But God is not said to know some things more than others; nor will one thing more than another. Neither therefore does He love some things more than others.

On the contrary, Augustine says (*Tract. in Joan.* cx): *God loves all things that He has made, and amongst them rational creatures more, and of these especially those who are members of his only-begotten Son; and much more than all, His only-begotten Son Himself.*

I answer that, Since to love a thing is to will it good, in a twofold way anything may be loved more, or less. In one way on the part of the act of the will itself, which is more or less intense. In this way God does not love some things more than others, because He loves all things by an act of the will that is one, simple, and always the same. In another way on the part of the good itself that a person wills for the beloved. In this way we are said to love that one more than another, for whom we will a greater good, though our will is not more intense. In this way we must needs

say that God loves some things more than others. For since God's love is the cause of goodness in things, as has been said (A. 2), no one thing would be better than another, if God did not will greater good for one than for another.

Reply Obj. 1. God is said to have equally care of all, not because by His care He deals out equal good to all, but because He administers all things with a like wisdom and goodness.

Reply Obj. 2. This argument is based on the intensity of love on the part of the act of the will, which is the divine essence. But the good that God wills for His creatures, is not the divine essence. Therefore there is no reason why it may not vary in degree.

Reply Obj. 3. To understand and to will denote the act alone, and do not include in their meaning objects from the diversity of which God may be said to know or will more or less, as has been said with respect to God's love.

FOURTH ARTICLE

Whether God Always Loves More the Better Things?

We proceed thus to the Fourth Article:—

Objection 1. It seems that God does not always love more the better things. For it is manifest that Christ is better than the whole human race, being God and man. But God loved the human race more than He loved Christ; for it is said: *He spared not His own Son, but delivered Him up for us all* (Rom. viii. 32). Therefore God does not always love more the better things.

Obj. 2. Further, an angel is better than a man. Hence it is said of man: *Thou hast made him a little less than the angels* (Ps. viii. 6). But God loved men more than He loved the angels, for it is said: *Nowhere doth He take hold of the angels, but of the seed of Abraham He taketh hold* (Heb. ii. 16). Therefore God does not always love more the better things.

Obj. 3. Further, Peter was better than John, since he loved Christ more. Hence the Lord, knowing this to be true, asked Peter, saying: *"Simon, son of John, lovest thou Me more than these?"* Yet Christ loved John more than He loved Peter. For as Augustine says, commenting on the words, "Simon, son of John, lovest thou Me?" *By this very mark is John distinguished from the other disciples, not that He loved him only, but that He loved him more than the rest.* Therefore God does not always love more the better things.

Obj. 4. Further, the innocent man is better than the repentant, since repentance is, as Jerome says (Cap. 3 *in Isa.*), *a second plank after shipwreck.* But God loves the penitent more than the innocent; since He rejoices over him the more. For it is said: *I say to you that there shall be joy in heaven upon one sinner that doth penance, more than upon ninety-nine just who need not penance* (Luke xv. 7). Therefore God does not always love more the better things.

Obj. 5. Further, the just man who is foreknown is better than the predestined sinner. Now God loves more the predestined sinner, since He wills for him a greater good, life eternal. Therefore God does not always love more the better things.

On the contrary, Everything loves what is like it, as appears from (Ecclus. xiii. 19): *Every beast loveth its like.* Now the better a a thing is, the more like is it to God. Therefore the better things are more loved by God.

I answer that, It must needs be, according to what has been said before, that God loves more the better things. For it has been shown (AA. 2, 3), that God's loving one thing more than another is nothing else than His willing for that thing a greater good: because God's will is the cause of goodness in things; and the reason why some things are better than others, is that God wills for them a greater good. Hence it follows that He loves more the better things.

Reply Obj. 1. God loves Christ not only more than He loves the whole human race, but more than He loves the entire created universe: because He willed for Him the greater good in giving Him *a name that is above all names,* in so far as He was true God. Nor did anything of His excellence diminish when God delivered Him up to death for the salvation of the human race; rather did He become thereby a glorious conqueror: *The government was placed upon His shoulder,* according to Isa. ix. 6.

Reply Obj. 2. God loves the human nature assumed by the Word of God in the person of Christ more than He loves all the angels; for that nature is better, especially on the ground of union with the Godhead. But speaking of human nature in general, and comparing it with the angelic, the two are found equal, in the order of grace and of glory: since according to Apoc. xxi. 17, the measure of a man and of an angel is the same. Yet so that, in this respect, some angels are found nobler than some men, and some men nobler than some angels. But as to natural condition an angel is better than a man. God therefore did not assume human nature because He loved man, absolutely speaking, more; but because the needs of man were greater; just as the master of a house may give some costly delicacy to a sick servant, that he does not give to his own son in sound health.

Reply Obj. 3. This doubt concerning Peter and John has been solved in various ways. Augustine (*l.c*) interprets it mystically, and says that the active life, signified by Peter, loves God more than the contemplative signified by John, because the former is more conscious of the miseries of this present life, and therefore the more ardently desires to be freed from them, and depart to God. God, he says, loves more the contemplative life, since He preserves it longer. For it does not end, as the active life does, with the life of the body.

Some say that Peter loved Christ more in His members, and therefore was loved more by Christ also, for which reason He gave him the care of the Church; but that John loved Christ more in Himself, and so was loved more by Him; on which account Christ commended His mother to his care. Others say that it is uncertain which of them loved Christ more with the love of charity, and uncertain also which of them God loved more and ordained to a greater degree of glory in eternal life. Peter is said to have loved more, in regard to a certain promptness and fervor; but John to have been more loved, with respect to certain marks of familiarity which Christ showed to him rather than to others, on account of his youth and purity. While others say that Christ loved Peter more, from his more excellent gift of charity; but John more, from his gifts of intellect. Hence, absolutely speaking, Peter was the better and the more beloved; but, in a certain sense, John was the better, and was loved the more. However, it may seem presumptuous to pass judgment on these matters; since *the Lord* and no other *is the weigher of spirits* (Prov. xvi. 2).

Reply Obj. 4. The penitent and the innocent are related as exceeding and exceeded. For whether innocent or penitent, those are the better and the better loved who have most grace. Other things being equal, innocence is the nobler thing and the more beloved. God is said to rejoice more over the penitent than over the innocent, because often penitents rise from sin more cautious, humble, and fervent. Hence Gregory commenting on these words (*Hom.* xxxiv. *in Ev.*) says that, *In battle the general loves the soldier who after fight returns and bravely pursues the enemy, more than him who has never fled, but has never done a brave deed.*

Or it may be answered that gifts of grace, equal in themselves, are more as conferred on the penitent, who deserved punishment, than as conferred on the innocent, to whom no punishment was due; just as a hundred pounds (*marcæ*) are a greater gift to a poor man than to a king.

Reply Obj. 5. Since God's will is the cause of goodness in things, the goodness of one who is loved by God is to be reckoned according to the time when some good is to be given to him by divine goodness. According therefore to the time, when there is to be given by the divine will to the predestined sinner a greater good, the sinner is the better; although according to some other time he is the worse; because even according to some time he is neither good nor bad.

QUESTION 21

The Justice and Mercy of God

(In Four Articles)

After considering the divine love, we must treat of God's justice and mercy. Under this head there are four points of inquiry: (1) Whether there is justice in God? (2) Whether His justice can be called truth? (3) Whether there is mercy in God? (4) Whether in every work of God there are justice and mercy?

FIRST ARTICLE

Whether There Is Justice in God?

We proceed thus to the First Article:—

Objection 1. It seems that there is not justice in God. For justice is divided against temperance. But temperance does not exist in God: neither therefore does justice.

Obj. 2. Further, he who does whatsoever he wills and pleases does not work according to justice. But, as the Apostle says: *God worketh all things according to the counsel of his will* (Ephes. i. 11). Therefore justice cannot be attributed to Him.

Obj. 3. Further, the act of justice is to pay what is due. But God is no man's debtor. Therefore justice does not belong to God.

Obj. 4. Further, whatever is in God, is His essence. But justice cannot belong to this. For Boëthius says (*De Hebdom.*): *Good regards the essence; justice the act.* Therefore justice does not belong to God.

On the contrary, It is said (Ps. x. 8): *The Lord is just, and hath loved justice.*

I answer that, There are two kinds of justice. The one consists in mutual giving and receiving, as in buying and selling, and other kinds of intercourse and exchange. This the

Philosopher (*Ethic.* v. 4) calls commutative justice, that directs exchange and the intercourse of business. This does not belong to God, since, as the Apostle says: *Who hath first given to Him, and recompense shall be made him?* (Rom. xi. 35). The other consists in distribution, and is called distributive justice; whereby a ruler or a steward gives to each what his rank deserves. As then the proper order displayed in ruling a family or any kind of multitude evinces justice of this kind in the ruler, so the order of the universe, which is seen both in effects of nature and in effects of will, shows forth the justice of God. Hence Dionysius says (*Div. Nom.* viii. 4): *We must needs see that God is truly just, in seeing how He gives to all existing things what is proper to the condition of each; and preserves the nature of each one in the order and with the powers that properly belong to it.*

Reply Obj. 1. Certain of the moral virtues are concerned with the passions, as temperance with concupiscence, fortitude with fear and daring, meekness with anger. Such virtues as these can only metaphorically be attributed to God; since, as stated above (Q. 20, A. 1), in God there are no passions; nor a sensitive appetite, which is, as the Philosopher says (*Ethic.* iii. 10), the subject of those virtues. On the other hand, certain moral virtues are concerned with works of giving and expending; such as justice, liberality, and magnificence; and these reside not in the sensitive faculty, but in the will. Hence, there is nothing to prevent our attributing these virtues to God; although not in civil matters, but in such acts as are not unbecoming to Him. For, as the Philosopher says (*Ethic.* x. 8), it would be absurd to praise God for His political virtues.

Reply Obj. 2. Since good as perceived by intellect is the object of the will, it is impossible for God to will anything but what His wisdom approves. This is, as it were, His law of justice, in accordance with which His will is right and just. Hence, what He does according to His will He does justly: as we do justly what we do according to law. But whereas law comes to us from some higher power God is a law unto Himself.

Reply Obj. 3. To each one is due what is his own. Now that which is directed to a man is said to be his own. Thus the master owns the servant, and not conversely, for that is free which is its own cause. In the word debt, therefore, is implied a certain exigence or necessity of the thing to which it is directed. Now a twofold order has to be considered in things: the one, whereby one created thing is directed to another, as the parts to the whole, accident to substance, and all things whatsoever to their end; the other, whereby all created things are ordered to God. Thus in the divine operations debt may be regarded in two ways, as due either to God, or to creatures, and in either way God pays what is due. It is due to God that there should be fulfilled in creatures what His will and wisdom require, and what manifests His goodness. In this respect God's justice regards what befits Him; inasmuch as He renders to Himself what is due to Himself. It is also due to a created thing that it should possess what is ordered to it; thus it is due to man to have hands, and that other animals should serve him. Thus also God exercises justice, when He gives to each thing what is due to it by its nature and condition. This debt however is derived from the former; since what is due to each thing is due to it as ordered to it according to the divine wisdom. And although God in this way pays each thing its due, yet He Himself is not the debtor, since He is not directed to other things, but rather other things to Him. Justice, therefore, in God is sometimes spoken of as the fitting accompaniment of His goodness; sometimes as the reward of merit. Anselm touches on either view where he says (*Prosolog.* 10): *When Thou dost punish the wicked, it is just, since it agrees with their deserts; and when Thou dost spare the wicked, it is also just; since it befits Thy goodness.*

Reply Obj. 4. Although justice regards act, this does not prevent its being the essence of God; since even that which is of the essence of a thing may be the principle of action. But good does not always regard act; since a thing is called good not merely with respect to act, but also as regards perfection in its essence. For this reason it is said (*ibid.*), that the good is related to the just, as the general to the special.

SECOND ARTICLE

Whether the Justice of God Is Truth?

We proceed thus to the Second Article:—

Objection 1. It seems that the justice of God is not truth. For justice resides in the will; since, as Anselm says (*Dial. Verit.* 13), it is a rectitude of the will, whereas truth resides in the intellect, as the Philosopher says (*Metaph.* vi. 8: *Ethic.* vi. 2, 6). Therefore justice does not appertain to truth.

Obj. 2. Further, according to the Philosopher (*Ethic.* iv. 7), truth is a virtue distinct from justice. Truth therefore does not appertain to the idea of justice.

On the contrary, it is said (Ps. lxxxiv. 11): *Mercy and truth have met each other:* where truth stands for justice.

I answer that, Truth consists in the equation of mind and thing, as said above (Q. 16, A. 1). Now the mind, that is the cause

of the thing, is related to it as its rule and measure: whereas the converse is the case with the mind, that receives its knowledge from things. When therefore things are the measure and rule of the mind, truth consists in the equation of the mind to the thing, as happens in ourselves. For according as a thing is, or is not, our thoughts or our words about it are true or false. But when the mind is the rule or measure of things, truth consists in the equation of the thing to the mind; just as the work of an artist is said to be true, when it is in accordance with his art.

Now as works of art are related to the art, so are works of justice related to the law with which they accord. Therefore God's justice, which establishes things in the order conformable to the rule of His wisdom, which is the law of His justice, is suitably called truth. Thus we also in human affairs speak of the truth of justice.

Reply Obj. 1. Justice, as to the law that governs, resides in the reason or intellect; but as to the command whereby our actions are governed according to the law, it resides in the will.

Reply Obj. 2. The truth of which the Philosopher is speaking in this passage, is that virtue whereby a man shows himself in word and deed such as he really it. Thus it consists in the conformity of the sign with the thing signified; and not in that of the effect with its cause and rule: as has been said regarding the truth of justice.

THIRD ARTICLE

Whether Mercy Can Be Attributed to God?

We proceed thus to the Third Article:—

Objection 1. It seems that mercy cannot be attributed to God. For mercy is a kind of sorrow, as Damascene says (*De Fide Orth.* ii. 14). But there is no sorrow in God; and therefore there is no mercy in Him.

Obj. 2. Further, mercy is a relaxation of justice. But God cannot remit what appertains to His justice. For it is said (2 Tim. ii. 13): *If we believe not, He continueth faithful: He cannot deny Himself.* But He would deny Himself, as a gloss says, if He should deny His words. Therefore mercy is not becoming to God.

On the contrary, it is said (Ps. cx. 4): *He is a merciful and gracious Lord.*

I answer that, Mercy is especially to be attributed to God, as seen in its effect, but not as an affection of passion. In proof of which it must be considered that a person is said to be merciful (*misericors*), as being, so to speak, sorrowful at heart(*miserum cor*); being affected with sorrow at the misery of another as though it were his own. Hence it follows that he endeavors to dispel the misery of this other, as if it were his; and this is the effect of mercy. To sorrow, therefore, over the misery of others belongs not to God; but it does most properly belong to Him to dispel that misery, whatever be the defect we call by that name. Now defects are not removed, except by the perfection of some kind of goodness: and the primary source of goodness is God, as shown above (Q. 6, A. 4). It must, however, be considered that to bestow perfections appertains not only to the divine goodness, but also to His justice, liberality, and mercy; yet under different aspects. The communicating of perfections, absolutely considered, appertains to goodness, as shown above (Q. 6, AA. 1, 4); in so far as perfections are given to things in proportion, the bestowal of them belongs to justice, as has been already said (A. 1); in so far as God does not bestow them for His own use, but only on account of His goodness, it belongs to liberality; in so far as perfections given to things by God expel defects, it belongs to mercy.

Reply Obj. 1. This argument is based on mercy, regarded as an affection of passion.

Reply Obj. 2. God acts mercifully, not indeed by going against His justice, but by doing something more than justice; thus a man who pays another two hundred pieces of money, though owing him only one hundred, does nothing against justice, but acts liberally or mercifully. The case is the same with one who pardons an offence committed against him, for in remitting it he may be said to bestow a gift. Hence the Apostle calls remission a forgiving: *Forgive one another, as Christ has forgiven you* (Eph. iv. 32). Hence it is clear that mercy does not destroy justice, but in a sense is the fulness thereof. And thus it is said: *Mercy exalteth itself above judgment* (Jas. ii. 13).

FOURTH ARTICLE

Whether in Every Work of God There Are Mercy and Justice?

We proceed thus to the Fourth Article:—

Objection 1. It seems that not in every work of God are mercy and justice. For some works of God are attributed to mercy, as the justification of the ungodly; and others to justice, as the damnation of the wicked. Hence it is said: *Judgment without mercy to him that hath not done mercy* (Jas. ii. 13). Therefore not in every work of God do mercy and justice appear.

Obj. 2. Further, the Apostle attributes the conversion of the Jews to justice and truth, but that of the Gentiles to mercy (Rom. xv.).

Therefore not in every work of God are justice and mercy.

Obj. 3. Further, many just persons are afflicted in this world; which is unjust. Therefore not in every work of God are justice and mercy.

Obj. 4. Further, it is the part of justice to pay what is due, but of mercy to relieve misery. Thus both justice and mercy presuppose something in their works: whereas creation presupposes nothing. Therefore in creation neither mercy nor justice is found.

On the contrary, It is said (Ps. xxiv. 10): *All the ways of the Lord are mercy and truth.*

I answer that, Mercy and truth are necessarily found in all God's works, if mercy be taken to mean the removal of any kind of defect. Not every defect, however, can properly be called a misery; but only defect in a rational nature whose lot is to be happy; for misery is opposed to happiness. For this necessity there is a reason, because since a debt paid according to the divine justice is one due either to God, or to some creature, neither the one nor the other can be lacking in any work of God: because God can do nothing that is not in accord with His wisdom and goodness; and it is in this sense, as we have said, that anything is due to God. Likewise, whatever is done by Him in created things, is done according to proper order and proportion wherein consists the idea of justice. Thus justice must exist in all God's works. Now the work of divine justice always presupposes the work of mercy; and is founded thereupon. For nothing is due to creatures, except for something pre-existing in them, or foreknown. Again, if this is due to a creature, it must be due on account of something that precedes. And since we cannot go on to infinity, we must come to something that depends only on the goodness of the divine will—which is the ultimate end. We may say, for instance, that to possess hands is due to man on account of his rational soul; and his rational soul is due to him that he may be man; and his being man is on account of the divine goodness. So in every work of God, viewed at its primary source, there appears mercy. In all that follows, the power of mercy remains, and works indeed with even greater force; as the influence of the first cause is more intense than that of second causes. For this reason does God out of the abundance of His goodness bestow upon creatures what is due to them more bountifully than is proportionate to their deserts: since less would suffice for preserving the order of justice than what the divine goodness confers; because between creatures and God's goodness there can be no proportion.

Reply Obj. 1. Certain works are attributed to justice, and certain others to mercy, because in some justice appears more forcibly and in others mercy. Even in the damnation of the reprobate mercy is seen, which, though it does not totally remit, yet somewhat alleviates, in punishing short of what is deserved.

In the justification of the ungodly justice is seen, when God remits sins on account of love, though He Himself has mercifully infused that love. So we read of Magdalen: *Many sins are forgiven her, because she hath loved much* (Luke vii. 47).

Reply Obj. 2. God's justice and mercy appear both in the conversion of the Jews and of the Gentiles. But an aspect of justice appears in the conversion of the Jews which is not seen in the conversion of the Gentiles; inasmuch as the Jews were saved on account of the promises made to the fathers.

Reply Obj. 3. Justice and mercy appear in the punishment of the just in this world, since by afflictions lesser faults are cleansed in them, and they are the more raised up from earthly affections to God. As to this Gregory says: (*Moral.* xxvi. 9): *The evils that press on us in this world force us to go to God.*

Reply Obj. 4. Although creation presupposes nothing in the universe; yet it does presuppose something in the knowledge of God. In this way too the idea of justice is preserved in creation; by the production of beings in a manner that accords with the divine wisdom and goodness. And the idea of mercy, also, is preserved in the change of creatures from non-existence to existence.

QUESTION 22

The Providence of God

(In Four Articles)

Having considered all that relates to the will absolutely, we must now proceed to those things which have relation to both the intellect and the will, namely providence, in respect to all created things; predestination and reprobation and all that is connected with these acts in respect especially of man as regards his eternal salvation. For in the science of morals, after the moral virtues themselves, comes the consideration of prudence, to which providence would seem to belong. Concerning God's providence there are four points of in-

quiry: (1) Whether providence is suitably assigned to God? (2) Whether everything comes under divine providence? (3) Whether divine providence is immediately concerned with all things? (4) Whether divine providence imposes any necessity upon things foreseen?

FIRST ARTICLE

Whether Providence Can Suitably Be Attributed to God?

We proceed thus to the First Article:—

Objection 1. It seems that providence is not becoming to God. For providence, according to Tully (*De Invent.* ii), is a part of prudence. But prudence, since, according to the Philosopher (*Ethic.* vi. 5, 9, 18), it gives good counsel, cannot belong to God, Who never has any doubt for which He should take counsel. Therefore providence cannot belong to God.

Obj. 2. Further, whatever is in God, is eternal. But providence is not anything eternal, for it is concerned with existing things that are not eternal, according to Damascene (*De Fide Orthod.* ii. 29). Therefore there is no providence in God.

Obj. 3. Further, there is nothing composite in God. But providence seems to be something composite, because it includes both the intellect and the will. Therefore providence is not in God.

On the contrary, It is said (Wis. xiv. 3): *But Thou, Father, governest all things by providence.**

I answer that, It is necessary to attribute providence to God. For all the good that is in created things has been created by God, as was shown above (Q. 6, A. 4). In created things good is found not only as regards their substance, but also as regards their order towards an end and especially their last end, which, as was said above, is the divine goodness (Q. 21, A. 4). This good of order existing in things created, is itself created by God. Since, however, God is the cause of things by His intellect, and thus it behooves that the type of every effect should pre-exist in Him, as is clear from what has gone before (Q. 19, A. 4), it is necessary that the type of the order of things towards their end should pre-exist in the divine mind: and the type of things ordered towards an end is, properly speaking, providence. For it is the chief part of prudence, to which two other parts are directed—namely, remembrance of the past, and understanding of the present; inasmuch as from the remembrance of what is past and the understanding of what is present, we gather how to provide for the future. Now it belongs to prudence, according to the Philosopher (*Ethic.* vi. 12), to direct other things towards an end whether in regard to oneself—as for instance, a man is said to be prudent, who orders well his acts towards the end of life—or in regard to others subject to him, in a family, city, or kingdom; in which sense it is said (Matth. xxiv. 45), *a faithful and wise servant, whom his lord hath appointed over his family.* In this way prudence or providence may suitably be attributed to God. For in God Himself there can be nothing ordered towards an end, since He is the last end. This type of the order in things towards an end is therefore in God called providence. Whence Boëthius says (*De Consol.* iv. 6) that *Providence is the divine type itself, seated in the Supreme Ruler; which disposeth all things:* which disposition may refer either to the type of the order of things towards an end, or to the type of the order of parts in the whole.

Reply Obj. 1. According to the Philosopher (*Ethic.* vi. 9, 10), *Prudence is what, strictly speaking, commands all that "ebulia" has rightly counselled and "synesis" rightly judged.*† Whence, though to take counsel may not be fitting to God, from the fact that counsel is an inquiry into matters that are doubtful, nevertheless to give a command as to the ordering of things towards an end, the right reason of which He possesses, does belong to God, according to Ps. cxlviii. 6: *He hath made a decree, and it shall not pass away.* In this manner both prudence and providence belong to God. Although at the same time it may be said that the very reason of things to be done is called counsel in God; not because of any inquiry necessitated, but from the certitude of the knowledge, to which those who take counsel come by inquiry. Whence it is said: *Who worketh all things according to the counsel of His will* (Eph. i. 11).

Reply Obj. 2. Two things pertain to the care of providence—namely, the *reason of order,* which is called providence and disposition; and the execution of order, which is termed government. Of these, the first is eternal, and the second is temporal.

Reply Obj. 3. Providence resides in the intellect; but presupposes the act of willing the end. Nobody gives a precept about things done for an end; unless he will that end. Hence prudence presupposes the moral virtues, by means of which the appetitive faculty is directed towards good, as the Philosopher says. Even if Providence has to do with the divine will and intellect equally, this would not affect the divine simplicity, since in God both the will and intellect are one and the same thing, as we have said above (Q. 19).

* Vulg., But *Thy providence, O Father, governeth it.*

† *Cf.* I-II, Q. 57, A. 6.

SECOND ARTICLE

Whether Everything Is Subject to the Providence of God?

We proceed thus to the Second Article:—

Objection 1. It seems that everything is not subject to divine providence. For nothing foreseen can happen by chance. If then everything was foreseen by God, nothing would happen by chance. And thus hazard and luck would disappear; which is against common opinion.

Obj. 2. Further, a wise provider excludes any defect or evil, as far as he can, from those over whom he has a care. But we see many evils existing. Either, then, God cannot hinder these, and thus is not omnipotent; or else He does not have care for everything.

Obj. 3. Further, whatever happens of necessity does not require providence or prudence. Hence, according to the Philosopher (*Ethic.* vi. 5, 9, 10, 11): *Prudence is the right reason of things contingent concerning which there is counsel and choice.* Since, then, many things happen from necessity, everything cannot be subject to providence.

Obj. 4. Further, whatsoever is left to itself cannot be subject to the providence of a governor. But men are left to themselves by God, in accordance with the words: *God made man from the beginning, and left him in the hand of his own counsel* (Ecclus. xv. 14). And particularly in reference to the wicked: *I let them go according to the desires of their heart* (Ps. lxxx. 13). Everything, therefore, cannot be subject to divine providence.

Obj. 5. Further, the Apostle says (1 Cor. ix. 9): *God doth not care for oxen**: and we may say the same of other irrational creatures. Thus everything cannot be under the care of divine providence.

On the contrary, It is said of Divine Wisdom: *She reacheth from end to end mightily, and ordereth all things sweetly* (Wis. viii. 1).

I answer that, Certain persons totally denied the existence of providence, as Democritus and the Epicureans, maintaining that the world was made by chance. Others taught that incorruptible things only were subject to providence and corruptible things not in their individual selves, but only according to their species; for in this respect they are incorruptible. They are represented as saying (Job xxii. 14): *The clouds are His covert; and He doth not consider our things; and He walketh about the poles of heaven.* Rabbi Moses, however, excluded men from the generality of things corruptible, on account of the excellence of the intellect which they possess, but in reference to all else that suffers corruption he adhered to the opinion of the others.

We must say, however, that all things are subject to divine providence, not only in general, but even in their own individual selves. This is made evident thus. For since every agent acts for an end, the ordering of effects towards that end extends as far as the causality of the first agent extends. Whence it happens that in the effects of an agent something takes place which has no reference towards the end, because the effect comes from a cause other than, and outside the intention of the agent. But the causality of God, Who is the first agent, extends to all being, not only as to constituent principles of species, but also as to the individualizing principles; not only of things incorruptible, but also of things corruptible. Hence all things that exist in whatsoever manner are necessarily directed by God towards some end; as the Apostle says: *Those things that are of God are well ordered*† (Rom. xiii. 1). Since, therefore, as the providence of God is nothing less than the type of the order of things towards an end, as we have said; it necessarily follows that all things, inasmuch as they participate existence, must likewise be subject to divine providence. It has also been shown (Q. 14, AA. 6, 11) that God knows all things, both universal and particular. And since His knowledge may be compared to the things themselves, as the knowledge of art to the objects of art, all things must of necessity come under His ordering; as all things wrought by art are subject to the ordering of that art.

Reply Obj. 1. There is a difference between universal and particular causes. A thing can escape the order of a particular cause; but not the order of a universal cause. For nothing escapes the order of a particular cause, except through the intervention and hindrance of some other particular cause; as, for instance, wood may be prevented from burning, by the action of water. Since then, all particular causes are included under the universal cause, it could not be that any effect should take place outside the range of that universal cause. So far then as an effect escapes the order of a particular cause, it is said to be casual or fortuitous in respect to that cause; but if we regard the universal cause, outside whose range no effect can happen, it is said to be foreseen. Thus, for instance, the meeting of two servants, although to them it appears a chance circumstance, has been fully foreseen by their master, who has purposely

* Vulg.,—*Doth God take care for oxen?*

† Vulg.,—*Those powers that are, are ordained of God: — Quæ autem sunt, a Deo ordinatæ sunt.* St. Thomas often quotes this passage, and invariably reads: *Quæ a Deo sunt, ordinata sunt.*

sent them to meet at the one place, in such a way that the one knows not about the other.

Reply Obj. 2. It is otherwise with one who has care of a particular thing, and one whose providence is universal, because a particular provider excludes all defects from what is subject to his care as far as he can; whereas, one who provides universally allows some little defect to remain, lest the good of the whole should be hindered. Hence, corruption and defects in natural things are said to be contrary to some particular nature; yet they are in keeping with the plan of universal nature; inasmuch as the defect in one thing yields to the good of another, or even to the universal good: for the corruption of one is the generation of another, and through this it is that a species is kept in existence. Since God, then, provides universally for all being, it belongs to His providence to permit certain defects in particular effects, that the perfect good of the universe may not be hindered, for if all evil were prevented, much good would be absent from the universe. A lion would cease to live, if there were no slaying of animals; and there would be no patience of martyrs if there were no tyrannical persecution. Thus Augustine says (*Enchir.* ii): *Almighty God would in no wise permit evil to exist in His works, unless He were so almighty and so good as to produce good even from evil.* It would appear that it was on account of these two arguments to which we have just replied, that some were persuaded to consider corruptible things—*e.g.*, casual and evil things—as removed from the care of divine providence.

Reply Obj. 3. Man is not the author of nature; but he uses natural things in applying art and virtue to his own use. Hence human providence does not reach to that which takes place in nature from necessity; but divine providence extends thus far, since God is the author of nature. Apparently it was this argument that moved those who withdrew the course of nature from the care of divine providence, attributing it rather to the necessity of matter, as Democritus, and others of the ancients.

Reply Obj. 4. When it is said that God left man to himself, this does not mean that man is exempt from divine providence; but merely that he has not a prefixed operating force determined to only the one effect; as in the case of natural things, which are only acted upon as though directed by another towards an end; and do not act of themselves, as if they directed themselves towards an end, like rational creatures, through the possession of free will, by which these are able to take counsel and make a choice. Hence it is significantly said: *In the hand of his own counsel.* But since the very act of free will is traced to God as to a cause, it necessarily follows that everything happening from the exercise of free will must be subject to divine providence. For human providence is included under the providence of God, as a particular under a universal cause. God, however, extends His providence over the just in a certain more excellent way than over the wicked; inasmuch as He prevents anything happening which would impede their final salvation. For *to them that love God, all things work together unto good* (Rom. viii. 28). But from the fact that He does not restrain the wicked from the evil of sin, He is said to abandon them: not that He altogether withdraws His providence from them; otherwise they would return to nothing, if they were not preserved in existence by His providence. This was the reason that had weight with Tully, who withdrew from the care of divine providence human affairs concerning which we take counsel.

Reply Obj. 5. Since a rational creature has, through its free will, control over its actions, as was said above (Q. 19, A. 10), it is subject to divine providence in an especial manner, so that something is imputed to it as a fault, or as a merit; and there is given it accordingly something by way of punishment or reward. In this way the Apostle withdraws oxen from the care of God: not, however, that individual irrational creatures escape the care of divine providence; as was the opinion of the Rabbi Moses.

THIRD ARTICLE

Whether God Has Immediate Providence over Everything?

We proceed thus to the Third Article:—

Objection 1. It seems that God has not immediate providence over all things. For whatever is contained in the notion of dignity, must be attributed to God But it belongs to the dignity of a king, that he should have ministers; through whose mediation he provides for his subjects. Therefore much less has God Himself immediate providence over all things.

Obj. 2. Further, it belongs to providence to order all things to an end. Now the end of everything is its perfection and its good. But it appertains to every cause to direct its effect to good; wherefore every active cause is a cause of the effect of providence. If therefore God were to have immediate providence over all things, all secondary causes would be withdrawn.

Obj. 3. Further, Augustine says (*Enchir.* 17) that, *It is better to be ignorant of some things than to know them, for example, vile things:* and the Philosopher says the same

(*Metaph.* xii. 51). But whatever is better must be assigned to God. Therefore He has not immediate providence over bad and vile things.

On the contrary, It is said (Job xxxiv. 13): *What other hath He appointed over the earth? or whom hath He set over the world which He made?* On which passage Gregory says (*Moral.* xxiv. 20): *Himself He ruleth the world which He Himself hath made.*

I answer that, Two things belong to providence—namely, the type of the order of things foreordained towards an end; and the execution of this order, which is called government. As regards the first of these, God has immediate providence over everything, because He has in His intellect the types of everything, even the smallest; and whatsoever causes He assigns to certain effects, He gives them the power to produce those effects. Whence it must be that He has beforehand the type of those effects in His mind. As to the second, there are certain intermediaries of God's providence; for He governs things inferior by superior, not on account of any defect in His power, but by reason of the abundance of His goodness; so that the dignity of causality is imparted even to creatures. Thus Plato's opinion, as narrated by Gregory of Nyssa (*De provid.* viii. 3), is exploded. He taught a threefold providence. First, one which belongs to the supreme Deity, Who first and foremost has provision over spiritual things, and thus over the whole world as regards genus, species, and universal causes. The second providence, which is over the individuals of all that can be generated and corrupted, he attributed to the divinities who circulate in the heavens; that is, certain separate substances, which move corporeal things in a circular direction. The third providence, over human affairs, he assigned to demons, whom the Platonic philosophers placed between us and the gods, as Augustine tells us (*De Civ. Dei* ix. 1, 2: viii. 14).

Reply Obj. 1. It pertains to a king's dignity to have ministers who execute his providence. But the fact that he has not the plan of those things which are done by them arises from a deficiency in himself. For every operative science is the more perfect, the more it considers the particular things with which its action is concerned.

Reply Obj. 2. God's immediate provision over everything does not exclude the action of secondary causes; which are the executors of His order, as was said above (Q. 19, AA. 5, 8).

Reply Obj. 3. It is better for us not to know low and vile things, because by them we are impeded in our knowledge of what is better and higher; for we cannot understand many things simultaneously; and because the thought of evil sometimes perverts the will towards evil. This does not hold with God, Who sees everything simultaneously at one glance, and whose will cannot turn in the direction of evil.

FOURTH ARTICLE

Whether Providence Imposes Any Necessity on Things Foreseen?

We proceed thus to the Fourth Article:—

Objection 1. It seems that divine providence imposes necessity upon things foreseen. For every effect that has a *per se* cause, either present or past, which it necessarily follows, happens from necessity; as the Philosopher proves (*Metaph.* vi. 7). But the providence of God, since it is eternal, pre-exists; and the effect flows from it of necessity, for divine providence cannot be frustrated. Therefore divine providence imposes a necessity upon things foreseen.

Obj. 2. Further, every provider makes his work as stable as he can, lest it should fail. But God is most powerful. Therefore He assigns the stability of necessity to things provided.

Obj. 3. Further, Boëthius says (*De Consol.* iv. 6): *Fate from the immutable source of providence binds together human acts and fortunes by the indissoluble connection of causes.* It seems therfore that providence imposes necessity upon things foreseen.

On the contrary, Dionysius says that (*Div. Nom.* iv. 23) *to corrupt nature is not the work of providence.* But it is in the nature of some things to be contingent. Divine providence does not therefore impose any necessity upon things so as to destroy their contingency.

I answer that, Divine providence imposes necessity upon some things; not upon all, as some formerly believed. For to providence it belongs to order things towards an end. Now after the divine goodness, which is an extrinsic end to all things, the principal good in things themselves is the perfection of the universe; which would not be, were not all grades of being found in things. Whence it pertains to divine providence to produce every grade of being. And thus it has prepared for some things necessary causes, so that they happen of necessity; for others contingent causes, that they may happen by contingency, according to the nature of their proximate causes.

Reply Obj. 1. The effect of divine providence is not only that things should happen somehow; but that they should happen either by necessity or by contingency. Therefore whatsoever divine providence ordains to happen infallibly and of necessity happens infallibly and of necessity; and that happens from

contingency, which the plan of divine providence conceives to happen from contingency.

Reply Obj. 3. The order of divine providence is unchangeable and certain, so far as all things foreseen happen as they have been foreseen, whether from necessity or from contingency.

Reply Obj. 3. That indissolubility and unchangeableness of which Boëthius speaks, pertain to the certainty of providence, which fails not to produce its effect, and that in the way foreseen; but they do not pertain to the necessity of the effects. We must remember that properly speaking *necessary* and *contingent* are consequent upon being, as such. Hence the mode both of necessity and of contingency falls under the foresight of God, who provides universally for all being; not under the foresight of causes that provide only for some particular order of things.

QUESTION 23

Of Predestination

(In Eight Articles)

After the consideration of divine providence, we must treat of predestination and the book of life. Concerning predestination there are eight points of inquiry: (1) Whether predestination is suitably attributed to God? (2) What is predestination, and whether it places anything in the predestined? (3) Whether to God belongs the reprobation of some men? (4) On the comparison of predestination to election; whether, that is to say, the predestined are chosen? (5) Whether merits are the cause or reason of predestination, or reprobation, or election? (6) of the certainty of predestination; whether the predestined will infallibly be saved? (7) Whether the number of the predestined is certain? (8) Whether predestination can be furthered by the prayers of the saints?

FIRST ARTICLE

Whether Men Are Predestined by God?

We proceed thus to the First Article:—

Objection 1. It seems that men are not predestined by God, for Damascene says (*De Fide Orthod.* ii. 30): *It must be borne in mind that God foreknows but does not predetermine everything, since He foreknows all that is in us, but does not predetermine it all.* But human merit and demerit are in us, forasmuch as we are the masters of our own acts by free-will. All that pertains therefore to merit or demerit is not predestined by God; and thus man's predestination is done away.

Obj. 2. Further, all creatures are directed to their end by divine providence, as was said above (Q. 22, AA. 1, 2). But other creatures are not said to be predestined by God. Therefore neither are men.

Obj. 3. Further, the angels are capable of beatitude, as well as men. But predestination is not suitable to angels, since in them there never was any unhappiness (*miseria*); for predestination, as Augustine says (*De prædest. sanct.* 17), is the *purpose to take pity* (*miserendi*)*. Therefore men are not predestined.

Obj. 4. Further, the benefits God confers upon men are revealed by the Holy Ghost to holy men according to the saying of the Apostle (1 Cor. ii. 12): *Now we have received not the spirit of this world, but the Spirit that is of God: that we may know the things that are given us from God.* Therefore if man were predestined by God, since predestination is a benefit from God, his predestination would be made known to each predestined; which is clearly false.

On the contrary, It is written (Rom. viii. 30): *Whom He predestined, them He also called.*

I answer that, It is fitting that God should predestine men. For all things are subject to His providence, as was shown above (Q. 22, A. 2). Now it belongs to providence to direct things towards their end, as was also said (Q. 22, AA. 1, 2). The end towards which created things are directed by God is twofold; one which exceeds all proportion and faculty of created nature; and this end is life eternal, that consists in seeing God which is above the nature of every creature, as shown above (Q. 12, 4). The other end, however, is proportionate to created nature, to which end created being can attain according to the power of its nature. Now if a thing cannot attain to something by the power of its nature, it must be directed thereto by another; thus, an arrow is directed by the archer towards a mark. Hence, properly speaking, a rational creature, capable of eternal life, is led towards it, directed, as it were, by God. The reason of that direction pre-exists in God; as in Him is the type of the order of all things towards an end, which we proved above to be providence. Now the type in the mind of the doer of something to be done, is a kind of pre-existence in him

*See Q. 22, A. 3.

of the thing to be done. Hence the type of the aforesaid direction of a rational creature towards the end of life eternal is called predestination. For to destine, is to direct or send. Thus it is clear that predestination, as regards its objects, is a part of providence.

Reply Obj. 1. Damascene calls predestination an imposition of necessity, after the manner of natural things which are predetermined towards one end. This is clear from his adding: *He does not will malice, nor does He compel virtue.* Whence predestination is not excluded by him.

Reply Obj. 2. Irrational creatures are not capable of that end which exceeds the faculty of human nature. Whence they cannot be properly said to be predestined; although improperly the term is used in respect of any other end.

Reply Obj. 3. Predestination applies to angels, just as it does to men, although they have never been unhappy. For movement does not take its species from the term *wherefrom,* but from the term *whereto.* Because it matters nothing, in respect of the notion of making white, whether he who is made white was before black, yellow, or red. Likewise it matters nothing in respect of the notion of predestination whether one is predestined to life eternal from the state of misery or not. Although it may be said that every conferring of good above that which is due pertains to mercy; as was shown previously (Q. 21, AA. 3, 4).

Reply Obj. 4. Even if by a special privilege their predestination were revealed to some, it is not fitting that it should be revealed to everyone; because, if so, those who were not predestined would despair; and security would beget negligence in the predestined.

SECOND ARTICLE

Whether Predestination Places Anything in the Predestined?

We proceed thus to the Second Article:—

Objection 1. It seems that predestination does place something in the predestined. For every action of itself causes passion. If therefore predestination is action in God, predestination must be passion in the predestined.

Obj. 2. Further, Origen says on the text, *He who was predestined,* etc. (Rom. i. 4): *Predestination is of one who is not; destination, of one who is.* And Augustine says (*De Præd. Sanct.*): *What is predestination but the destination of one who is?* Therefore predestination is only of one who actually exists; and it thus places something in the predestined.

Obj. 3. Further, preparation is something in the thing prepared. But predestination is the preparation of God's benefits, as Augustine says (*De Præd. Sanct.* ii. 14). Therefore predestination is something in the predestined.

Obj. 4. Further, nothing temporal enters into the definition of eternity. But grace, which is something temporal, is found in the definition of predestination. For predestination is the preparation of grace in the present; and of glory in the future. Therefore predestination is not anything eternal. So it must needs be that it is in the predestined, and not in God; for whatever is in Him is eternal.

On the contrary, Augustine says (*ibid.*) that *predestination is the foreknowledge of God's benefits.* But foreknowledge is not in the things foreknown, but in the person who foreknows them. Therefore, predestination is in the one who predestines, and not in the predestined.

I answer that, Predestination is not anything in the predestined; but only in the person who predestines. We have said above that predestination is a part of providence. Now providence is not anything in the things provided for; but is a type in the mind of the provider, as was proved above (Q. 22, A. 1). But the execution of providence which is called government, is in a passive way in the thing governed, and in an active way in the governor. Whence it is clear that predestination is a kind of type of the ordering of some persons towards eternal salvation, existing in the divine mind. The execution, however, of this order is in a passive way in the predestined, but actively in God. The execution of predestination is the calling and magnification; according to the Apostle (Rom. viii. 30): *Whom He predestined, them He also called and whom He called, them He also magnified* (Vulg., *justified*).

Reply Obj. 1. Actions passing out to external matter imply of themselves passion—for example, the actions of warming and cutting; but not so actions remaining in the agent, as understanding and willing, as said above (QQ. 14, A. 2; 18, A. 3, *ad* 1). Predestination is an action of this latter class. Wherefore, it does not put anything in the predestined. But its execution, which passes out to external things, has an effect in them.

Reply Obj. 2. Destination sometimes denotes a real mission of someone to a given end; thus, destination can only be said of someone actually existing. It is taken, however, in another sense for a mission which a person conceives in the mind; and in this manner we are said to destine a thing which we firmly propose in our mind. In this latter way it is said that Eleazar *determined not to do any unlawful things for the love of life* (2 Mac. vi. 20). Thus destination can be of a thing which does

not exist. Predestination, however, by reason of the antecedent nature it implies, can be attributed to a thing which does not actually exist; in whatsoever way destination is accepted.

Reply Obj. 3. Preparation is twofold: of the patient in respect to passion and this is in the thing prepared; and of the agent to action, and this is in the agent. Such a preparation is predestination, and as an agent by intellect is said to prepare itself to act, accordingly as it preconceives the idea of what is to be done. Thus, God from all eternity prepared by predestination, conceiving the idea of the order of some towards salvation.

Reply Obj. 4. Grace does not come into the definition of predestination, as something belonging to its essence, but inasmuch as predestination implies a relation to grace, as of cause to effect, and of act to its object. Whence it does not follow that predestination is anything temporal.

THIRD ARTICLE

Whether God Reprobates Any Man?

We proceed thus to the Third Article:—

Objection 1. It seems that God reprobates no man. For nobody reprobates what he loves. But God loves every man, according to (Wis. xi. 25): *Thou lovest all things that are, and Thou hatest none of the things Thou hast made.* Therefore God reprobates no man.

Obj. 2. Further, if God reprobates any man, it would be necessary for reprobation to have the same relation to the reprobate as predestination has to the predestined. But predestination is the cause of the salvation of the predestined. Therefore reprobation will likewise be the cause of the loss of the reprobate. But this is false. For it is said (Osee xiii. 9): *Destruction is thy own, O Israel; Thy help is only in Me.* God does not, then, reprobate any man.

Obj. 3. Further, to no one ought anything to be imputed which he cannot avoid. But if God reprobates anyone, that one must perish. For it is said (Eccl. vii. 14): *Consider the works of God, that no man can correct whom He hath despised.* Therefore it could not be imputed to any man, were he to perish. But this is false. Therefore God does not reprobate anyone.

On the contrary, It is said (Malach i. 2, 3): *I have loved Jacob, but have hated Esau.*

I answer that, God does reprobate some. For it was said above (A. 1) that predestination is a part of providence. To providence, however, it belongs to permit certain defects in those things which are subject to providence, as was said above (Q. 22, A. 2). Thus, as men are ordained to eternal life through the providence of God, it likewise is part of that providence to permit some to fall away from that end; this is called reprobation. Thus, as predestination is a part of providence, in regard to those ordained to eternal salvation, so reprobation is a part of providence in regard to those who turn aside from that end. Hence reprobation implies not only foreknowledge, but also something more, as does providence, as was said above (Q. 22, A. 1). Therefore, as predestination includes the will to confer grace and glory; so also reprobation includes the will to permit a person to fall into sin, and to impose the punishment of damnation on account of that sin.

Reply Obj. 1. God loves all men and all creatures, inasmuch as He wishes them all some good; but He does not wish every good to them all. So far, therefore, as He does not wish this particular good—namely, eternal life—He is said to hate or reprobate them.

Reply Obj. 2. Reprobation differs in its causality from predestination. This latter is the cause both of what is expected in the future life by the predestined—namely, glory—and of what is received in this life—namely, grace. Reprobation, however, is not the cause of what is in the present—namely, sin; but it is the cause of abandonment by God. It is the cause, however, of what is assigned in the future—namely, eternal punishment. But guilt proceeds from the free-will of the person who is reprobated and deserted by grace. In this way the word of the prophet is true—namely, *Destruction is thy own, O Israel.*

Reply Obj. 3. Reprobation by God does not take anything away from the power of the person reprobated. Hence, when it is said that the reprobated cannot obtain grace, this must not be understood as implying absolute impossibility; but only conditional impossibility: as was said above (Q. 19, A. 3), that the predestined must necessarily be saved; yet by a conditional necessity, which does not do away with the liberty of choice. Whence, although anyone reprobated by God cannot acquire grace, nevertheless that he falls into this or that particular sin comes from the use of his free-will. Hence it is rightly imputed to him as guilt.

FOURTH ARTICLE

Whether the Predestined Are Chosen by God?*

We proceed thus to the Fourth Article:—

Objection 1. It seems that the predestined are not chosen by God. For Dionysius says (*Div. Nom.*, iv. 1) that as the corporeal sun sends his rays upon all without selection, so

* *Eligantur.*

does God His goodness. But the goodness of God is communicated to some in an especial manner through a participation of grace and glory. Therefore God without any selection communicates His grace and glory; and this belongs to predestination.

Obj. 2. Further, election is of things that exist. But predestination from all eternity is also of things which do not exist. Therefore, some are predestined without election.

Obj. 3. Further, election implies some discrimination. Now *God wills all men to be saved* (1 Tim. ii. 4). Therefore, predestination which ordains men towards eternal salvation, is without election.

On the contrary, It is said (Ephes. i. 4): *He chose us in Him before the foundation of the world.*

I answer that, Predestination presupposes election in the order of reason; and election presupposes love. The reason of this is that predestination, as stated above (A. 1), is a part of providence. Now providence, as also prudence, is the plan existing in the intellect directing the ordering of some things towards an end; as was proved above (Q. 22, A. 2). But nothing is directed towards an end unless the will for that end already exists. Whence the predestination of some to eternal salvation presupposes, in the order of reason, that God wills their salvation; and to this belong both election and love:—love, inasmuch as He wills them this particular good of eternal salvation; since to love is to wish well to anyone, as stated above (Q. 20, AA. 2, 3.):—election, inasmuch as He wills this good to some in preference to others; since He reprobates some, as stated above (A. 3). Election and love, however, are differently ordered in God, and in ourselves: because in us the will in loving does not cause good, but we are incited to love by the good which already exists; and therefore we choose someone to love, and so election in us precedes love. In God, however, it is the reverse. For His will, by which in loving He wishes good to someone, is the cause of that good possessed by some in preference to others. Thus it is clear that love precedes election in the order of reason, and election precedes predestination. Whence all the predestinate are objects of election and love.

Reply Obj. 1. If the communication of the divine goodness in general be considered, God communicates His goodness without election; inasmuch as there is nothing which does not in some way share in His goodness, as we said above (Q. 6, A. 4). But if we consider the communication of this or that particular good, He does not allot it without election; since He gives certain goods to some men, which He does not give to others. Thus in the conferring of grace and glory election is implied.

Reply Obj. 2. When the will of the person choosing is incited to make a choice by the good already pre-existing in the object chosen, the choice must needs be of those things which already exist, as happens in our choice. In God it is otherwise; as was said above (Q. 20, A. 2). Thus, as Augustine says (*De Verb. Ap.* Serm. 11): *Those are chosen by God, who do not exist; yet He does not err in His choice.*

Reply Obj. 3. God wills all men to be saved by His antecedent will, which is to will not simply but relatively; and not by His consequent will, which is to will simply.

FIFTH ARTICLE

Whether the Foreknowledge of Merits Is the Cause of Predestination?

We proceed thus to the Fifth Article:—

Objection 1. It seems that foreknowledge of merits is the cause of predestination. For the Apostle says (Rom. viii. 29): *Whom He foreknew, He also predestinated.* Again a gloss of Ambrose on Rom. ix. 15: *I will have mercy upon whom I will have mercy* says: *I will give mercy to him who, I foresee, will turn to Me with his whole heart.* Therefore it seems the foreknowledge of merits is the cause of predestination.

Obj. 2. Further, Divine predestination includes the divine will, which by no means can be irrational; since predestination is *the purpose to have mercy,* as Augustine says (*De Præd. Sanct.* ii. 17). But there can be no other reason for predestination than the foreknowledge of merits. Therefore it must be the cause or reason of predestination.

Obj. 3. Further, *There is no injustice in God* (Rom. ix. 14). Now it would seem unjust that unequal things be given to equals. But all men are equal as regards both nature and original sin; and inequality in them arises from the merits or demerits of their actions. Therefore God does not prepare unequal things for men by predestinating and reprobating, unless through the foreknowledge of their merits and demerits.

On the contrary, The Apostle says (Tit. iii. 5): *Not by the works of justice which we have done, but according to His mercy He saved us.* But as He saved us, so He predestined that we should be saved. Therefore, foreknowledge of merits is not the cause or reason of predestination.

I answer that, Since predestination includes will, as was said above (A. 4), the reason of predestination must be sought for in the same way as was the reason of the will of God. Now it was shown above (Q. 19, A. 5), that we can-

not assign any cause of the divine will on the part of the act of willing; but a reason can be found on the part of the things willed; inasmuch as God wills one thing on account of something else. Wherefore nobody has been so insane as to say that merit is the cause of divine predestination as regards the act of the predestinator. But this is the question, whether, as regards the effect, predestination has any cause; or what comes to the same thing, whether God pre-ordained that He would give the effect of predestination to anyone on account of any merits.

Accordingly there were some who held that the effect of predestination was pre-ordained for some on account of pre-existing merits in a former life. This was the opinion of Origen, who thought that the souls of men were created in the beginning, and according to the diversity of their works different states were assigned to them in this world when united to the body. The Apostle, however, rebuts this opinion where he says (Rom. ix. 11, 12): *For when they were not yet born, nor had done any good or evil, . . . not of works, but of Him that calleth, it was said to her: The elder shall serve the younger.*

Others said that pre-existing merits in this life are the reason and cause of the effect of predestination. For the Pelagians taught that the beginning of doing well came from us; and the consummation from God: so that it came about that the effect of predestination was granted to one, and not to another, because the one made a beginning by preparing, whereas the other did not. But against this we have the saying of the Apostle (2 Cor. iii, 5), that *we are not sufficient to think anything of ourselves as of ourselves.* Now no principle of action can be imagined previous to the act of thinking. Wherefore it cannot be said that anything begun in us can be the reason of the effect of predestination.

And so others said that merits following the effect of predestination are the reason of predestination; giving us to understand that God gives grace to a person, and pre-ordains that He will give it, because He knows beforehand that He will make good use of that grace, as if a king were to give a horse to a soldier because he knows he will make good use of it. But these seem to have drawn a distinction between that which flows from grace, and that which flows from free will, as if the same thing cannot come from both. It is, however, manifest that what is of grace is the effect of predestination; and this cannot be considered as the reason of predestination, since it is contained in the notion of predestination. Therefore, if anything else in us be the reason of predestination, it will be outside the effect of predestination. Now there is no distinction between what flows from free will, and what is of predestination; as there is no distinction between what flows from a secondary cause and from a first cause. For the providence of God produces effects through the operation of secondary causes, as was above shown (Q. 22, A. 3). Wherefore, that which flows from free-will is also of predestination. We must say, therefore, that the effect of predestination may be considered in a twofold light—in one way, in particular; and thus there is no reason why one effect of predestination should not be the reason or cause of another; a subsequent effect being the reason of a previous effect, as its final cause; and the previous effect being the reason of the subsequent as its meritorious cause, which is reduced to the disposition of the matter. Thus we might say that God preordained to give glory on account of merit, and that He preordained to give grace to merit glory. In another way, the effect of predestination may be considered in general. Thus, it is impossible that the whole of the effect of predestination in general should have any cause as coming from us; because whatsoever is in man disposing him towards salvation, is all included under the effect of predestination; even the preparation for grace. For neither does this happen otherwise than by divine help, according to the prophet Jeremias (Lam. v. 21): *Convert us, O Lord, to Thee, and we shall be converted.* Yet predestination has in this way, in regard to its effect, the goodness of God for its reason; towards which the whole effect of predestination is directed as to an end; and from which it proceeds, as from its first moving principle.

Reply Obj. 1. The use of grace foreknown by God is not the cause of conferring grace, except after the manner of a final cause; as was explained above.

Reply Obj. 2. Predestination has its foundation in the goodness of God as regards its effects in general. Considered in its particular effects, however, one effect is the reason of another; as already stated.

Reply Obj. 3. The reason for the predestination of some, and reprobation of others, must be sought for in the goodness of God. Thus He is said to have made all things through His goodness, so that the divine goodness might be represented in things. Now it is necessary that God's goodness, which in itself is one and undivided, should be manifested in many ways in His creation; because creatures in themselves cannot attain to the simplicity of God. Thus it is that for the completion of the universe there are required different grades of being; some of which hold a high and some a low place in the universe. That this multi-

formity of grades may be preserved in things, God allows some evils, lest many good things should never happen, as was said above (Q. 22, A. 2). Let us then consider the whole of the human race, as we consider the whole universe. God wills to manifest His goodness in men; in respect to those whom He predestines, by means of His mercy, as sparing them; and in respect of others, whom he reprobates, by means of His justice, in punishing them. This is the reason why God elects some and rejects others. To this the Apostle refers, saying (Rom. ix. 22, 23): *What if God, willing to show His wrath* [that is, the vengeance of His justice], *and to make His power known, endured,* [that is, permitted] *with much patience vessels of wrath, fitted for destruction; that He might show the riches of His glory on the vessels of mercy, which He hath prepared unto glory* (Rom. ix. 22, 23): and (2 Tim. ii. 20): *But in a great house there are not only vessels of gold and silver; but also of wood and of earth; and some, indeed, unto honor, but some unto dishonor.* Yet why He chooses some for glory, and reprobates others, has no reason, except the divine will. Whence Augustine says (*Tract.* xxvi. *in Joan.*): *Why He draws one, and another He draws not, seek not to judge, if thou dost not wish to err.* Thus too, in the things of nature, a reason can be assigned, since primary matter is altogether uniform, why one part of it was fashioned by God from the beginning under the form of fire, another under the form of earth, that there might be a diversity of species in things of nature. Yet why this particular part of matter is under this particular form, and that under another, depends upon the simple will of God; as from the simple will of the artificer it depends that this stone is in this part of the wall, and that in another; although the plan requires that some stones should be in this place, and some in that place. Neither on this account can there be said to be injustice in God, if He prepares unequal lots for not unequal things. This would be altogther contrary to the notion of justice, if the effect of predestination were granted as a debt, and not gratuitously. In things which are given gratuitously a person can give more or less, just as he pleases (provided he deprives nobody of his due), without any infringement of justice. This is what the master of the house said: *Take what is thine, and go thy way. Is it not lawful for me to do what I will?* (Matth. xx. 14, 15).

SIXTH ARTICLE

Whether Predestination Is Certain?

We proceed thus to the Sixth Article:—

Objection 1. It seems that predestination is not certain. Because on the words *Hold fast that which thou hast, that no one take thy crown* (Apoc. iii. 11), Augustine says (*De Corr. et Grat.* 15): *Another will not receive, unless this one were to lose it.* Hence the crown which is the effect of predestination can be both acquired and lost. Therefore predestination cannot be certain.

Obj. 2. Further, granted what is possible, nothing impossible follows. But it is possible that one predestined—*e.g.,* Peter—may sin and then be killed. But if this were so, it would follow that the effect of predestination would be thwarted. This then, is not impossible. Therefore predestination is not certain.

Obj. 3. Further, whatever God could do in the past, He can do now. But He could have not predestined whom He hath predestined. Therefore now He is able not to predestine him. Therefore predestination is not certain.

On the contrary, A gloss on Rom. viii. 29: *Whom He foreknew, He also predestinated,* says: *Predestination is the foreknowledge and preparation of the benefits of God, by which whosoever are freed will most certainly be freed.*

I answer that, Predestination most certainly and infallibly takes effect; yet it does not impose any necessity, so that, namely, its effect should take place from necessity. For it was said above (A. 1), that predestination is a part of providence. But not all things subject to providence are necessary; some things happening from contingency, according to the nature of the proximate causes, which divine providence has ordained for such effects. Yet the order of providence is infallible, as was shown above (Q. 22, A. 4). So also the order of predestination is certain; yet free-will is not destroyed; whence the effect of predestination has its contingency. Moreover all that has been said about the divine knowledge and will (QQ. 14, A. 13, and 19, A. 4) must also be taken into consideration; since they do not destroy contingency in things, although they themselves are most certain and infallible.

Reply Obj. 1. The crown may be said to belong to a person in two ways; first, by God's predestination, and thus no one loses his crown: secondly, by the merit of grace; for what we merit, in a certain way is ours; and thus anyone may lose his crown by mortal sin. Another person receives that crown thus lost, inasmuch as he takes the former's place. For God does not permit some to fall, without raising others; according to Job xxxiv. 24: *He shall break in pieces many and innumerable, and make others to stand in their stead.* Thus men are substituted in the place of the fallen angels; and the Gentiles in that of the Jews.

He who is substituted for another in the state of grace, also receives the crown of the fallen in that in eternal life he will rejoice at the good the other has done, in which life he will rejoice at all good whether done by himself or by others.

Reply Obj. 2. Although it is possible for one who is predestinated considered in himself to die in mortal sin; yet it is not possible, supposed, as in fact it is supposed, that he is predestinated. Whence it does not follow that predestination can fall short of its effect.

Reply Obj. 3. Since predestination includes the divine will as stated above (A. 4): and the fact that God wills any created thing is necessary on the supposition that He so wills, on account of the immutability of the divine will, but is not necessary absolutely; so the same must be said of predestination. Wherefore one ought not to say that God is able not to predestinate one whom He has predestinated, taking it in a composite sense, though, absolutely speaking, God can predestinate or not. But in this way the certainty of predestination is not destroyed.

SEVENTH ARTICLE

Whether the Number of the Predestined Is Certain?

We proceed thus to the Seventh Article:—

Objection 1. It seems that the number of the predestined is not certain. For a number to which an addition can be made is not certain. But there can be an addition to the number of the predestined as it seems; for it is written (Deut. i. 11): *The Lord God adds to this number many thousands,* and a gloss adds, *fixed by God, who knows those who belong to Him.* Therefore the number of the predestined is not certain.

Obj. 2. Further, no reason can be assigned why God preordains to salvation one number of men more than another. But nothing is arranged by God without a reason. Therefore the number to be saved preordained by God cannot be certain.

Obj. 3. Further, the operations of God are more perfect than those of nature. But in the works of nature, good is found in the majority of things; defect and evil in the minority. If, then, the number of the saved were fixed by God at a certain figure, there would be more saved than lost. Yet the contrary follows from Matth. vii. 13, 14: *For wide is the gate, and broad the way that leadeth to destruction, and many there are who go in thereat. How narrow is the gate, and strait is the way that leadeth to life; and few there are who find it!* Therefore the number of those preordained by God to be saved is not certain.

On the contrary, Augustine says (*De Corr. et Grat.* 13): *The number of the predestined is certain, and can neither be increased nor diminished.*

I answer that, The number of the predestined is certain. Some have said that it was formally, but not materially certain; as if we were to say that it was certain that a hundred or a thousand would be saved; not however these or those individuals. But this destroys the certainty of predestination; of which we spoke above (A. 6). Therefore we must say that to God the number of the predestined is certain, not only formally, but also materially. It must, however, be observed that the number of the predestined is said to be certain to God, not only by reason of His knowledge, because, that is to say, He knows how many will be saved (for in this way the number of drops of rain and the sands of the sea are certain to God); but by reason of His deliberate choice and determination. For the further evidence of which we must remember that every agent intends to make something finite, as is clear from what has been said above when we treated of the infinite (Q. 7, AA. 2, 3). Now whosoever intends some definite measure in his effect thinks out some definite number in the essential parts, which are by their very nature required for the perfection of the whole. For of those things which are required not principally, but only on account of something else, he does not select any definite number *per se;* but he accepts and uses them in such numbers as are necessary on account of that other thing. For instance, a builder thinks out the definite measurements of a house, and also the definite number of rooms which he wishes to make in the house; and definite measurements of the walls and the roof; he does not, however, select a definite number of stones, but accepts and uses just so many as are sufficient for the required measurements of the wall. So also must we consider concerning God in regard to the whole universe, which is His effect. For He preordained the measurements of the whole of the universe, and what number would befit the essential parts of that universe—that is to say, which have in some way been ordained in perpetuity; how many spheres, how many stars, how many elements, and how many species. Individuals, however, which undergo corruption, are not ordained as it were chiefly for the good of the universe, but in a secondary way, inasmuch as the good of the species is preserved through them. Whence, although God knows the total number of individuals, the number of oxen, flies, and such-like, is not preordained by God *per se;* but divine providence produces just so many as are sufficient for the preservation

of the species. Now of all creatures the rational creature is chiefly ordained for the good of the universe, being as such incorruptible; more especially those who attain to eternal happiness, since they more immediately reach the ultimate end. Whence the number of the predestined is certain to God; not only by way of knowledge, but also by way of a principal preordination.

It is not exactly the same thing in the case of the number of the reprobate, who would seem to be preordained by God for the good of the elect, in whose regard *all things work together unto good* (Rom. viii. 28). Concerning the number of all the predestined, some say that so many men will be saved as angels fell; some, so many as there were angels left; others, as many as the number of angels who fell, added to that of all the angels created by God. It is, however, better to say that, *to God alone is known the number for whom is reserved eternal happiness.**

Reply Obj. 1. These words of Deuteronomy must be taken as applied to those who are marked out by God beforehand in respect to present righteousness. For their number is increased and diminished, but not the number of the predestined.

Reply Obj. 2. The reason of the quantity of any one part must be judged from the proportion of that part of the whole. Thus in God the reason why He has made so many stars, or so many species of things, or predestined so many, is according to the proportion of the principal parts to the good of the whole universe.

Reply Obj. 3. The good that is proportionate to the common state of nature is to be found in the majority; and is wanting in the minority. The good that exceeds the common state of nature is to be found in the minority, and is wanting in the majority. Thus it is clear that the majority of men have a sufficient knowledge for the guidance of life; and those who have not this knowledge are said to be half-witted or foolish; but they who attain to a profound knowledge of things intelligible are a very small minority in respect to the rest. Since their eternal happiness, consisting in the vision of God, exceeds the common state of nature, and especially in so far as this is deprived of grace through the corruption of original sin, those who are saved are in the minority. In this especially, however, appears the mercy of God, that He has chosen some for that salvation, from which very many in accordance with the common course and tendency of nature fall short.

EIGHTH ARTICLE

Whether Predestination Can Be Furthered by the Prayers of the Saints?

We proceed thus to the Eighth Article:—

Objection 1. It seems that predestination cannot be furthered by the prayers of the saints. For nothing eternal can be preceded by anything temporal; and in consequence nothing temporal can help towards making something else eternal. But predestination is eternal. Therefore, since the prayers of the saints are temporal, they cannot so help as to cause anyone to become predestined. Predestination therefore is not furthered by the prayers of the saints.

Obj. 2. Further, as there is no need of advice except on account of defective knowledge, so there is no need of help except through defective power. But neither of these things can be said of God when He predestines. Whence it is said: *Who hath helped the Spirit of the Lord?*† *Or who hath been His counsellor?* (Rom. xi. 34). Therefore predestination cannot be furthered by the prayers of the saints.

Obj. 3. Further, if a thing can be helped, it can also be hindered. But predestination cannot be hindered by anything. Therefore it cannot be furthered by anything.

On the contrary, It is said that *Isaac besought the Lord for his wife because she was barren; and He heard him and made Rebecca to conceive* (Gen. xxv. 21). But from that conception Jacob was born, and he was predestined. Now his predestination would not have happened if he had never been born. Therefore predestination can be furthered by the prayers of the saints.

I answer that, Concerning this question, there were different errors. Some, regarding the certainty of divine predestination, said that prayers were superfluous, as also anything else done to attain salvation; because whether these things were done or not, the predestined would attain, and the reprobate would not attain, eternal salvation. But against this opinion are all the warnings of Holy Scripture, exhorting us to prayer and other good works.

Others declared that the divine predestination was altered through prayer. This is stated to have been the opinion of the Egyptians, who thought that the divine ordination, which they called fate, could be frustrated by certain sacrifices and prayers. Against this also is the authority of Scripture. For it is said: *But the triumpher in Israel will not spare and will not be moved to repentance* (1 Kings xv. 29);

* From the *secret* prayer in the missal, *pro vivis et defunctis.*

† Vulg., *Who hath known the mind of the Lord?*

and that *the gifts and the calling of God are without repentance* (Rom. xi. 29).

Wherefore we must say otherwise that in predestination two things are to be considered—namely, the divine preordination; and its effect. As regards the former, in no possible way can predestination be furthered by the prayers of the saints. For it is not due to their prayers that anyone is predestined by God. As regards the latter, predestination is said to be helped by the prayers of the saints, and by other good works; because providence, of which predestination is a part, does not do away with secondary causes but so provides effects, that the order of secondary causes falls also under providence. So, as natural effects are provided by God in such a way that natural causes are directed to bring about those natural effects, without which those effects would not happen; so the salvation of a person is predestined by God in such a way, that whatever helps that person towards salvation falls under the order of predestination; whether it be one's own prayers, or those of another; or other good works, and suchlike, without which one would not attain to salvation. Whence, the predestined must strive after good works and prayer; because through these means predestination is most certainly fulfilled. For this reason it is said: *Labor the more that by good works you may make sure your calling and election* (2 Pet. 1. 10).

Reply Obj. 1. This argument shows that predestination is not furthered by the prayers of the saints, as regards the preordination.

Reply Obj. 2. One is said to be helped by another in two ways; in one way, inasmuch as he receives power from him: and to be helped thus belongs to the weak; but this cannot be said of God, and thus we are to understand, *Who hath helped the Spirit of the Lord?* In another way one is said to be helped by a person through whom he carries out his work, as a master through a servant. In this way God is helped by us; inasmuch as we execute His orders, according to 1 Cor. iii. 9: *We are God's coadjutors.* Nor is this on account of any defect in the power of God, but because He employs intermediary causes, in order that the beauty of order may be preserved in the universe; and also that He may communicate to creatures the dignity of causality.

Reply Obj. 3. Secondary causes cannot escape the order of the first universal cause, as has been said above (Q. 19, A. 6), indeed, they execute that order. And therefore predestination can be furthered by creatures, but it cannot be impeded by them.

QUESTION 24

The Book of Life

(In Three Articles)

We now consider the book of life; concerning which there are three points of inquiry: (1) What is the book of life? (2) Of what life is it the book? (3) Whether anyone can be blotted out of the book of life?

FIRST ARTICLE

Whether the Book of Life Is the Same As Predestination?

We proceed thus to the First Article:—

Objection 1. It seems that the book of life is not the same thing as predestination. For it is said, *All these things are the book of life* (Ecclus. xxiv. 32)—i.e., *the Old and New Testament* according to a gloss. This, however, is not predestination. Therefore the book of life is not predestination.

Obj. 2. Further, Augustine says (*De Civ. Dei,* xx. 14) that *the book of life is a certain divine energy, by which it happens that to each one his good or evil works are recalled to memory.* But divine energy belongs seemingly, not to predestination, but rather to divine power. Therefore the book of life is not the same thing as predestination.

Obj. 3. Further, reprobation is opposed to predestination. So, if the book of life were the same as predestination, there should also be a book of death, as there is a book of life.

On the contrary, It is said in a gloss upon Ps. lxviii. 29, *Let them be blotted out of the book of the living. This book is the knowledge of God, by which He hath predestined to life those whom He foreknew.*

I answer that, The book of life is in God taken in a metaphorical sense, according to a comparison with human affairs. For it is usual among men that they who are chosen for any office should be inscribed in a book; as, for instance, soldiers, or counsellors, who formerly were called *conscript* fathers. Now it is clear from the preceding (Q. 23, A. 4) that all the predestined are chosen by God to possess eternal life. This conscription, therefore, of the predestined is called the book of life. A thing is said metaphorically to be written upon the mind of anyone when it is firmly held in the

memory, according to Prov. (iii. 3): *Forget not My Law, and let thy heart keep My commandments,* and further on, *Write them in the tables of thy heart.* For things are written down in material books to help the memory. Whence, the knowledge of God, by which He firmly remembers that He has predestined some to eternal life, is called the book of life. For as the writing in a book is the sign of things to be done, so the knowledge of God is a sign in Him of those who are to be brought to eternal life, according to 2 Tim. 11. 19: *The sure foundation of God standeth firm, having this seal; the Lord knoweth who are His.*

Reply Obj. 1. The book of life may be understood in two senses. In one sense as the inscription of those who are chosen to life; thus we now speak of the book of life. In another sense the inscription of those things which lead us to life may be called the book of life; and this also is twofold, either as of things to be done; and thus the Old and New Testaments are called a book of life; or of things already done, and thus that divine energy by which it happens that to each one his deeds will be recalled to memory, is spoken of as the book of life. Thus that also may be called the book of war, whether it contains the names inscribed of those chosen for military service; or treats of the art of warfare, or relates the deeds of soldiers.

Hence the solution of the *Second Objection* is clear.

Reply Obj. 3. It is the custom to inscribe, not those who are rejected, but those who are chosen. Whence there is no book of death corresponding to reprobation; as the book of life to predestination.

Reply Obj. 4. Predestination and the book of life are different aspects of the same thing. For this latter implies the knowledge of predestination; as also is made clear from the gloss quoted above.

SECOND ARTICLE

Whether the Book of Life Regards Only the Life of Glory of the Predestined?

We proceed thus to the Second Article:—

Objection 1. It seems that the book of life does not only regard the life of glory of the predestined. For the book of life is the knowledge of life. But God, through His own life, knows all other life. Therefore the book of life is so called in regard to divine life; and not only in regard to the life of the predestined.

Obj. 2. Further, as the life of glory comes from God, so also does the life of nature. Therefore, if the knowledge of the life of glory is called the book of life; so also should the knowledge of the life of nature be so called.

Obj. 3. Further, some are chosen to the life of grace who are not chosen to the life of glory; as it is clear from what is said: *Have not I chosen you twelve, and one of you is a devil?* (John vi. 71). But the book of life is the inscription of the divine election, as stated above (A. 1). Therefore it applies also to the life of grace.

On the contrary, The book of life is the knowledge of predestination, as stated above (*ibid.*). But predestination does not regard the life of grace, except so far as it is directed to glory; for those are not predestined who have grace and yet fail to obtain glory. The book of life therefore is only so called in regard to the life of glory.

I answer that, The book of life, as stated above (*ibid.*), implies a conscription or a knowledge of those chosen to life. Now a man is chosen for something which does not belong to him by nature; and again that to which a man is chosen has the aspect of an end. For a soldier is not chosen or inscribed merely to put on armor, but to fight; since this is the proper duty to which military service is directed. But the life of glory is an end exceeding human nature, as said above (Q. 23, A. 1). Wherefore, strictly speaking, the book of life regards the life of glory.

Reply Obj. 1. The divine life, even considered as a life of glory, is natural to God; whence in His regard there is no election, and in consequence no book of life: for we do not say that anyone is chosen to possess the power of sense, or any of those things that are consequent on nature.

From this we gather the *Reply* to the *Second Objection.* For there is no election, nor a book of life as regards the life of nature.

Reply Obj. 3. The life of grace has the aspect, not of an end, but of something directed towards an end. Hence nobody is said to be chosen to the life of grace, except so far as the life of grace is directed to glory. For this reason those who, possessing grace, fail to obtain glory, are not said to be chosen simply, but relatively. Likewise they are not said to be written in the book of life simply, but relatively; that is to say, that it is in the ordination and knowledge of God that they are to have some relation to eternal life, according to their participation in grace.

THIRD ARTICLE

Whether Anyone May Be Blotted Out of the Book of Life?

We proceed thus to the Third Article:—

Objection 1. It seems that no one may be blotted out of the book of life. For Augustine

says (*De Civ. Dei*, xx. 15): *God's foreknowledge, which cannot be deceived, is the book of life.* But nothing can be taken away from the foreknowledge of God, nor from predestination. Therefore neither can anyone be blotted out from the book of life.

Obj. 2. Further, whatever is in a thing is in it according to the disposition of that thing. But the book of life is something eternal and immutable. Therefore whatsoever is written therein, is there not in a temporary way, but immovably and indelibly.

Obj. 3. Further, blotting out is the contrary to inscription. But nobody can be written a second time in the book of life. Neither therefore can he be blotted out.

On the contrary, It is said, *Let them be blotted out from the book of the living* (Ps. lxviii. 29).

I answer that, Some have said that none could be blotted out of the book of life as a matter of fact, but only in the opinion of men. For it is customary in the Scriptures to say that something is done when it becomes known. Thus some are said to be written in the book of life, inasmuch as men think they are written therein, on account of the present righteousness they see in them; but when it becomes evident, either in this world or in the next, that they have fallen from that state of righteousness, they are then said to be blotted out. And thus a gloss explains the passage: *Let them be blotted out of the book of the living.* But because not to be blotted out of the book of life is placed among the rewards of the just, according to the text, *He that shall overcome, shall thus be clothed in white garments, and I will not blot his name out of the book of life* (Apoc. iii. 5) (and what is promised to holy men, is not merely something in the opinion of men), it can therefore be said that to be blotted out, and not blotted out, of the book of life is not only to be referred to the opinion of man, but to the reality of the fact. For the book of life is the inscription of those ordained to eternal life, to which one is directed from two sources; namely, from predestination, which direction never fails, and from grace; for whoever has grace, by this very fact becomes fitted for eternal life. This direction fails sometimes; because some are directed, by possessing grace, to obtain eternal life, yet they fail to obtain it through mortal sin. Therefore those who are ordained to possess eternal life through divine predestination are written down in the book of life simply, because they are written therein to have eternal life in reality; such are never blotted out from the book of life. Those, however, who are ordained to eternal life, not through the divine predestination, but through grace, are said to be written in the book of life not simply, but relatively, for they are written therein not to have eternal life in itself, but in its cause only. Yet though these latter can be said to be blotted out of the book of life, this blotting out must not be referred to God, as if God foreknew a thing, and afterwards knew it not; but to the thing known, namely, because God knows one is first ordained to eternal life, and afterwards not ordained when he falls from grace.

Reply Obj. 1. The act of blotting out does not refer to the book of life as regards God's foreknowledge, as if in God there were any change; but as regards things foreknown, which can change.

Reply Obj. 2. Although things are immutably in God, yet in themselves they are subject to change. To this it is that the blotting out of the book of life refers.

Reply Obj. 3. The way in which one is said to be blotted out of the book of life is that in which one is said to be written therein anew; either in the opinion of men, or because he begins again to have relation towards eternal life through grace; which also is included in the knowledge of God, although not anew.

QUESTION 25

The Power of God

(In Six Articles)

After considering the divine foreknowledge and will, and other things pertaining thereto, it remains for us to consider the power of God. About this are six points of inquiry: (1) Whether there is power in God? (2) Whether His power is infinite? (3) Whether He is almighty? (4) Whether He could make the past not to have been? (5) Whether He could do what He does not, or not do what He does? (6) Whether what He makes He could make better?

FIRST ARTICLE

Whether There Is Power in God?

We proceed thus to the First Article:—

Objection 1. It seems that power is not in God. For as primary matter is to power, so God, who is the first agent, is to act. But pri-

mary matter, considered in itself, is devoid of all act. Therefore, the first agent—namely, God—is devoid of power.

Obj. 2. Further, according to the Philosopher (*Metaph.* vi. 19), better than every power is its act. For form is better than matter; and action than active power, since it is its end. But nothing is better than what is in God; because whatsoever is in God, is God, as was shown above (Q. 3, A. 3). Therefore, there is no power in God.

Obj. 3. Further, Power is the principle of operation. But the divine power is God's essence, since there is nothing accidental in God: and of the essence of God there is no principle. Therefore there is no power in God.

Obj. 4. Further, it was shown above (QQ. 14, A. 8; 19, A. 4) that God's knowledge and will are the cause of things. But the cause and principle of a thing are identical. We ought not, therefore, to assign power to God; but only knowledge and will.

On the contrary, It is said: *Thou art mighty, O Lord, and Thy truth is round about Thee* (Ps. lxxxviii. 9).

I answer that, Power is twofold—namely, passive, which exists not at all in God; and active, which we must assign to Him in the highest degree. For it is manifest that everything, according as it is in act and is perfect, is the active principle of something: whereas everything is passive according as it is deficient and imperfect. Now it was shown above (QQ. 3, A. 2; 4, AA. 1, 2), that God is pure act, simply and in all ways perfect, nor in Him does any imperfection find place. Whence it most fittingly belongs to Him to be an active principle, and in no way whatsoever to be passive. On the other hand, the notion of active principle is consistent with active power. For active power is the principle of acting upon something else; whereas passive power is the principle of being acted upon by something else, as the Philosopher says (*Metaph.* v. 17). It remains, therefore, that in God there is active power in the highest degree.

Reply Obj. 1. Active power is not contrary to act, but is founded upon it, for everything acts according as it is actual: but passive power is contrary to act; for a thing is passive according as it is potential. Whence this potentiality is not in God, but only active power.

Reply Obj. 2. Whenever act is distinct from power, act must be nobler than power. But God's action is not distinct from His power, for both are His divine essence; neither is His existence distinct from His essence. Hence it does not follow that there should be anything in God nobler than His power.

Reply Obj. 3. In creatures, power is the principle not only of action, but likewise of effect. Thus in God the idea of power is retained, inasmuch as it is the principle of an effect; not, however, as it is a principle of action, for this is the divine essence itself; except, perchance, after our manner of understanding, inasmuch as the divine essence, which precontains in itself all perfection that exists in created things, can be understood either under the notion of action, or under that of power; as also it is understood under the notion of a *suppositum* possessing nature, and under that of nature. Accordingly the notion of power is retained in God in so far as it is the principle of an effect.

Reply Obj. 4. Power is predicated of God not as something really distinct from His knowledge and will, but as differing from them logically; inasmuch as power implies a notion of a principle putting into execution what the will commands, and what knowledge directs, which three things in God are identified. Or we may say, that the knowledge or will of God, according as it is the effective principle, has the notion of power contained in it. Hence the consideration of the knowledge and will of God precedes the consideration of His power, as the cause precedes the operation and effect.

SECOND ARTICLE

Whether the Power of God Is Infinite?

We proceed thus to the Second Article:—

Objection 1. It seems that the power of God is not infinite. For everything that is infinite is imperfect according to the Philosopher (*Phys.* iii. 6). But the power of God is far from imperfect. Therefore it is not infinite.

Obj. 2. Further, every power is made known by its effect; otherwise it would be ineffectual. If, then, the power of God were infinite, it could produce an infinite effect, but this is impossible.

Obj. 3. Further, the Philosopher proves (*Phys.* viii. 79) that if the power of any corporeal thing were infinite, it would cause instantaneous movement. God, however, does not cause instantaneous movement, but moves the spiritual creature in time, and the corporeal creature in place and time, as Augustine says (*Gen. ad lit.* 20, 22, 23). Therefore, His power is not infinite.

On the contrary, Hilary says (*De Trin.* viii.), that *God's power is immeasurable. He is the living mighty One.* Now everything that is immeasurable is infinite. Therefore the power of God is infinite.

I answer that, As stated above (A. 1), active power exists in God according to the measure in which He is actual. Now His ex-

istence is infinite, inasmuch as it is not limited by anything that receives it, as is clear from what has been said, when we discussed the infinity of the divine essence (Q. 7, A. 1). Wherefore, it is necessary that the active power in God should be infinite. For in every agent is it found that the more perfectly an agent has the form by which it acts the greater its power to act. For instance, the hotter a thing is, the greater power has it to give heat; and it would have infinite power to give heat, were its own heat infinite. Whence, since the divine essence, through which God acts, is infinite, as was shown above (*l.c.*), it follows that His power likewise is infinite.

Reply Obj. 1. The Philosopher is here speaking of an infinity in regard to matter not limited by any form; and such infinity belongs to quantity. But the divine essence is otherwise, as was shown above (*l.c.*); and consequently so also His power. It does not follow, therefore, that it is imperfect.

Reply Obj. 2. The power of a univocal agent is wholly manifested in its effect. The generative power of man, for example, is not able to do more than beget man. But the power of a non-univocal agent does not wholly manifest itself in the production of its effect: as, for example, the power of the sun does not wholly manifest itself in the production of an animal generated from putrefaction. Now it is clear that God is not a univocal agent. For nothing agrees with Him either in species or in genus, as was shown above (QQ. 3, A. 5, and 4, A. 3). Whence it follows that His effect is always less than His power. It is not necessary, therefore, that the infinite power of God should be manifested so as to produce an infinite effect. Yet even if it were to produce no effect, the power of God would not be ineffectual; because a thing is ineffectual which is ordained towards an end to which it does not attain. But the power of God is not ordered toward its effect as towards an end; rather, it is the end of the effect produced by it.

Reply Obj. 3. The Philosopher (*Phys.* viii. 79) proves that if a body had infinite power, it would cause a non-temporal movement. And he shows that the power of the mover of heaven is infinite, because it can move in an infinite time. It remains, therefore, according to his reckoning, that the infinite power of a body, if such existed, would move without time; not, however, the power of an incorporeal mover. The reason of this is that one body moving another is a univocal agent; wherefore it follows that the whole power of the agent is made known in its motion. Since then the greater the power of a moving body, the more quickly does it move; the necessary conclusion is that if its power were infinite it would move beyond comparison faster, and this is to move without time. An incorporeal mover, however, is not a univocal agent; whence it is not necessary that the whole of its power should be manifested in motion, so as to move without time; and especially since it moves in accordance with the disposition of its will.

THIRD ARTICLE

Whether God Is Omnipotent?

We proceed thus to the Third Article:—

Objection 1. It seems that God is not omnipotent. For movement and passiveness belong to everything. But this is impossible with God, for He is immovable, as was said above (Q. 2, A. 3). Therefore He is not omnipotent.

Obj. 2. Further, sin is an act of some kind. But God God cannot sin, nor *deny Himself*, as it is said 2 Tim. ii. 13. Therefore He is not omnipotent.

Obj. 3. Further, it is said of God that He manifests His omnipotence *especially by sparing and having mercy.** Therefore the greatest act possible to the divine power is to spare and have mercy. There are things much greater, however, than sparing and having mercy; for example, to create another world, and the like. Therefore God is not omnipotent.

Obj. 4. Further, upon the text, *God hath made foolish the wisdom of this world* (1 Cor. i. 20), a gloss says: *God hath made the wisdom of this world foolish,† by showing those things to be possible which it judges to be impossible.* Whence it would seem that nothing is to be judged possible or impossible in reference to inferior causes, as the wisdom of this world judges them; but in reference to the divine power. If God, then, were omnipotent, all things would be possible; nothing, therefore, impossible. But if we take away the impossible, then we destroy also the necessary; for what necessarily exists is impossible not to exist. Therefore there would be nothing at all that is necessary in things if God were omnipotent. But this is an impossibility. Therefore God is not omnipotent.

On the contrary, It is said: *No word shall be impossible with God* (Luke i. 37).

I answer that, All confess that God is omnipotent; but it seems difficult to explain in what His omnipotence precisely consists: for there may be doubt as to the precise meaning of the word "all" when we say that God can do all things. If, however, we consider the matter aright, since power is said in reference to possible things, this phrase, *God can do all things,* is rightly understood to mean that God can do all things that are possible; and for

* *Collect,* tenth Sunday after Pentecost. † Vulg., *Hath not God,* etc.

this reason He is said to be omnipotent. Now according to the Philosopher (*Metaph.* v. 17), a thing is said to be possible in two ways. First in relation to some power, thus whatever is subject to human power is said to be possible to man. Secondly absolutely, on account of the relation in which the very terms stand to each other. Now God cannot be said to be omnipotent through being able to do all things that are possible to created nature; for the divine power extends farther than that. If, however, we were to say that God is omnipotent because He can do all things that are possible to His power, there would be a vicious circle in explaining the nature of His power. For this would be saying nothing else but that God is omnipotent, because He can do all that He is able to do.

It remains therefore, that God is called omnipotent because he can do all things that are possible absolutely; which is the second way of saying a thing is possible. For a thing is said to be possible or impossible absolutely, according to the relation in which the very terms stand to one another, possible if the predicate is not incompatible with the subject, as that Socrates sits; and absolutely impossible when the predicate is altogether incompatible with the subject, as, for instance, that a man is a donkey.

It must, however, be remembered that since every agent produces an effect like itself, to each active power there corresponds a thing possible as its proper object according to the nature of that act on which its active power is founded; for instance, the power of giving warmth is related as to its proper object to the being capable of being warmed. The divine existence, however, upon which the nature of power in God is founded, is infinite, and is not limited to any genus of being; but possesses within itself the perfection of all being. Whence, whatsoever has or can have the nature of being, is numbered among the absolutely possible things, in respect of which God is called omnipotent. Now nothing is opposed to the idea of being except non-being. Therefore, that which implies being and non-being at the same time is repugnant to the idea of an absolutely possible thing, within the scope of the divine omnipotence. For such cannot come under the divine omnipotence, not because of any defect in the power of God, but because it has not the nature of a feasible or possible thing. Therefore, everything that does not imply a contradiction in terms, is numbered amongst those possible things, in respect of which God is called omnipotent: whereas whatever implies contradiction does not come within the scope of divine omnipotence, because it cannot have the aspect of possibility. Hence it is better to say that such things cannot be done, than that God cannot do them. Nor is this contrary to the word of the angel, saying: *No word shall be impossible with God.* For whatever implies a contradiction cannot be a word, because no intellect can possibly conceive such a thing.

Reply Obj. 1. God is said to be omnipotent in respect to His active power, not to passive power, as was shown above (A. 1). Whence the fact that He is immovable or impassible is not repugnant to His omnipotence.

Reply Obj. 2. To sin is to fall short of a perfect action; hence to be able to sin is to be able to fall short in action, which is repugnant to omnipotence. Therefore it is that God cannot sin, because of His omnipotence. Nevertheless, the Philosopher says (*Top.* iv. 3) that God can deliberately do what is evil. But this must be understood either on a condition, the antecedent of which is impossible—as, for instance, if we were to say that God can do evil things if He will. For there is no reason why a conditional proposition should not be true, though both the antecedent and consequent are impossible: as if one were to say: *If man is a donkey, he has four feet.* Or he may be understood to mean that God can do some things which now seem to be evil: which, however, if He did them, would then be good. Or he is, perhaps, speaking after the common manner of the heathen, who thought that men became gods, like Jupiter or Mercury.

Reply Obj. 3. God's omnipotence is particularly shown in sparing and having mercy, because in this is it made manifest that God has supreme power, that He freely forgives sins. For it is not for one who is bound by laws of a superior to forgive sins of his own free will. Or, because by sparing and having mercy upon men, He leads them on to the participation of an infinite good; which is the ultimate effect of the divine power. Or because, as was said above (Q. 21, A. 4), the effect of the divine mercy is the foundation of all the divine works. For nothing is due to anyone, except on account of something already given him gratuitously by God. In this way the divine omnipotence is particularly made manifest, because to it pertains the first foundation of all good things.

Reply Obj. 4. The absolute possible is not so called in reference either to higher causes, or to inferior causes, but in reference to itself. But the possible in reference to some power is named possible in reference to its proximate cause. Hence those things which it belongs to God alone to do immediately—as, for example, to create, to justify, and the like—are said to be possible in reference to a higher cause. Those things, however, which are of such kind as to

be done by inferior causes are said to be possible in reference to those inferior causes. For it is according to the condition of the proximate cause that the effect has contingency or necessity, as was shown above (Q. 14, A. 1, *ad* 2). Thus is it that the wisdom of the world is deemed foolish, because what is impossible to nature, it judges to be impossible to God. So it is clear that the omnipotence of God does not take away from things their impossibility and necessity.

FOURTH ARTICLE

Whether God Can Make the Past Not to Have Been?

We proceed thus to the Fourth Article:—

Objection 1. It seems that God can make the past not to have been. For what is impossible in itself is much more impossible than that which is only impossible accidentally. But God can do what is impossible in itself, as to give sight to the blind, or to raise the dead. Therefore, and much more can He do what is only impossible accidentally. Now for the past not to have been is impossible accidentally: thus for Socrates not to be running is accidentally impossible, from the fact that his running is a thing of the past. Therefore God can make the past not to have been.

Obj. 2. Further, what God could do, He can do now, since His power is not lessened. But God could have effected, before Socrates ran, that he should not run. Therefore, when he has run, God could effect that he did not run.

Obj. 3. Further, charity is a more excellent virtue than virginity. But God can supply charity that is lost; therefore also lost virginity. Therefore He can so effect that what was corrupt should not have been corrupt.

On the contrary, Jerome says (*Ep. 22 ad Eustoch.*): *Although God can do all things, He cannot make a thing that is corrupt not to have been corrupted.* Therefore, for the same reason, He cannot effect that anything else which is past should not have been.

I answer that, As was said above (Q. 7, A. 2), there does not fall under the scope of God's omnipotence anything that implies a contradiction. Now that the past should not have been implies a contradiction. For as it implies a contradiction to say that Socrates is sitting, and is not sitting, so does it to say that he sat, and did not sit. But to say that he did sit is to say that it happened in the past. To say that he did not sit, is to say that it did not happen. Whence, that the past should not have been, does not come under the scope of divine power. This is what Augustine means when he says (*Contra Faust.* xxix. 5): *Whosoever says, If God is almighty, let Him make what is done as if it were not done, does not see that this is to say: If God is almighty let Him effect that what is true, by the very fact that it is true, be false:* and the Philosopher says (*Ethic.* vi. 2): *Of this one thing alone is God deprived—namely, to make undone the things that have been done.*

Reply Obj. 1. Although it is impossible accidentally for the past not to have been, if one considers the past thing itself, as, for instance, the running of Socrates; nevertheless, if the past thing is considered as past, that it should not have been is impossible, not only in itself, but absolutely since it implies a contradiction. Thus, it is more impossible than the raising of the dead; in which there is nothing contradictory, because this is reckoned impossible in reference to some power, that is to say, some natural power; for such impossible things do come beneath the scope of divine power.

Reply Obj. 2. As God, in accordance with the perfection of the divine power, can do all things, and yet some things are not subject to His power, because they fall short of being possible; so, also, if we regard the immutability of the divine power, whatever God could do, He can do now. Some things, however, at one time were in the nature of possibility, whilst they were yet to be done, which now fall short of the nature of possibility, when they have been done. So is God said not to be able to do them, because they themselves cannot be done.

Reply Obj. 3. God can remove all corruption of the mind and body from a woman who has fallen; but the fact that she had been corrupt cannot be removed from her; as also is it impossible that the fact of having sinned or having lost charity thereby can be removed from the sinner.

FIFTH ARTICLE

Whether God Can Do What He Does Not?

We proceed thus to the Fifth Article:—

Objection 1. It seems that God cannot do other than what He does. For God cannot do what He has not foreknown and preordained that He would do. But He neither foreknew nor preordained that He would do anything except what He does. Therefore He cannot do except what He does.

Obj. 2. Further, God can only do what ought to be done and what is right to be done. But God is not bound to do what He does not; nor is it right that He should do what He does not. Therefore He cannot do except what he does.

Obj. 3. Further, God cannot do anything

that is not good and befitting creation. But it is not good for creatures nor befitting them to be otherwise than as they are. Therefore God cannot do except what He does.

On the contrary, It is said: *Thinkest thou that I cannot ask My Father, and He will give Me presently more than twelve legions of angels?* (Matth. xxvi. 53). But He neither asked for them, nor did His Father show them to refute the Jews. Therefore God can do what he does not.

I answer that, In this matter certain persons erred in two ways. Some laid it down that God acts from natural necessity in such way that as from the action of nature nothing else can happen beyond what actually takes place—as, for instance, from the seed of man, a man must come, and from that of an olive, an olive; so from the divine operation there could not result other things, nor another order of things, than that which now is. But we showed above (Q. 19, A. 3) that God does not act from natural necessity, but that His will is the cause of all things; nor is that will naturally and from any necessity determined to those things. Whence in no way at all is the present course of events produced by God from any necessity, so that other things could not happen. Others, however, said that the divine power is restricted to this present course of events through the order of the divine wisdom and justice, without which God does nothing. But since the power of God, which is His essence, is nothing else but His wisdom, it can indeed be fittingly said that there is nothing in the divine power which is not in the order of the divine wisdom; for the divine wisdom includes the whole potency of the divine power. Yet the order placed in creation by divine wisdom, in which order the notion of His justice consists, as said above (Q. 21, A. 2), is not so adequate to the divine wisdom that the divine wisdom should be restricted to this present order of things. Now it is clear that the whole idea of order which a wise man puts into things made by him is taken from their end. So, when the end is proportionate to the things made for that end, the wisdom of the maker is restricted to some definite order. But the divine goodness is an end exceeding beyond all proportion things created. Whence the divine wisdom is not so restricted to any particular order that no other course of events could happen. Wherefore we must simply say that God can do other things than those He has done.

Reply Obj. 1. In ourselves, in whom power and essence are distinct from will and intellect, and again intellect from wisdom, and will from justice, there can be something in the power which is not in the just will nor in the wise intellect. But in God, power and essence, will and intellect, wisdom and justice, are one and the same. Whence, there can be nothing in the divine power which cannot also be in His just will or in His wise intellect. Nevertheless, because His will cannot be determined from necessity to this or that order of things, except upon supposition, as was said above (Q. 19, A. 3), neither are the wisdom and justice of God restricted to this present order, as was shown above; so nothing prevents there being something in the divine power which He does not will, and which is not included in the order which He has placed in things. Again, because power is considered as executing, the will as commanding, and the intellect and wisdom as directing; what is attributed to His power considered in itself, God is said to be able to do in accordance with His absolute power. Of such a kind is everything which has the nature of being, as was said above (A. 3). What is, however, attributed to the divine power, according as it carries into execution the command of a just will, God is said to be able to do by His ordinary power. In this manner, we must say that God can do other things by His absolute power than those He has foreknown and preordained He would do. But it could not happen that He should do anything which He had not foreknown, and had not preordained that he would do, because His actual doing is subject to His foreknowledge and preordination, though His power, which is His nature, is not so. For God does things because He wills so to do; yet the power to do them does not come from His will, but from His nature.

Reply Obj. 2. God is bound to nobody but Himself. Hence, when it is said that God can only do what He ought, nothing else is meant by this than that God can do nothing but what is befitting to Himself, and just. But these words *befitting* and *just* may be understood in two ways: one, in direct connection with the verb *is;* and thus they would be restricted to the present order of things; and would concern His power. Then what is said in the objection is false; for the sense is that God can do nothing except what is now fitting and just. If, however, they be joined directly with the verb *can* (which has the effect of extending the meaning), and then secondly with *is,* the present will be signified, but in a confused and general way. The sentence would then be true in this sense: *God cannot do anything except that which, if He did it, would be suitable and just.*

Reply Obj. 3. Although this order of things be restricted to what now exists, the divine power and wisdom are not thus restricted. Whence, although no other order would be

suitable and good to the things which now are, yet God can do other things and impose upon them another order.

SIXTH ARTICLE

Whether God Can Do Better Than What He Does?

We proceed thus to the Sixth Article:—

Objection 1. It seems that God cannot do better than He does. For whatever God does, He does in a most powerful and wise way. But a thing is so much the better done as it is more powerfully and wisely done. Therefore God cannot do anything better than He does.

Obj. 2. Further, Augustine thus argues (*Contra Maximin.* iii. 8): *If God could, but would not, beget a Son His equal, He would have been envious.* For the same reason, if God could have made better things than He has done, but was not willing so to do, He would have been envious. But envy is far removed from God. Therefore God makes everything of the best. He cannot therefore make anything better than He does.

Obj. 3. Further, what is very good and the best of all cannot be bettered; because nothing is better than the best. But as Augustine says (*Enchir.* 10), *each thing that God has made is good, and, taken all together they are very good; because in them all consists the wondrous beauty of the universe.* Therefore the good in the universe could not be made better by God.

Obj. 4. Further, Christ as man is full of grace and truth, and has the Spirit without measure; and so He cannot be better. Again created happiness is described as the highest good, and thus could not be better. And the Blessed Virgin Mary is raised above all the choirs of angels, and so cannot be better than she is. God cannot therefore make all things better than He has made them.

On the contrary, It is said (Eph. iii. 20): *God is able to do all things more abundantly than we desire or understand.*

I answer that, The goodness of anything is twofold; one, which is of the essence of it—thus, for instance, to be rational pertains to the essence of man. As regards this good, God cannot make a thing better than it is itself; although He can make another thing better than it; even as He cannot make the number four greater than it is; because if it were greater it would no longer be four, but another number. For the addition of a substantial difference in definitions is after the manner of the addition of unity in numbers (*Metaph.* viii. 10). Another kind of goodness is that which is over and above the essence; thus, the good of a man is to be virtuous or wise. As regards this kind of goodness, God can make better the things He has made. Absolutely speaking, however, God can make something else better than each thing made by Him.

Reply Obj. 1. When it is said that God can make a thing better than He makes it, if *better* is taken substantively, this proposition is true. For He can always make something else better than each individual thing: and He can make the same thing in one way better than it is, and in another way not; as was explained above. If, however, *better* is taken as an adverb, implying the manner of the making; thus God cannot make anything better than He makes it, because He cannot make it from greater wisdom and goodness. But if it implies the manner of the thing done, He can make something better; because He can give to things made by Him a better manner of existence as regards the accidents, although not as regards the substance.

Reply Obj. 2. It is of the nature of a son that he should be equal to his father, when he comes to maturity. But it is not of the nature of anything created, that it should be better than it was made by God. Hence the comparison fails.

Reply Obj. 3. The universe, the present creation being supposed, cannot be better, on account of the most beautiful order given to things by God; in which the good of the universe consists. For if any one thing were bettered, the proportion of order would be destroyed; as if one string were stretched more than it ought to be, the melody of the harp would be destroyed. Yet God could make other things, or add something to the present creation; and then there would be another and a better universe.

Reply Obj. 4. The humanity of Christ, from the fact that it is united to the Godhead; and created happiness from the fact that it is the fruition of God; and the Blessed Virgin from the fact that she is the mother of God; have all a certain infinite dignity from the infinite good, which is God. And on this account there cannot be anything better than these; just as there cannot be anything better than God.

QUESTION 26

Of the Divine Beatitude

(In Four Articles)

After considering all that pertains to the unity of the divine essence, we come to treat of the divine beatitude. Concerning this, there are four points of inquiry: (1) Whether beatitude belongs to God? (2) In regard to what is God called blessed; does this regard His act of intellect? (3) Whether He is essentially the beatitude of each of the blessed? (4) Whether all other beatitude is included in the divine beatitude?

FIRST ARTICLE

Whether Beatitude Belongs to God?

We proceed thus to the First Article:—

Objection 1. It seems that beatitude does not belong to God. For beatitude according to Boëthius (*De Consol.* iv) *is a state made perfect by the aggregation of all good things.* But the aggregation of goods has no place in God; nor has composition. Therefore beatitude does not belong to God.

Obj. 2. Further, beatitude or happiness is the reward of virtue, according to the Philosopher (*Ethic.* i. 9). But reward does not apply to God; as neither does merit. Therefore neither does beatitude.

On the contrary, The Apostle says: *Which in His times He shall show, who is the Blessed and only Mighty, the King of Kings and Lord of Lords* (1 Tim. vi. 15).

I answer that, Beatitude belongs to God in a very special manner. For nothing else is understood to be meant by the term beatitude than the perfect good of an intellectual nature; which is capable of knowing that it has a sufficiency of the good which it possesses, to which it is competent that good or ill may befall, and which can control its own actions. All of these things belong in a most excellent manner to God—namely, to be perfect, and to possess intelligence. Whence beatitude belongs to God in the highest degree.

Reply. Obj. 1. Aggregation of good is in God, after the manner not of composition, but of simplicity; for those things which in creatures are manifold, pre-exist in God, as was said above (QQ. 4, A. 2; 13, A. 4), in simplicity and unity.

Reply Obj. 2. It belongs as an accident to beatitude or happiness to be the reward of virtue, so far as anyone attains to beatitude; even as to be the term of generation belongs accidentally to a being, so far as it passes from potentiality to act. As, then, God has being, though not begotten; so He has beatitude, although not acquired by merit.

SECOND ARTICLE

Whether God Is Called Blessed in Respect of His Intellect?

We proceed thus to the Second Article:—

Objection 1. It seems that God is not called blessed in respect to His intellect. For beatitude is the highest good. But good is said to be in God in regard to His essence, because good has reference to being which is according to essence, according to Boëthius (*De Hebdom.*). Therefore beatitude also is said to be in God in regard to His essence, and not to His intellect.

Obj. 2. Further, Beatitude implies the notion of end. Now the end is the object of the will, as also is the good. Therefore beatitude is said to be in God with reference to His will, and not with reference to His intellect.

On the contrary, Gregory says (*Moral.* xxxii. 7): *He is in glory, Who whilst He rejoices in Himself, needs not further praise.* To be in glory, however, is the same as to be blessed. Therefore, since we enjoy God in respect of our intellect, because *vision is the whole of the reward,* as Augustine says (*De Civ. Dei* xxii), it would seem that beatitude is said to be in God in respect of His intellect.

I answer that, Beatitude, as stated above (A. 1), is the perfect good of an intellectual nature. Thus it is that, as everything desires the perfection of its nature, intellectual nature desires naturally to be happy. Now that which is most perfect in any intellectual nature is the intellectual operation, by which in some sense it grasps everything. Whence the beatitude of every intellectual nature consists in understanding. Now in God, to be and to understand are one and the same thing; differing only in the manner of our understanding them. Beatitude must therefore be assigned to God in respect of His intellect; as also to the blessed, who are called blessed (*beati*) by reason of the assimilation to His beatitude.

Reply Obj. 1. This argument proves that beatitude belongs to God; not that beatitude pertains essentially to Him under the aspect of His essence; but rather under the aspect of His intellect.

Reply Obj. 2. Since beatitude is a good, it is the object of the will; now the object is understood as prior to the act of a power.

Whence in our manner of understanding, divine beatitude precedes the act of the will at rest in it. This cannot be other than the act of the intellect; and thus beatitude is to be found in an act of the intellect.

THIRD ARTICLE

Whether God Is the Beatitude of Each of the Blessed?

We proceed thus to the Third Article:—

Objection 1. It seems that God is the beatitude of each of the blessed. For God is the supreme good, as was said above (Q. 6, AA. 2, 4). But it is quite impossible that there should be many supreme goods, as also is clear from what has been said above (Q. 11, A. 3). Therefore, since it is of the essence of beatitude that it should be the supreme good, it seems that beatitude is nothing else but God Himself.

Obj. 2. Further, beatitude is the last end of the rational nature. But to be the last end of the rational nature belongs only to God. Therefore the beatitude of every blessed is God alone.

On the contrary, The beatitude of one is greater than that of another, according to 1 Cor. xv. 41: *Star differeth from star in glory.* But nothing is greater than God. Therefore beatitude is something different from God.

I answer that, The beatitude of an intellectual nature consists in an act of the intellect. In this we may consider two things—namely, the object of the act, which is the thing understood; and the act itself, which is to understand. If, then, beatitude be considered on the side of the object, God is the only beatitude; for everyone is blessed from this sole fact, that he understands God, in accordance with the saying of Augustine (*Conf.* v. 4): *Blessed is he who knoweth Thee, though he know nought else.* But as regards the act of understanding, beatitude is a created thing in beatified creatures; but in God, even in this way, it is an uncreated thing.

Reply Obj. 1. Beatitude, as regards its object, is the supreme good absolutely, but as regards its act, in beatified creatures it is their supreme good, not absolutely, but in that kind of goods which a creature can participate.

Reply Obj. 2. End is twofold, namely, *objective* and *subjective,* as the Philosopher says (*Greater Ethics,* i. 3), namely, the *thing itself* and *its use.* Thus to a miser the end is money, and its acquisition. Accordingly God is indeed the last end of a rational creature, as the thing itself; but created beatitude is the end, as the use, or rather fruition, of the thing.

FOURTH ARTICLE

Whether All Other Beatitude Is Included in the Beatitude of God?

We proceed thus to the Fourth Article:—

Objection 1. It seems that the divine beatitude does not embrace all other beatitudes. For there are some false beatitudes. But nothing false can be in God. Therefore the divine beatitude does not embrace all other beatitudes.

Obj. 2. Further, a certain beatitude, according to some, consists in things corporeal; as in pleasure, riches, and such like. Now none of these have to do with God, since He is incorporeal. Therefore His beatitude does not embrace all other beatitudes.

On the contrary, Beatitude is a certain perfection. But the divine perfection embraces all other perfection, as was shown above (Q. 4, A. 2). Therefore the divine beatitude embraces all other beatitudes.

I answer that, Whatever is desirable in whatsoever beatitude, whether true or false, pre-exists wholly and in a more eminent degree in the divine beatitude. As to contemplative happiness, God possesses a continual and most certain contemplation of Himself and of all things else; and as to that which is active, he has the governance of the whole universe. As to earthly happiness, which consists in delight, riches, power, dignity, and fame, according to Boëthius (*De Consol.* iii. 10), He possesses joy in Himself and all things else for His delight; instead of riches He has that complete self-sufficiency, which is promised by riches; in place of power, He has omnipotence; for dignities, the government of all things; and in place of fame, He possesses the admiration of all creatures.

Reply Obj. 1. A particular kind of beatitude is false according as it falls short of the idea of true beatitude; and thus it is not in God. But whatever semblance it has, howsoever slight, of beatitude, the whole of it pre-exists in the divine beatitude.

Reply Obj. 2. The good that exists in things corporeal in a corporeal manner, is also in God, but in a spiritual manner.

We have now spoken enough concerning what pertains to the unity of the divine essence.

- The Procession of the Divine Persons
  - 1. The procession or origin of the divine persons.—Is there procession in God?
  - 2. The Divine relations.—Are there real relations in God?—Are they the
  - The Three Divine Persons
    - Absolute
      - In General
        - 1. The significance of the term
        - 2. The number of Persons.—What
        - 3. What is involved in, or opposed
        - 4. What belongs to our knowledge of
      - In Particular
        - 1. The Person of the Father.—Is the
        - 2. The Person of the Son
        - 3. The Person of the Holy Spirit
    - Comparative
      - 1. As to the essence:—Is God's essence the same as
      - 2. As to the relations:—Is relation the same as
      - 3. As to the notional acts:—Are notional acts
      - 4. As compared with one another
        - 1. In regard to
        - 2. In regard to

HE DIVINE PERSONS

	Question	Article	Page
—Is it generation?—Is there any other procession in God?—Are there only two processions in God?	27	5	147
Divine Essence?—How many relations in God?	28	4	151
Person.—Definition of Person.—Comparison with essence	29	4	155
the numeral terms signify in God	30	4	160
to, the number of Persons.—What belongs to unity or plurality in God.—Word Trinity.—Is the Son other than the Father?	31	4	164
the Persons?—Can they be known by natural reason?	32	4	168
Father the principle?—What is meant in God by Father?	33	4	173
1. The Son considered as proceeding from the Father	34	3	177
2. The term Word.—Is it an essential or personal term in God?	34	3	177
3. The term Image.—Does it belong to the Son alone?	35	2	181
1. The name of the Holy Spirit.—Does He proceed from the Father or Son?	36	4	182
2. The name of love.—Do Father and Son love each other through the Holy Spirit?	37	2	188
3. The name of Gift of God.—Is it a personal name?—A proper name?	38	2	191
His person?—Are three persons of one essence?—What attributes belong to each?	39	8	193
person?—Do relations distinguish and constitute persons?	40	4	203
attributed to the persons?—Are they voluntary or necessary?	41	6	207
equality:—Is there an order among the persons?—Is one person in another?	42	6	214
the mission of the Divine Persons:—Is Mission temporal or eternal?—Can any person send himself on a mission?	43	8	219

QUESTION 27

The Procession of the Divine Persons

(In Five Articles)

HAVING considered what belongs to the unity of the divine essence, it remains to treat of what belongs to the Trinity of the persons in God. And because the divine Persons are distinguished from each other according to the relations of origin, the order of doctrine leads us to consider firstly, the question of origin or procession; secondly, the relations of origin; thirdly, the persons.

Concerning procession there are five points of inquiry:

(1) Whether there is procession in God? (2) Whether any procession in God can be called generation? (3) Whether there can be any other procession in God besides generation? (4) Whether that other procession can be called generation? (5) Whether there are more than two processions in God?

FIRST ARTICLE

Whether There Is Procession in God?

We proceed thus to the First Article:—

Objection 1. It would seem that there cannot be any procession in God. For procession signifies outward movement. But in God there is nothing mobile, nor anything extraneous. Therefore neither is there procession in God.

Obj. 2. Further, everything which proceeds differs from that whence it proceeds. But in God there is no diversity; but supreme simplicity. Therefore in God there is no procession.

Obj. 3. Further, to proceed from another seems to be against the nature of the first principle. But God is the first principle, as shown above (Q. 2, A. 3). Therefore in God there is no procession.

On the contrary, Our Lord says, *From God I proceeded* (Jo. viii. 42).

I answer that, Divine Scripture uses, in relation to God, names which signify procession. This procession has been differently understood. Some have understood it in the sense of an effect proceeding from its cause; so Arius took it, saying that the Son proceeds from the Father as His primary creature, and that the Holy Ghost proceeds from the Father and the Son as the creature of both. In this sense neither the Son nor the Holy Ghost would be true God: and this is contrary to what is said of the Son, *That . . . we may be in His true Son. This is the true God* (1 John v. 20). Of the Holy Ghost it is also said, *Know you not that your members are the temple of the Holy Ghost?* (1 Cor. vi. 19). Now, to have a temple is God's prerogative. Others take this procession to mean the cause proceeding to the effect, as moving it, or impressing its own likeness on it; in which sense it was understood by Sabellius, who said that God the Father is called Son in assuming flesh from the Virgin, and that the Father also is called Holy Ghost in sanctifying the rational creature, and moving it to life. The words of the Lord contradict such a meaning, when He speaks of Himself, *The Son cannot of Himself do anything* (John v. 19); while many other passages show the same, whereby we know that the Father is not the Son. Careful examination shows that both of these opinions take procession as meaning an outward act; hence neither of them affirms procession as existing in God Himself; whereas, since procession always supposes action, and as there is an outward procession corresponding to the act tending to external matter, so there must be an inward procession corresponding to the act remaining within the agent. This applies most conspicuously to the intellect, the action of which remains in the intelligent agent. For whenever we understand, by the very fact of understanding there proceeds something within us, which is a conception of the object understood, a conception issuing from our intellectual power and proceeding from our knowledge of that object. This conception is signified by the spoken word; and it is called the word of the heart signified by the word of the voice.

As God is above all things, we should understand what is said of God, not according to the mode of the lowest creatures, namely bodies, but from the similitude of the highest creatures, the intellectual substances; while even the similitudes derived from these fall short in the representation of divine objects. Procession, therefore, is not to be understood from what it is in bodies, either according to local movement, or by way of a cause proceeding forth to its exterior effect, as, for instance, like heat from the agent to the thing made hot. Rather it is to be understood by way of an intelligible emanation, for example, of the intelligible word which proceeds from the

speaker, yet remains in him. In that sense the Catholic Faith understands procession as existing in God.

Reply Obj. 1. This objection comes from the idea of procession in the sense of local motion, or of an action tending to external matter, or to an exterior effect; which kind of procession does not exist in God, as we have explained.

Reply Obj. 2. Whatever proceeds by way of outward procession is necessarily distinct from the source whence it proceeds, whereas, whatever proceeds within by an intelligible procession is not necessarily distinct; indeed, the more perfectly it proceeds, the more closely it is one with the source whence it proceeds. For it is clear that the more a thing is understood, the more closely is the intellectual conception joined and united to the intelligent agent; since the intellect by the very act of understanding is made one with the object understood. Thus, as the divine intelligence is the very supreme perfection of God (Q. 14, A. 2), the divine Word is of necessity perfectly one with the source whence He proceeds, without any kind of diversity.

Reply Obj. 3. To proceed from a principle, so as to be something outside and distinct from that principle, is irreconcilable with the idea of a first principle; whereas an intimate and uniform procession by way of an intelligible act is included in the idea of a first principle. For when we call the builder the principle of the house, in the idea of such a principle is included that of his art; and it would be included in the idea of the first principle were the builder the first principle of the house. God, Who is the first principle of all things, may be compared to things created as the architect is to things designed.

SECOND ARTICLE

Whether Any Procession in God Can Be Called Generation?

We proceed thus to the Second Article:—

Objection 1. It would seem that no procession in God can be called generation. For generation is change from non-existence to existence, and is opposed to corruption; while matter is the subject of both. Nothing of all this belongs to God. Therefore generation cannot exist in God.

Obj. 2. Further, procession exists in God, according to an intelligible mode, as above explained (A. 1). But such a process is not called generation in us; therefore neither is it to be so called in God.

Obj. 3. Further, anything that is generated derives existence from its generator. Therefore such existence is a derived existence. But no derived existence can be a self-subsistence. Therefore, since the divine existence is self-subsisting (Q. 3, A. 4), it follows that no generated existence can be the divine existence. Therefore there is no generation in God.

On the contrary, It is said (Ps. ii. 7): *This day have I begotten Thee.*

I answer that, The procession of the Word in God is called generation. In proof whereof we must observe that generation has a twofold meaning: one common to everything subject to generation and corruption; in which sense generation is nothing but change from non-existence to existence. In another sense it is proper and belongs to living things; in which sense it signifies the origin of a living being from a conjoined living principle; and this is properly called birth. Not everything of that kind, however, is called begotten; but, strictly speaking, only what proceeds by way of similitude. Hence a hair has not the aspect of generation and of sonship, but only that has which proceeds by way of a similitude. Nor will any likeness suffice; for a worm which is generated from animals has not the aspect of generation and sonship, although it has a generic similitude; for this kind of generation requires that there should be a procession by way of similitude in the same specific nature; as a man proceeds from a man, and a horse from a horse. So in living things, which proceed from potential to actual life, such as men and animals, generation includes both these kinds of generation. But if there is a being whose life does not proceed from potentiality to act, procession (if found in such a being) excludes entirely the first kind of generation; whereas it may have that kind of generation which belongs to living things. So in this manner the procession of the Word in God is generation; for He proceeds by way of intelligible action, which is a vital operation:—from a conjoined principle (as above described):—by way of similitude, inasmuch as the concept of the intellect is a likeness of the object conceived:—and exists in the same nature, because in God the act of understanding and His existence are the same, as shown above (Q. 14, A. 4). Hence the procession of the Word in God is called generation; and the Word Himself proceeding is called the Son.

Reply Obj. 1. This objection is based on the idea of generation in the first sense, importing the issuing forth from potentiality to act; in which sense it is not found in God.

Reply Obj. 2. The act of human understanding in ourselves is not the substance itself of the intellect; hence the word which proceeds within us by intelligible operation is not of the same nature as the source whence it proceeds; so the idea of generation cannot be

properly and fully applied to it. But the divine act of intelligence is the very substance itself of the one who understands (Q. 14, A. 4). The Word proceeding therefore proceeds as substisting in the same nature; and so is properly called begotten, and Son. Hence Scripture employs terms which denote generation of living things in order to signify the procession of the divine Wisdom, namely, conception and birth; as is declared in the person of the divine Wisdom, *The depths were not as yet, and I was already conceived; before the hills, I was brought forth* (Prov. viii. 24). In our way of understanding we use the word "conception" in order to signify that in the word of our intellect is found the likeness of the thing understood, although there be no identity of nature.

Reply Obj. 3. Not everything derived from another has existence in another subject; otherwise we could not say that the whole substance of created being comes from God, since there is no subject that could receive the whole substance. So, then, what is generated in God receives its existence from the generator, not as though that existence were received into matter or into a subject (which would conflict with the divine self-subsistence); but when we speak of His existence as received, we mean that He Who proceeds receives divine existence from another; not, however, as if He were other from the divine nature. For in the perfection itself of the divine existence are contained both the Word intelligibly proceeding and the principle of the Word, with whatever belongs to His perfection (Q. 4, A. 2).

THIRD ARTICLE

Whether Any Other Procession Exists in God Besides That of the Word?

We proceed thus to the Third Article:—

Objection 1. It would seem that no other procession exists in God besides the generation of the Word. Because, for whatever reason we admit another procession, we should be led to admit yet another, and so on to infinitude; which cannot be. Therefore we must stop at the first, and hold that there exists only one procession in God.

Obj. 2. Further, every nature possesses but one mode of self-communication; because operations derive unity and diversity from their terms. But procession in God is only by way of communication of the divine nature. Therefore, as there is only one divine nature (Q. 11, A. 4), it follows that only one procession exists in God.

Obj. 3. Further, if any other procession but the intelligible procession of the Word existed in God, it could only be the procession of love, which is by the operation of the will. But such a procession is identified with the intelligible procession of the intellect, inasmuch as the will in God is the same as His intellect (Q. 19, A. 1). Therefore in God there is no other procession but the procession of the Word.

On the contrary, The Holy Ghost proceeds from the Father (Jo. xv. 26); and He is distinct from the Son, according to the words, *I will ask My Father, and He will give you another Paraclete* (Jo. xiv. 16). Therefore in God another procession exists besides the procession of the Word.

I answer that, There are two processions in God; the procession of the Word, and another.

In evidence whereof we must observe that procession exists in God, only according to an action which does not tend to anything external, but remains in the agent itself. Such action in an intellectual nature is that of the intellect, and of the will. The procession of the Word is by way of an intelligible operation. The operation of the will within ourselves involves also another procession, that of love, whereby the object loved is in the lover; as, by the conception of the word, the object spoken of or understood is in the intelligent agent. Hence, besides the procession of the Word in God, there exists in Him another procession called the procession of love.

Reply Obj. 1. There is no need to go on to infinitude in the divine processions; for the procession which is accomplished within the agent in an intellectual nature terminates in the procession of the will.

Reply Obj. 2. All that exists in God, is God (Q. 3, AA. 3, 4); whereas the same does not apply to others. Therefore the divine nature is communicated by every procession which is not outward, and this does not apply to other natures.

Reply Obj. 3. Though will and intellect are not diverse in God, nevertheless the nature of will and intellect requires the processions belonging to each of them to exist in a certain order. For the procession of love occurs in due order as regards the procession of the Word; since nothing can be loved by the will unless it is conceived in the intellect. So as there exists a certain order of the Word to the principle whence He proceeds, although in God the substance of the intellect and its concept are the same; so, although in God the will and the intellect are the same, still, inasmuch as love requires by its very nature that it proceed only from the concept of the intellect, there is a distinction of order between the procession of love and the procession of the Word in God.

FOURTH ARTICLE

Whether the Procession of Love in God Is Generation?

We proceed thus to the Fourth Article:—

Objection 1. It would seem that the procession of love in God is generation. For what proceeds by way of likeness of nature among living things is said to be generated and born. But what proceeds in God by way of love proceeds in the likeness of nature; otherwise it would be extraneous to the divine nature, and would be an external procession. Therefore what proceeds in God by way of love, proceeds as generated and born.

Obj. 2. Further, as similitude is of the nature of the word, so does it belong to love. Hence it is said, that *every beast loves its like* (Ecclus. xiii. 19). Therefore if the Word is begotten and born by way of likeness, it seems becoming that love should proceed by way of generation.

Obj. 3. Further, what is not in any species is not in the genus. So if there is a procession of love in God, there ought to be some special name besides this common name of procession. But no other name is applicable but generation. Therefore the procession of love in God is generation.

On the contrary, Were this true, it would follow that the Holy Ghost Who proceeds as love, would proceed as begotten; which is against the statement of Athanasius: *The Holy Ghost is from the Father and the Son, not made, nor begotten, but proceeding.*

I answer that, The procession of love in God ought not to be called generation. In evidence whereof we must consider that the intellect and the will differ in this respect, that the intellect is made actual by the object understood residing according to its own likeness in the intellect; whereas the will is made actual, not by any similitude of the object willed within it, but by its having a certain inclination to the thing willed. Thus the procession of the intellect is by way of similitude, and is called generation, because every generator begets its own like; whereas the procession of the will is not by way of similitude, but is rather by way of impulse and movement towards an object.

So what proceeds in God by way of love, does not proceed as begotten, or as son, but proceeds rather as spirit; which name expresses a certain vital movement and impulse, accordingly as anyone is described as moved or impelled by love to perform an action.

Reply Obj. 1. All that exists in God is one with the divine nature. Hence the proper notion of this or that procession, by which one procession is distinguished from another, cannot be on the part of this unity: but the proper notion of this or that procession must be taken from the order of one procession to another; which order is derived from the nature of will and intellect. Hence, each procession in God takes its name from the proper notion of will and intellect; the name being imposed to signify what its nature really is; and so it is that the Person proceeding as love receives the divine nature, but is not said to be born.

Reply Obj. 2. Likeness belongs in a different way to the word and to love. It belongs to the word as being the likeness of the object understood, as the thing generated is the likeness of the generator; but it belongs to love, not as though love itself were a likeness, but because likeness is the principle of loving. Thus it does not follow that love is begotten, but that the one begotten is the principle of love.

Reply Obj. 3. We can name God only from creatures (Q. 13, A. 1). As in creatures generation is the only principle of communication of nature, procession in God has no proper or special name, except that of generation. Hence the procession which is not generation has remained without a special name; but it can be called spiration, as it is the procession of the Spirit.

FIFTH ARTICLE

Whether There Are More Than Two Processions in God?

We proceed thus to the Fifth Article:—

Objection 1. It would seem that there are more than two processions in God. As knowledge and will are attributed to God, so is power. Therefore, if two processions exist in God, of intellect and will, it seems that there must also be a third procession of power.

Obj. 2. Further, goodness seems to be the greatest principle of procession, since goodness is diffusive of itself. Therefore there must be a procession of goodness in God.

Obj. 3. Further, in God there is greater power of fecundity than in us. But in us there is not only one procession of the word, but there are many: for in us from one word proceeds another; and also from one love proceeds another. Therefore in God there are more than two processions.

On the contrary, In God there are not more than two who proceed—the Son and the Holy Ghost. Therefore there are in Him but two processions.

I answer that, The divine processions can be derived only from the actions which remain within the agent. In a nature which is intellectual, and in the divine nature these actions are two, the acts of intelligence and of will. The act of sensation, which also appears to be an operation within the agent, takes place outside the intellectual nature, nor can it be

reckoned as wholly removed from the sphere of external actions; for the act of sensation is perfected by the action of the sensible object upon sense. It follows that no other procession is possible in God but the procession of the Word, and of Love.

Reply Obj. 1. Power is the principle whereby one thing acts on another. Hence it is that external action points to power. Thus the divine power does not imply the procession of a divine person; but is indicated by the procession therefrom of creatures.

Reply Obj. 2. As Boëthius says (*De Hebdom.*), goodness belongs to the essence and not to the operation, unless considered as the object of the will.

Thus, as the divine processions must be denominated from certain actions; no other processions can be understood in God according to goodness and the like attributes except those of the Word and of love, according as God understands and loves His own essence, truth, and goodness.

Reply Obj. 3. As above explained (QQ. 14, A. 5, and 19, A. 5), God understands all things by one simple act; and by one act also He wills all things. Hence there cannot exist in Him a procession of Word from Word, nor of Love from Love: for there is in Him only one perfect Word, and one perfect Love; thereby being manifested His perfect fecundity.

QUESTION 28

The Divine Relations

(In Four Articles)

The divine relations are next to be considered, in four points of inquiry: (1) Whether there are real relations in God? (2) Whether those relations are the divine essence itself, or are extrinsic to it? (3) Whether in God there can be several relations distinct from each other? (4) The number of these relations.

FIRST ARTICLE

Whether There Are Real Relations in God?

We proceed thus to the First Article:—

Objection 1. It would seem that there are no real relations in God. For Boëthius says (*De Trin.* iv), *All possible predicaments used as regards the Godhead refer to the substance; for nothing can be predicated relatively.* But whatever really exists in God can be predicated of Him. Therefore no real relation exists in God.

Obj. 2. Further, Boëthius says (*ibid.*) that, *Relation in the Trinity of the Father to the Son, and of both to the Holy Ghost, is the relation of the same to the same.* But a relation of this kind is only a logical one; for every real relation requires and implies in reality two terms. Therefore the divine relations are not real relations, but are formed only by the mind.

Obj. 3. Further, the relation of paternity is the relation of a principle. But to say that God is the principle of creatures does not import any real relation, but only a logical one. Therefore paternity in God is not a real relation; while the same applies for the same reason to the other relations in God.

Obj. 4. Further, the divine generation proceeds by way of an intelligible word. But the relations following upon the operation of the intellect are logical relations. Therefore paternity and filiation in God, consequent upon generation, are only logical relations.

On the contrary, The Father is denominated only from paternity; and the Son only from filiation. Therefore, if no real paternity or filiation existed in God, it would follow that God is not really Father or Son, but only in our manner of understanding; and this is the Sabellian heresy.

I answer that, relations exist in God really; in proof whereof we may consider that in relations alone is found something which is only in the apprehension and not in reality. This is not found in any other genus; forasmuch as other genera, as quantity and quality, in their strict and proper meaning, signify something inherent in a subject. But relation in its own proper meaning signifies only what refers to another. Such regard to another exists sometimes in the nature of things, as in those things which by their own very nature are ordered to each other, and have a mutual inclination; and such relations are necessarily real relations; as in a heavy body is found an inclination and order to the centre; and hence there exists in the heavy body a certain respect in regard to the centre and the same applies to other things. Sometimes, however, this regard to another, signified by relation, is to be found only in the apprehension of reason comparing one thing to another, and this is a logical relation only; as, for instance, when reason compares man to animal as the species to the genus. But when something proceeds from a principle of the same nature, then both

the one proceeding and the source of procession, agree in the same order; and then they have real relations to each other. Therefore as the divine processions are in the identity of the same nature, as above explained (Q. 27, AA. 2, 4), these relations, according to the divine processions, are necessarily real relations.

Reply Obj. 1. Relationship is not predicated of God according to its proper and formal meaning, that is to say, in so far as its proper meaning denotes comparison to that in which relation is inherent, but only as denoting regard to another. Nevertheless Boëthius did not wish to exclude relation in God; but he wished to show that it was not to be predicated of Him as regards the mode of inherence in Himself in the strict meaning of relation; but rather by way of relation to another.

Reply Obj. 2. The relation signified by the term *the same* is a logical relation only, if in regard to absolutely the same thing; because such a relation can exist only in a certain order observed by reason as regards the order of anything to itself, according to some two aspects thereof. The case is otherwise, however, when things are called the same, not numerically, but generically or specifically. Thus Boëthius likens the divine relations to a relation of identity, not in every respect, but only as regards the fact that the substance is not diversified by these relations, as neither is it by relation of identity.

Reply Obj. 3. As the creature proceeds from God in diversity of nature, God is outside the order of the whole creation, nor does any relation to the creature arise from His nature; for He does not produce the creature by necessity of His nature, but by His intellect and will, as is above explained (QQ. 14, AA. 3, 4, and 19, A. 8). Therefore there is no real relation in God to the creature; whereas in creatures there is a real relation to God; because creatures are contained under the divine order, and their very nature entails dependence on God. On the other hand, the divine processions are in one and the same nature. Hence no parallel exists.

Reply Obj. 4. Relations which result from the mental operation alone in the objects understood are logical relations only, inasmuch as reason observes them as existing between two objects perceived by the mind. Those relations, however, which follow the operation of the intellect. and which exist between the word intellectually proceeding and the source whence it proceeds, are not logical relations only, but are real relations; inasmuch as the intellect and the reason are real things, and are really related to that which proceeds from them intelligibly; as a corporeal thing is related to that which proceeds from it corporeally. Thus paternity and filiation are real relations in God.

SECOND ARTICLE

Whether Relation in God Is the Same As His Essence?

We proceed thus to the Second Article:—

Objection 1. It would seem that the divine relation is not the same as the divine essence. For Augustine says (*De Trin.* v) that *not all that is said of God is said of His substance, for we say some things relatively, as Father in respect of the Son: but such things do not refer to the substance.* Therefore the relation is not the divine essence.

Obj. 2. Further, Augustine says (*De Trin.* vii) that, *every relative expression is something besides the relation expressed, as master is a man, and slave is a man.* Therefore, if relations exist in God, there must be something else besides relation in God. This can only be His essence. Therefore essence differs from relation.

Obj. 3. Further, the essence of relation is the being referred to another, as the Philosopher says (*Prædic.* v). So if relation is the divine essence, it follows that the divine essence is essentialy itself a relation to something else; whereas this is repugnant to the perfection of the divine essence, which is supremely absolute and self-subsisting (Q. 3, A. 4). Therefore relation is not the divine essence.

On the contrary, Everything which is not the divine essence is a creature. But relation really belongs to God; and if it is not the divine essence, it is a creature; and it cannot claim the adoration of latria; contrary to what is sung in the Preface: *Let us adore the distinction of the Persons, and the equality of their Majesty.*

I answer that, It is reported that Gilbert de la Porrée erred on this point, but revoked his error later at the council of Rheims. For he said that the divine relations are assistant, or externally affixed.

To perceive the error here expressed, we must consider that in each of the nine genera of accidents there are two points for remark. One is the nature belonging to each one of them considered as an accident; which commonly applies to each of them as inherent in a subject, for the essence of an accident is to inhere. The other point of remark is the proper nature of each one of these genera. In the genera, apart from that of *relation,* as in quantity and quality, even the true idea of the genus itself is derived from a respect to the subject; for quantity is called the measure of substance, and quality is the disposition of substance. But the true idea of relation is not

taken from its respect to that in which it is, but from its respect to something outside. So if we consider even in creatures, relations formally as such, in that aspect they are said to be *assistant,* and not intrinsically affixed, for, in this way, they signify a respect which affects the thing related and tends from that thing to something else; whereas, if relation is considered as an accident, it inheres in a subject, and has an accidental existence in it. Gilbert de la Porrée considered relation in the former mode only.

Now whatever has an accidental existence in creatures, when considered as transferred to God, has a substantial existence; for there is no accident in God; since all in Him is His essence. So, in so far as relation has an accidental existence in creatures, relation really existing in God has the existence of the divine essence in no way distinct therefrom. But in so far as relation implies respect to something else, no respect to the essence is signified, but rather to its opposite term.

Thus it is manifest that relation really existing in God is really the same as His essence; and only differs in its mode of intelligibility; as in relation is meant that regard to its opposite which is not expressed in the name of essence. Thus it is clear that in God relation and essence do not differ from each other, but are one and the same.

Reply Obj. 1. These words of Augustine do not imply that paternity or any other relation which is in God is not in its very being the same as the divine essence; but that it is not predicated under the mode of substance, as existing in Him to Whom it is applied; but as a relation. So there are said to be two predicaments only in God, since other predicaments import habitude to that of which they are spoken, both in their generic and in their specific nature; but nothing that exists in God can have any relation to that wherein it exists or of whom it is spoken, except the relation of identity; and this by reason of God's supreme simplicity.

Reply Obj. 2. As the relation which exists in creatures involves not only a regard to another, but also something absolute, so the same applies to God, yet not in the same way. What is contained in the creature above and beyond what is contained in the meaning of relation, is something else besides that relation; whereas in God there is no distinction, but both are one and the same; and this is not perfectly expressed by the word *relation,* as if it were comprehended in the ordinary meaning of that term. For it was above explained (Q. 13, A. 2), in treating of the divine names, that more is contained in the perfection of the divine essence than can be signified by any name. Hence it does not follow that there exists in God anything besides relation in reality; but only in the various names imposed by us.

Reply Obj. 3. If the divine perfection contained only what is signified by relative names, it would follow that it is imperfect, being thus related to something else; as in the same way, if nothing more were contained in it than what is signified by the word *wisdom,* it would not in that case be a subsistence. But as the perfection of the divine essence is greater than can be included in any name, it does not follow, if a relative term or any other name applied to God signify something imperfect, that the divine essence is in any way imperfect; for the divine essence comprehends within itself the perfection of every genus (Q. 4, A. 2).

THIRD ARTICLE

Whether the Relations in God Are Really Distinguished From Each Other?

We proceed thus to the Third Article:—

Objection 1. It would seem that the divine relations are not really distinguished from each other. For things which are identified with the same, are identified with each other. But every relation in God is really the same as the divine essence. Therefore the relations are not really distinguished from each other.

Obj. 2. Further, as paternity and filiation are by name distinguished from the divine essence, so likewise are goodness and power. But this kind of distinction does not make any real distinction of the divine goodness and power. Therefore neither does it make any real distinction of paternity and filiation.

Obj. 3. Further, in God there is no real distinction but that of origin. But one relation does not seem to arise from another. Therefore the relations are not really distinguished from each other.

On the contrary, Boëthius says (*De Trin.*) that in God *the substance contains the unity; and relation multiplies the trinity.* Therefore, if the relations were not really distinguished from each other, there would be no real trinity in God, but only an ideal trinity, which is the error of Sabellius.

I answer that, The attributing of anything to another involves the attribution likewise of whatever is contained in it. So when *man* is attributed to anyone, a rational nature is likewise attributed to him. The idea of relation, however, necessarily means regard of one to another, according as one is relatively opposed to another. So as in God there is a real relation (A. 1) there must also be a real opposition. The very nature of relative opposition includes distinction. Hence, there must be

real distinction in God, not, indeed, according to that which is absolute—namely, essence, wherein there is supreme unity and simplicity —but according to that which is relative.

Reply Obj. 1. According to the Philosopher (*Phys.* iii), this argument holds, that whatever things are identified with the same thing are identified with each other, if the identity be real and logical; as, for instance, a tunic and a garment; but not if they differ logically. Hence in the same place he says that although action is the same as motion, and likewise passion; still it does not follow that action and passion are the same; because action implies reference as of something *from which* there is motion in the thing moved; whereas passion implies reference as of something *which is from* another. Likewise, although paternity, just as filiation, is really the same as the divine essence; nevertheless these two in their own proper idea and definitions import opposite respects. Hence they are distinguished from each other.

Reply Obj. 2. Power and goodness do not import any opposition in their respective natures; and hence there is no parallel argument.

Reply Obj. 3. Although relations, properly speaking, do not arise or proceed from each other, nevertheless they are considered as opposed according to the procession of one from another.

FOURTH ARTICLE

Whether in God There Are Only Four Real Relations—Paternity, Filiation, Spiration, and Procession?

We proceed thus to the Fourth Article:—

Objection 1. It would seem that in God there are not only four real relations—paternity, filiation, spiration, and procession. For it must be observed that in God there exist the relations of the intelligent agent to the object understood; and of the one willing to the object willed; which are real relations not comprised under those above specified. Therefore there are not only four real relations in God.

Obj. 2. Further, real relations in God are understood as coming from the intelligible procession of the Word. But intelligible relations are infinitely multiplied, as Avicenna says. Therefore in God there exists an infinite series of real relations.

Obj. 3. Further, ideas in God are eternal (Q. 15, A. 1); and are only distinguished from each other by reason of their regard to things, as above stated. Therefore in God there are many more eternal relations.

Obj. 4. Further, equality, and likeness, and identity are relations: and they are in God from eternity. Therefore several more relations are eternal in God than the above named.

Obj. 5. Further, it may also contrariwise be said that there are fewer relations in God than those above named. For, according to the Philosopher (*Phys.* iii. text 24), *It is the same way from Athens to Thebes, as from Thebes to Athens.* By the same way of reasoning there is the same relation from the Father to the Son, that of paternity, and from the Son to the Father, that of filiation; and thus there are not four relations in God.

I answer that, According to the Philosopher (*Metaph.* v), every relation is based either on quantity, as double and half; or on action and passion, as the doer and the deed, the father and the son, the master and the servant, and the like. Now as there is no quantity in God, for He is great without quantity, as Augustine says (*De Trin.* i. 1) it follows that a real relation in God can be based only on action. Such relations are not based on the actions of God according to any extrinsic procession, forasmuch as the relations of God to creatures are not real in Him (Q. 13, A. 7). Hence, it follows that real relations in God can be understood only in regard to those actions according to which there are internal, and not external, processions in God. These processions are two only, as above expounded (Q. 27, A. 5), one derived from the action of the intellect, the procession of the Word; and the other from the action of the will, the procession of love. In respect of each of these processions two opposite relations arise; one of which is the relation of the person proceeding from the principle; the other is the relation of the principle Himself. The procession of the Word is called generation in the proper sense of the term, whereby it is applied to living things. Now the relation of the principle of generation in perfect living beings is called paternity; and the relation of the one proceeding from the principle is called filiation. But the procession of Love has no proper name of its own (Q. 27, A. 4); and so neither have the ensuing relations a proper name of their own. The relation of the principle of this procession is called spiration; and the relation of the person proceeding is called procession: although these two names belong to the processions or origins themselves, and not to the relations.

Reply Obj. 1. In those things in which there is a difference between the intellect and its object, and the will and its object, there can be a real relation, both of science to its object, and of the willer to the object willed. In God, however, the intellect and its object are one and the same; because by understanding Himself, God understands all other things; and the same applies to His will and the object

that He wills. Hence it follows that in God these kinds of relations are not real; as neither is the relation of a thing to itself. Nevertheless, the relation to the word is a real relation; because the word is understood as proceeding by an intelligible action; and not as a thing understood. For when we understand a stone; that which the intellect conceives from the thing understood, is called the word.

Reply Obj. 2. Intelligible relations in ourselves are infinitely multiplied, because a man understands a stone by one act, and by another act understands that he understands the stone, and again by another, understands that he understands this; thus the acts of understanding are infinitely multiplied, and consequently also the relations understood. This does not apply to God, inasmuch as He understands all things by one act alone.

Reply Obj. 3. Ideal relations exist as understood by God. Hence it does not follow from their plurality that there are many relations in God; but that God knows these many relations.

Reply Obj. 4. Equality and similitude in God are not real relations; but are only logical relations (Q. 42, A. 3, *ad* 4).

Reply Obj. 5. The way from one term to another and conversely is the same; nevertheless the mutual relations are not the same. Hence, we cannot conclude that the relation of the father to the son is the same as that of the son to the father; but we could conclude this of something absolute, if there were such between them.

QUESTION 29

The Divine Persons

(In Four Articles)

Having premised what have appeared necessary notions concerning the processions and the relations, we must now approach the subject of the persons.

First, we shall consider the persons absolutely, and then comparatively as regards each other. We must consider the persons absolutely first in common; and then singly.

The general consideration of the persons seemingly involves four points: (1) The signification of this word *person;* (2) the number of the persons; (3) what is involved in the number of the persons, or is opposed thereto; as diversity, and similitude, and the like; (4) what belongs to our knowledge of the persons.

Four subjects of inquiry are comprised in the first point: (1) The definition of *person.* (2) The comparison of person to essence, subsistence, and hypostasis. (3) Whether the name of person is becoming to God? (4) What does it signify in Him?

FIRST ARTICLE

The Definition of "Person"

We proceed thus to the First Article:—

Objection 1. It would seem that the definition of person given by Boëthius (*De Duab. Nat.*) is insufficient—that is, *a person is an individual substance of a rational nature.* For nothing singular can be subject to definition. But *person* signifies something singular. Therefore person is improperly defined.

Obj. 2. Further, substance as placed above in the definition of person, is either first substance, or second substance. If it is the former, the word *individual* is superfluous, because first substance is individual substance; if it stands for second substance, the word *individual* is false, for there is contradiction of terms; since second substances are the *genera* or *species.* Therefore this definition is incorrect.

Obj. 3. Further, an intentional term must not be included in the definition of a thing. For to define a man as *a species of animal* would not be a correct definition; since man is the name of a thing, and *species* is a name of an intention. Therefore, since person is the name of a thing (for it signifies a substance of a rational nature), the word *individual* which is an intentional name comes improperly into the definition.

Obj. 4. Further, *Nature is the principle of motion and rest, in those things in which it is essentially, and not accidentally,* as Aristotle says (*Phys.* ii). But person exists in things immovable, as in God, and in the angels. Therefore the word *nature* ought not to enter into the definition of person, but the word should rather be *essence.*

Obj. 5. Further, the separated soul is an individual substance of the rational nature; but it is not a person. Therefore person is not properly defined as above.

I answer that, Although the universal and particular exist in every genus, nevertheless, in a certain special way, the individual belongs to the genus of substance. For substance is individualized by itself; whereas the accidents are individualized by the subject, which is the

substance; since this particular whiteness is called *this,* because it exists in this particular subject. And so it is reasonable that the individuals of the genus substance should have a special name of their own; for they are called *hypostases,* or first substances.

Further still, in a more special and perfect way, the particular and the individual are found in the rational substances which have dominion over their own actions; and which are not only made to act, like others; but which can act of themselves; for actions belong to singulars. Therefore also the individuals of the rational nature have a special name even among other substances; and this name is *person.*

Thus the term *individual substance* is placed in the definition of person, as signifying the singular in the genus of substance; and the term *rational nature* is added, as signifying the singular in rational substances.

Reply Obj. 1. Although this or that singular may not be definable, yet what belongs to the general idea of singularity can be defined; and so the Philosopher* gives a definition of first substance; and in this way Boëthius defines person.

Reply Obj. 2. In the opinion of some, the term *substance* in the definition of person stands for first substance, which is the hypostasis; nor is the term *individual* superfluously added, forasmuch as by the name of hypostasis or first substance the idea of universality and of part is excluded. For we do not say that man in general is an hypostasis, nor that the hand is since it is only a part. But where *individual* is added, the idea of assumptibility is excluded from person; for the human nature in Christ is not a person, since it is assumed by a greater—that is, by the Word of God. It is, however, better to say that substance is here taken in a general sense, as divided into first and second, and when *individual* is added, it is restricted to first substance.

Reply Obj. 3. Substantial differences being unknown to us, or at least unnamed by us, it is sometimes necessary to use accidental differences in the place of substantial; as, for example, we may say that fire is a simple, hot, and dry body: for proper accidents are the effects of substantial forms, and make them known. Likewise, terms expressive of intention can be used in defining realities if used to signify things which are unnamed. And so the term *individual* is placed in the definition of person to signify the mode of subsistence which belongs to particular substances.

Reply Obj. 4. According to the Philosopher (*Metaph.* v. 5), the word *nature* was first used to signify the generation of living things, which is called nativity. And because this kind of generation comes from an intrinsic principle, this term is extended to signify the intrinsic principle of any kind of movement. In this sense he defines *nature* (*Phys.* ii. 3). And since this kind of principle is either formal or material, both matter and form are commonly called nature. And as the essence of anything is completed by the form; so the essence of anything, signified by the definition, is commonly called nature. And here nature is taken in that sense. Hence Boëthius says (*ibid.*) that, *nature is the specific difference giving its form to each thing,* for the specific difference completes the definition, and is derived from the special form of a thing. So in the definition of *person,* which means the singular in a determined *genus,* it is more correct to use the term *nature* than *essence,* because the latter is taken from being, which is most common.

Reply Obj. 5. The soul is a part of the human species; and so, although it may exist in a separate state, yet since it ever retains its nature of unibility, it cannot be called an individual substance, which is the hypostasis or first substance, as neither can the hand nor any other part of man; thus neither the definition nor the name of person belongs to it.

* *De Prædic.,* cap. *De substantia.*

SECOND ARTICLE

Whether "Person" Is the Same As Hypostasis, Subsistence, and Essence?

We proceed thus to the Second Article:—

Objection 1. It would seem that *person* is the same as *hypostasis, subsistence,* and *essence.* For Boëthius says (*De Duab. Nat.*) that *the Greeks called the individual substance of the rational nature by the name hypostasis.* But this with us signifies *person.* Therefore *person* is altogether the same as *hypostasis.*

Obj. 2. Further, as we say there are three persons in God, so we say there are three subsistences in God; which implies that *person* and *subsistence* have the same meaning. Therefore *person* and *subsistence* mean the same.

Obj. 3. Further, Boëthius says (*Com. Præd.*) that οὐσία, which means essence, signifies a being composed of matter and form. Now, that which is composed of matter and form is the individual substance called *hypostasis* and *person.* Therefore all the aforesaid names seem to have the same meaning.

Obj. 4. ***On the contrary,*** Boëthius says (*De Duab. Nat.*) that genera and species only subsist; whereas individuals are not only subsistent, but also substand. But subsistences are so called from subsisting, as substance or hypostasis is so called from substanding.

Therefore, since genera and species are not hypostases or persons, these are not the same as subsistences.

Obj. 5. Further, Boëthius says (*Com. Praed.*) that matter is called hypostasis, and form is called ὐυσιώσις—that is, subsistence. But neither form nor matter can be called person. Therefore person differs from the others.

I answer that, According to the Philosopher (*Metaph.* v), substance is twofold. In one sense it means the quiddity of a thing, signified by its definition, and thus we say that the definition means the substance of a thing; in which sense substance is called by the Greeks οὐσία, which we may call *essence.* In another sense substance means a subject or *suppositum,* which subsists in the genus of substance. To this, taken in a general sense, can be applied a name expressive of an intention; and thus it is called the *suppositum.* It is also called by three names signifying a reality—that is, *a thing of nature, subsistence, and hypostasis,* according to a threefold consideration of the substance thus named. For, as it exists in itself and not in another, it is called *subsistence;* as we say that those things subsist which exist in themselves, and not in another. As it underlies some common nature, it is called *a thing of nature;* as, for instance, this particular man is a human natural thing. As it underlies the accidents, it is called *hypostasis,* or *substance.* What these three names signify in common to the whole genus of substances, this name *person* signifies in the genus of rational substances.

Reply Obj. 1. Among the Greeks the term *hypostasis,* taken in the strict interpretation of the word, signifies any individual of the genus substance; but in the usual way of speaking, it means the individual of the rational nature, by reason of the excellence of that nature.

Reply Obj. 2. As we say *three persons* plurally in God, and *three subsistences,* so the Greeks say *three hypostases.* But because the word *substance,* which, properly speaking, corresponds in meaning to *hypostasis,* is used among us in an equivocal sense, since it sometimes means essence, and sometimes means hypostasis, in order to avoid any occasion of error, it was thought preferable to use *subsistence* for hypostasis, rather than *substance.*

Reply Obj. 3. Strictly speaking, the essence is what is expressed by the definition. Now, the definition comprises the principles of the species, but not the individual principles. Hence in things composed of matter and form, the essence signifies not only the form, nor only the matter, but what is composed of matter and the common form, as the principles of the species. But what is composed of this matter and this form has the nature of hypostasis and person. For soul, flesh, and bone belong to the nature of man; whereas this soul, this flesh, and this bone belong to the nature of this man. Therefore hypostasis and person add the individual principles to the idea of essence; nor are these identified with the essence in things composed of matter and form, as we said above when treating of divine simplicity (Q. 3, A. 3).

Reply Obj. 4. Boëthius says that genera and species subsist, inasmuch as it belongs to some individual things to subsist, from the fact that they belong to genera and species comprised in the predicament of substance, but not because the species and genera themselves subsist; except in the opinion of Plato, who asserted that the species of things subsisted separately from singular things. To substand, however, belongs to the same individual things in relation to the accidents, which are outside the essence of genera and species.

Reply Obj. 5. The individual composed of matter and form substands in relation to accident from the very nature of matter. Hence Boëthius says (*De Trin.*): *A simple form cannot be a subject.* Its self-subsistence is derived from the nature of its form, which does not supervene to the things subsisting, but gives actual existence to the matter and makes it subsist as an individual. On this account, therefore, he ascribes hypostasis to matter, and ὐυσιώσις, or subsistence, to the form, because the matter is the principle of substanding, and the form is the principle of subsisting.

THIRD ARTICLE

Whether the Word "Person" Should Be Said of God?

We proceed thus to the Third Article:—

Objection 1. It would seem that the name *person* should not be said of God. For Dionysius says (*Div. Nom.* i): *No one should ever dare to say or think anything of the supersubstantial and hidden Divinity, beyond what has been divinely expressed to us by the oracles.* But the name *person* is not expressed to us in the Old or New Testament. Therefore *person* is not to be applied to God.

Obj. 2. Further, Boëthius says (*De Duab. Nat.*): *The word person seems to be taken from those persons who represented men in comedies and tragedies. For person comes from sounding through* (personando), *since a greater volume of sound is produced through the cavity in the mask. These "persons" or masks the Greeks called* πρόσωπα, *as they were placed on the face and covered the features before the eyes.* This, however, can apply to God only in a metaphorical sense.

Therefore the word *person* is only applied to God metaphorically.

Obj. 3. Further, every person is a hypostasis. But the word *hypostasis* does not apply to God, since, as Boëthius says (*ibid.*), it signifies what is the subject of accidents, which do not exist in God. Jerome also says (*Ep. ad Damas.*) that, *in this word hypostasis, poison lurks in honey.* Therefore the word *person* should not be said of God.

Obj. 4. Further, if a definition is denied of anything, the thing defined is also denied of it. But the definition of *person,* as given above, does not apply to God. Both because reason implies a discursive knowledge, which does not apply to God, as we proved above (Q. 14, A. 12); and thus God cannot be said to have *a rational nature.* And also because God cannot be called an individual substance, since the principle of individuation is matter; while God is immaterial: nor is He the subject of accidents, so as to be called a substance. Therefore the word *person* ought not to be attributed to God.

On the contrary, In the Creed of Athanasius we say: *One is the person of the Father, another of the Son, another of the Holy Ghost.*

I answer that, Person signies what is most perfect in all nature—that is, a subsistent individual of a rational nature. Hence, since everything that is perfect must be attributed to God, forasmuch as His essence contains every perfection, this name *person* is fittingly applied to God; not, however, as it is applied to creatures, but in a more excellent way; as other names also, which, while giving them to creatures, we attribute to God; as we showed above when treating of the names of God (Q. 13, A. 2).

Reply Obj. 1. Although the word *person* is not found applied to God in Scripture, either in the Old or New Testament, nevertheless what the word signifies is found to be affirmed of God in many places of Scripture; as that He is the supreme self-subsisting being, and the most perfectly intelligent being. If we could speak of God only in the very terms themselves of Scripture, it would follow that no one could speak about God in any but the original language of the Old or New Testament. The urgency of confuting heretics made it necessary to find new words to express the ancient faith about God. Nor is such a kind of novelty to be shunned; since it is by no means profane, for it does not lead us astray from the sense of Scripture. The Apostle warns us to avoid *profane novelties of words* (1 Tim. vi. 20).

Reply Obj. 2. Although this name *person* may not belong to God as regards the origin of the term, nevertheless it excellently belongs to God in its objective meaning. For as famous men were represented in comedies and tragedies, the name *person* was given to signify those who held high dignity. Hence, those who held high rank in the Church came to be called *persons.* Thence by some the definition of person is given as *hypostasis distinct by reason of dignity.* And because subsistence in a rational nature is of high dignity, therefore every individual of the rational nature is called a *person.* Now the dignity of the divine nature excels every other dignity; and thus the name *person* pre-eminently belongs to God.

Reply Obj. 3. The word *hypostasis* does not apply to God as regards its source of origin, since He does not underlie accidents; but it applies to Him in its objective sense, for it is imposed to signify the subsistence. Jerome said that *poison lurks in this word,* forasmuch as before it was fully understood by the Latins, the heretics used this term to deceive the simple, to make people profess many essences as they profess several hypostases, inasmuch as the word *substance,* which corresponds to hypostasis in Greek, is commonly taken amongst us to mean essence.

Reply Obj. 4. It may be said that God has a rational *nature,* if reason be taken to mean, not discursive thought, but in a general sense, an intelligent nature. But God cannot be called an *individual* in the sense that His individuality comes from matter; but only in the sense which implies incommunicability. *Substance* can be applied to God in the sense of signifying self-subsistence. There are some, however, who say that the definition of Boëthius, quoted above (A. 1), is not a definition of person in the sense we use when speaking of persons in God. Therefore Richard of St. Victor amends this definition by adding that *Person* in God is *the incommunicable existence of the divine nature.*

FOURTH ARTICLE

Whether This Word "Person" Signifies Relation?

We proceed thus to the Fourth Article:—

Objection 1. It would seem that this word *person,* as applied to God, does not signify relation, but substance. For Augustine says (*De Trin.* vii. 6): *When we speak of the person of the Father, we mean nothing else but the substance of the Father, for person is said in regard to Himself, and not in regard to the Son.*

Obj. 2. Further, the interrogation *What?* refers to the essence. But, as Augustine says: *When we say there are three who bear witness in heaven, the Father, the Word, and the Holy Ghost, and it is asked, Three what? the*

answer is, Three persons. Therefore person signifies essence.

Obj. 3. According to the Philosopher (*Metaph.* iv), the meaning of a word is its definition. But the definition of *person* is this: *The individual substance of the rational nature,* as above stated. Therefore *person* signifies substance.

Obj. 4. Further, person in men and angels does not signify relation, but something absolute. Therefore, if in God it signified relation, it would bear an equivocal meaning in God, in man, and in angels.

On the contrary, Boëthius says (*De Trin.*) that *every word that refers to the persons signifies relation.* But no word belongs to person more strictly than the very word *person* itself. Therefore this word *person* signifies relation.

I answer that, A difficulty arises concerning the meaning of this word *person* in God, from the fact that it is predicated plurally of the Three in contrast to the nature of the names belonging to the essence; nor does it in itself refer to another, as do the words which express relation.

Hence some have thought that this word *person* of itself expresses absolutely the divine essence; as this name *God* and this word *Wise;* but that to meet heretical attack, it was ordained by conciliar decree that it was to be taken in a relative sense, and especially in the plural, or with the addition of a distinguishing adjective; as when we say, *Three persons,* or, *one is the person of the Father, another of the Son,* etc. Used, however, in the singular, it may be either absolute or relative. But this does not seem to be a satisfactory explanation; for, if this word *person,* by force of its own signification, expresses the divine essence only, it follows that forasmuch as we speak of *three persons,* so far from the heretics being silenced, they had still more reason to argue. Seeing this, others maintained that this word *person* in God signifies both the essence and the relation. Some of these said that it signifies directly the essence, and relation indirectly, forasmuch as *person* means as it were *by itself one* (*per se una*); and unity belongs to the essence. And what is "*by itself*" implies relation indirectly; for the Father is understood to exist "*by Himself,*" as relatively distinct from the Son. Others, however, said, on the contrary, that it signifies relation directly; and essence indirectly; forasmuch as in the definition of "person" the term nature is mentioned indirectly; and these come nearer to the truth.

To determine the question, we must consider that something may be included in the meaning of a less common term, which is not included in the more common term; as *rational* is included in the meaning of *man,* and not in the meaning of *animal.* So that it is one thing to ask the meaning of the word animal, and another to ask its meaning when the animal in question is a man. Also, it is one thing to ask the meaning of this word *person* in general; and another to ask the meaning of *person* as applied to God. For *person* in general signifies the individual substance of a rational figure. The individual in itself is undivided, but is distinct from others. Therefore *person* in any nature signifies what is distinct in that nature: thus in human nature it signifies this flesh, these bones, and this soul, which are the individuating principles of a man, and which, though not belonging to *person* in general, nevertheless do belong to the meaning of a particular human person.

Now distinction in God is only by relation of origin, as stated above (Q. 28, AA. 2, 3), while relation in God is not as an accident in a subject, but is the divine essence itself; and so it is subsistent, for the divine essence subsists. Therefore, as the Godhead is God so the divine paternity is God the Father, Who is a divine person. Therefore a divine person signifies a relation as subsisting. And this is to signify relation by way of substance, and such a relation is a hypostasis subsisting in the divine nature, although in truth that which subsists in the divine nature is the divine nature itself. Thus it is true to say that the name *person* signifies relation directly, and the essence indirectly; not, however, the relation as such, but as expressed by way of a hypostasis. So likewise it signifies directly the essence, and indirectly the relation, inasmuch as the essence is the same as the hypostasis: while in God the hypostasis is expressed as distinct by the relation: and thus relation, as such, enters into the notion of the person indirectly. Thus we can say that this signification of the word *person* was not clearly perceived before it was attacked by heretics. Hence, this word *person* was used just as any other absolute term. But afterwards it was applied to express relation, as it lent itself to that signification, so that this word *person* means relation not only by use and custom, according to the first opinion, but also by force of its own proper signification.

Reply Obj. 1. This word *person* is said in respect to itself, not to another; forasmuch as it signifies relation not as such, but by way of a substance—which is a hypostasis. In that sense Augustine says that it signifies the essence, inasmuch as in God essence is the same as the hypostasis, because in God what He is, and whereby He is are the same.

Reply Obj. 2. The term *what* refers some-

times to the nature expressed by the definition, as when we ask; What is man? and we answer: A mortal rational animal. Sometimes it refers to the *suppositum,* as when we ask, What swims in the sea? and answer, A fish. So to those who ask, Three what? we answer, Three persons.

Reply Obj. 3. In God the individual—*i.e.,* distinct and incommunicable substance—includes the idea of relation, as above explained.

Reply Obj. 4. The different sense of the less common term does not produce equivocation in the more common. Although a horse and an ass have their own proper definitions, nevertheless they agree univocally in animal, because the common definition of animal applies to both. So it does not follow that, although relation is contained in the signification of divine person, but not in that of an angelic or of a human person, the word *person* is used in an equivocal sense. Though neither is it applied univocally, since nothing can be said univocally of God and creatures (Q. 13, A. 5).

QUESTION 30

The Plurality of Persons in God

(In Four Articles)

We are now led to consider the plurality of the persons; about which there are four points of inquiry: (1) Whether there are several persons in God? (2) How many are they? (3) What the numeral terms signify in God? (4) The community of the term *person.*

FIRST ARTICLE

Whether There Are Several Persons in God?

We proceed thus to the First Article:—

Objection 1. It would seem that there are not several persons in God. For person is *the individual substance of a rational nature.* If then there are several persons in God, there must be several substances; which appears to be heretical.

Obj. 2. Further, Plurality of absolute properties does not make a distinction of persons, either in God, or in ourselves. Much less therefore is this effected by a plurality of relations. But in God there is no plurality but of relations (Q. 28, A. 3). Therefore there cannot be several persons in God.

Obj. 3. Further, Boëthius says of God (*De Trin.* i), that *this is truly one which has no number.* But plurality implies number. Therefore there are not several persons in God.

Obj. 4. Further, where number is, there is whole and part. Thus, if in God there exist a number of persons, there must be whole and part in God; which is inconsistent with the divine simplicity.

On the contrary, Athanasius says: *One is the person of the Father, another of the Son, another of the Holy Ghost.* Therefore the Father, and the Son, and the Holy Ghost are several persons.

I answer that, It follows from what precedes that there are several persons in God. For it was shown above (Q. 29, A. 4) that this word *person* signifies in God a relation as subsisting in the divine nature. It was also established (Q. 28, A. 1) that there are several real relations in God; and hence it follows that there are also several realities subsistent in the divine nature; which means that there are several persons in God.

Reply Obj. 1. The definition of *person* includes *substance,* not as meaning the essence, but the *suppositum* which is made clear by the addition of the term *individual.* To signify the substance thus understood, the Greeks use the name *hypostasis.* So, as we say, *Three persons,* they say *Three hypostases.* We are not, however, accustomed to say Three substances, lest we be understood to mean three essences or natures, by reason of the equivocal signification of the term.

Reply Obj. 2. The absolute properties in God, such as goodness and wisdom, are not mutually opposed; and hence, neither are they really distinguished from each other. Therefore, although they subsist, nevertheless they are not several subsistent realities—that is, several persons. But the absolute properties in creatures do not subsist, although they are really distinguished from each other, as whiteness and sweetness; on the other hand, the relative properties in God subsist, and are really distinguished from each other (Q. 28, A. 3). Hence the plurality of such properties suffices for the plurality of persons in God.

Reply Obj. 3. The supreme unity and simplicity of God exclude every kind of plurality of absolute things, but not plurality of relations. Because relations are predicated relatively, and thus the relations do not import composition in that of which they are predicated, as Boëthius teaches in the same book.

Reply Obj. 4. Number is twofold, simple or absolute, as two and three and four; and number as existing in things numbered, as two

men and two horses. So, if number in God is taken absolutely or abstractedly, there is nothing to prevent whole and part from being in Him, and thus number in Him is only in our way of understanding; forasmuch as number regarded apart from things numbered exists only in the intellect. But if number be taken as it is in the things numbered, in that sense as existing in creatures, one is part of two, and two of three, as one man is part of two men, and two of three; but this does not apply to God, because the Father is of the same magnitude as the whole Trinity, as we shall show further on (Q. 42, AA. 1, 4).

SECOND ARTICLE

Whether There Are More Than Three Persons in God?

We proceed thus to the Second Article:—

Objection 1. It would seem that there are more than three persons in God. For the plurality of persons in God arises from the plurality of the relative properties as stated above (A. 1). But there are four relations in God as stated above (Q. 28, A. 4), paternity, filiation, common spiration, and procession. Therefore there are four persons in God.

Obj. 2. The nature of God does not differ from His will more than from His intellect. But in God, one person proceeds from the will, as love; and another proceeds from His nature, as Son. Therefore another proceeds from His intellect, as Word, besides the one Who proceeds from His nature, as Son; thus again it follows that there are not only three persons in God.

Obj. 3. Further, the more perfect a creature is, the more interior operations it has; as a man has understanding and will beyond other animals. But God infinitely excels every creature. Therefore in God not only is there a person proceeding from the will, and another from the intellect, but also in an infinite number of ways. Therefore there are an infinite number of persons in God.

Obj. 4. Further, it is from the infinite goodness of the Father that He communicates Himself infinitely in the production of a divine person. But also in the Holy Ghost is infinite goodness. Therefore the Holy Ghost produces a divine person; and that person another; and so to infinity.

Obj. 5. Further, everything within a determinate number is measured, for number is a measure. But the divine persons are immense, as we say in the Creed of Athanasius: *The Father is immense, the Son is immense, the Holy Ghost is immense.* Therefore the persons are not contained within the number three.

On the contrary, It is said: *There are three who bear witness in heaven, the Father, the Word, and the Holy Ghost* (1 John v. 7). To those who ask, *Three what?* we answer, with Augustine (*De Trin.* vii. 4), *Three persons.* Therefore there are but three persons in God.

I answer that, As was explained above, there can be only three persons in God. For it was shown above that the several persons are the several subsisting relations really distinct from each other. But a real distinction between the divine relations can come only from relative opposition. Therefore two opposite relations must needs refer to two persons: and if any relations are not opposite they must needs belong to the same person. Since then paternity and filiation are opposite relations, they belong necessarily to two persons. Therefore the subsisting paternity is the person of the Father; and the subsisting filiation is the person of the Son. The other two relations are not opposed to either of these, but they are opposed to each other; therefore these two cannot belong to one person: hence either one of them must belong to both of the aforesaid persons; or one must belong to one person, and the other to the other. Now, procession cannot belong to the Father and the Son, or to either of them; for thus it would follow that the procession of the intellect, which in God is generation, wherefrom paternity and filiation are derived, would issue from the procession of love, whence spiration and procession are derived, if the person generating and the person generated proceeded from the person spirating; and this is against what was laid down above (Q. 27, AA. 3, 4). We must consequently admit that spiration belongs to the person of the Father, and to the person of the Son, forasmuch as it has no relative opposition either to paternity or to filiation; and consequently that procession belongs to the other person who is called the person of the Holy Ghost, who proceeds by way of love, as above explained. Therefore only three persons exist in God, the Father, the Son, and the Holy Ghost.

Reply Obj. 1. Although there are four relations in God, one of them, spiration, is not separated from the person of the Father and of the Son, but belongs to both; thus, although it is a relation, it is not called a property, because it does not belong to only one person; nor is it a personal relation—*i. e.,* constituting a person. The three relations—paternity, filiation, and procession—are called personal properties, constituting as it were the persons; for paternity is the person of the Father, filiation is the person of the Son, procession is the person of the Holy Ghost proceeding.

Reply Obj. 2. That which proceeds by way

of intelligence, as word, proceeds according to similitude, as also that which proceeds by way of nature; thus, as above explained (Q. 27, A. 3), the procession of the divine Word is the very same as generation by way of nature. But love, as such, does not proceed as the similitude of that whence it proceeds; although in God love is co-essential as being divine; and therefore the procession of love is not called generation in God.

Reply Obj. 3. As man is more perfect than other animals, he has more intrinsic operations than other animals, because his perfection is something composite. Hence the angels, who are more perfect and more simple, have fewer intrinsic operations than man, for they have no imagination, or feeling, or the like. In God there exists only one real operation—that is, His essence. How there are in Him two processions was above explained (Q. 27, AA. 1, 4).

Reply Obj. 4. This argument would prove if the Holy Ghost possessed another goodness apart from the goodness of the Father; for then if the Father produced a divine person by His goodness, the Holy Ghost also would do so. But the Father and the Holy Ghost have one and the same goodness. Nor is there any distinction between them except by the personal relations. So goodness belongs to the Holy Ghost, as derived from another; and it belongs to the Father, as the principle of its communication to another. The opposition of relation does not allow the relation of the Holy Ghost to be joined with the relation of principle of another divine person; because He Himself proceeds from the other persons who are in God.

Reply Obj. 5. A determinate number, if taken as a simple number, existing in the mind only, is measured by one. But when we speak of a number of things as applied to the persons in God, the notion of measure has no place, because the magnitude of the three persons is the same (Q. 42, AA. 1, 4), and the same is not measured by the same.

THIRD ARTICLE

Whether the Numeral Terms Denote Anything Real in God?

We proceed thus to the Third Article:—

Objection 1. It would seem that the numeral terms denote something real in God. For the divine unity is the divine essence. But every number is unity repeated. Therefore every numeral term in God signifies the essence; and therefore it denotes something real in God.

Obj. 2. Further, whatever is said of God and of creatures, belongs to God in a more eminent manner than to creatures. But the numeral terms denote something real in creatures; therefore much more so in God.

Obj. 3. Further, if the numeral terms do not denote anything real in God, and are introduced simply in a negative and removing sense, as plurality is employed to remove unity, and unity to remove plurality; it follows that a vicious circle results, confusing the mind and obscuring the truth; and this ought not to be. Therefore it must be said that the numeral terms denote something real in God.

On the contrary, Hilary says (*De Trin.* iv): *If we admit companionship*—that is, plurality —*we exclude the idea of oneness and of solitude;* and Ambrose says (*De Fide* i): *When we say one God, unity excludes plurality of gods, and does not imply quantity in God.* Hence we see that these terms are applied to God in order to remove something; and not to denote anything positive.

I answer that, The Master (*Sent.* i. D. 24) considers that the numeral terms do not denote anything positive in God, but have only a negative meaning. Others, however, assert the contrary.

In order to resolve this point, we may observe that all plurality is a consequence of division. Now division is twofold; one is material, and is division of the continuous; from this results number, which is a species of quantity. Number in this sense is found only in material things which have quantity. The other kind of division is called formal, and is effected by opposite or diverse forms; and this kind of division results in a multitude, which does not belong to a genus, but is transcendental in the sense in which being is divided by one and by many. This kind of multitude is found only in immaterial things.

Some, considering only that multitude which is a species of discrete quantity, and seeing that such kind of quantity has no place in God, asserted that the numeral terms do not denote anything real in God, but remove something from Him. Others, considering the same kind of multitude, said that as knowledge exists in God according to the strict sense of the word, but not in the sense of its genus (as in God there is no such thing as a quality), so number exists in God in the proper sense of number, but not in the sense of its genus, which is quantity.

But we say that numeral terms predicated of God are not derived from number, a species of quantity, for in that sense they could bear only a metaphorical sense in God, like other corporeal properties, such as length, breadth, and the like; but that they are taken from

multitude in a transcendent sense. Now multitude so understood has relation to the many of which it is predicated, as *one* convertible with *being* is related to being; which kind of oneness does not add anything to being, except a negation of division, as we saw when treating of the divine unity (Q. 11, A. 1); for *one* signifies undivided being. So, of whatever we say *"one,"* we imply its undivided reality: thus, for instance, *one* applied to man signifies the undivided nature or substance of a man. In the same way, when we speak of many things, multitude in this latter sense points to those things as being each undivided in itself.

But number, if taken as a species of quantity, denotes an accident added to being; as also does *one* which is the principle of that number. Therefore the numeral terms in God signify the things of which they are said, and beyond this they add negation only, as stated (*loc. cit.*); in which respect the Master was right (*loc. cit.*). So when we say, the essence is one, the term *one* signifies the essence undivided; and when we say the person is one, it signifies the person undivided; and when we say the persons are many, we signify those persons, and their individual undividedness; for it is of the very nature of multitude that it should be composed of units

Reply Obj. 1. One, as it is a transcendental, is wider and more general than substance and relation. And so likewise is multitude; hence in God it may mean both substance and relation, according to the context. Still, the very signification of such names adds a negation of division, beyond substance and relation; as was explained above.

Reply Obj. 2. Multitude, which denotes something real in creatures, is a species of quantity, and cannot be used when speaking of God: unlike transcendental multitude, which adds only indivision to those of which it is predicated. Such a kind of multitude is applicable to God.

Reply Obj. 3. *One* does not exclude multitude, but division, which logically precedes one or multitude. Multitude does not remove unity, but division from each of the individuals which compose the multitude. This was explained when we treated of the divine unity (Q. 11, A. 2).

It must be observed, nevertheless, that the opposite arguments do not sufficiently prove the point advanced. Although the idea of solitude is excluded by plurality, and the plurality of gods by unity, it does not follow that these terms express this signification alone. For blackness is excluded by whiteness; nevertheless, the term whiteness does not signify the mere exclusion of blackness.

FOURTH ARTICLE

Whether This Term "Person" Can Be Common to the Three Persons?

We proceed thus to the Fourth Article:—

Objection 1. It would seem that this term *person* cannot be common to the three persons. For nothing is common to the three persons but the essence. But this term *person* does not signify the essence directly. Therefore it is not common to all three.

Obj. 2. Further, the common is the opposite to the incommunicable. But the very meaning of person is that it is incommunicable; as appears from the definition given by Richard of St. Victor (Q. 29, A. 3, *ad* 4). Therefore this term *person* is not common to all the three persons.

Obj. 3. Further, if the name *person* is common to the three, it is common either really, or logically. But it is not so really; otherwise the three persons would be one person; nor again is it so logically; otherwise person would be a universal. But in God there is neither universal nor particular; neither genus nor species, as we proved above (Q. 3, A. 5). Therefore this term *person* is not common to the three.

On the contrary, Augustine says (*De Trin.* vii. 4) that when we ask, *Three what?* we say, *Three persons,* because what a person is, is common to them.

I answer that, The very mode of expression itself shows that this term *person* is common to the three when we say *three persons;* for when we say *three men* we show that *man* is common to the three. Now it is clear that this is not community of a real thing, as if one essence were common to the three; otherwise there would be only one person of the three, as also one essence.

What is meant by such a community has been variously determined by those who have examined the subject. Some have called it a community of exclusion, forasmuch as the definition of *person* contains the word *incommunicable.* Others thought it to be a community of intention, as the definition of person contains the word *individual;* as we say that to be a *species* is common to horse and ox. Both of these explanations, however, are excluded by the fact that *person* is not a name of exclusion nor of intention, but the name of a reality. We must therefore resolve that even in human affairs this name *person* is common by a community of idea, not as genus or species, but as a vague individual thing. The names of genera and species, as man or animal, are given to signify the common natures themselves, but not the intentions of those common natures, signified by the terms *genus*

or *species.* The vague individual thing, as *some man,* signifies the common nature with the determinate mode of existence of singular things—that is, something self-subsisting, as distinct from others. But the name of a designated singular thing signifies that which distinguishes the determinate thing; as the name Socrates signifies this flesh and this bone. But there is this difference—that the term *some man* signifies the nature, or the individual on the part of its nature, with the mode of existence of singular things; while this name *person* is not given to signify the individual on the part of the nature, but the subsistent reality in that nature. Now this is common in idea to the divine persons, that each of them subsists distinctly from the others in the divine nature. Thus this name *person* is common in idea to the three divine persons.

Reply Obj. 1. This argument is founded on a real community.

Reply Obj. 2. Although person is incommunicable, yet the mode itself of incommunicable existence can be common to many.

Reply Obj. 3. Although this community is logical and not real, yet it does not follow that in God there is universal or particular, or genus, or species; both because neither in human affairs is the community of person the same as community of genus or species; and because the divine persons have one being; whereas genus and species and every other universal are predicated of many which differ in being.

QUESTION 31

Of What Belongs to the Unity or Plurality in God

(In Four Articles)

We now consider what belongs to the unity or plurality in God; which gives rise to four points of inquiry: (1) Concerning the word *Trinity;* (2) Whether we can say that the Son is other than the Father? (3) Whether an exclusive term, which seems to exclude otherness, can be joined to an essential name in God? (4) Whether it can be joined to a personal term?

FIRST ARTICLE

Whether There Is Trinity in God?

We proceed thus to the First Article:—

Objection 1. It would seem there is not trinity in God. For every name in God signifies substance or relation. But this name *Trinity* does not signify the substance; otherwise it would be predicated of each one of the persons: nor does it signify relation; for it does not express a name that refers to another. Therefore the word *Trinity* is not to be applied to God.

Obj. 2. Further, this word *trinity* is a collective term, since it signifies multitude. But such a word does not apply to God; as the unity of a collective name is the least of unities, whereas in God there exists the greatest possible unity. Therefore this word *trinity* does not apply to God.

Obj. 3. Further, every trine is threefold. But in God there is not triplicity; since triplicity is a kind of inequality. Therefore neither is there trinity in God.

Obj. 4. Further, all that exists in God exists in the unity of the divine essence; because God is His own essence. Therefore, if Trinity exists in God, it exists in the unity of the divine essence; and thus in God there would be three essential unities; which is heresy.

Obj. 5. Further, in all that is said of God, the concrete is predicated of the abstract; for Deity is God and paternity is the Father. But the Trinity cannot be called trine; otherwise there would be nine realities in God; which, of course, is erroneous. Therefore the word trinity is not to be applied to God.

On the contrary, Athanasius says: *Unity in Trinity; and Trinity in Unity is to be revered.*

I answer that, The name *Trinity* in God signifies the determinate number of persons. And so the plurality of persons in God requires that we should use the word trinity; because what is indeterminately signified by plurality, is signified by trinity in a determinate manner.

Reply Obj. 1. In its etymological sense, this word *Trinity* seems to signify the one essence of the three persons, according as trinity may mean trine-unity. But in the strict meaning of the term it rather signifies the number of persons of one essence; and on this account we cannot say that the Father is the Trinity, as He is not three persons. Yet it does not mean the relations themselves of the Persons, but rather the number of persons related to each other; and hence it is that the word in itself does not express regard to another.

Reply Obj. 2. Two things are implied in a collective term, plurality of the *supposita,* and a unity of some kind of order. For *people* is a multitude of men comprehended under a

certain order. In the first sense, this word *trinity* is like other collective words; but in the second sense it differs from them, because in the divine Trinity not only is there unity of order, but also with this there is unity of essence.

Reply Obj. 3. *Trinity* is taken in an absolute sense; for it signifies the threefold number of persons. *Triplicity* signifies a proportion of inequality; for it is a species of unequal proportion, according to Boëthius (*Arithm.* i. 23). Therefore in God there is not triplicity, but Trinity.

Reply Obj. 4. In the divine Trinity is to be understood both number and the persons numbered. So when we say, *Trinity in Unity,* we do not place number in the unity of the essence, as if we meant three times one; but we place the Persons numbered in the unity of nature; as the *supposita* of a nature are said to exist in that nature. On the other hand, we say *Unity in Trinity;* meaning that the nature is in its *supposita.*

Reply Obj. 5. When we say, *Trinity is trine,* by reason of the number implied, we signify the multiplication of that number by itself; since the word trine imports a distinction in the *supposita* of which it is spoken. Therefore it cannot be said that the Trinity is trine; otherwise it follows that, if the Trinity be trine, there would be three *supposita* of the Trinity; as when we say, *God is trine,* it follows that there are three *supposita* of the Godhead.

SECOND ARTICLE

Whether the Son Is Other Than the Father?

We proceed thus to the Second Article:—

Objection 1. It would seem that the Son is not other than the Father. For *other* is a relative term implying diversity of substance. If, then, the Son is other than the Father, He must be different from the Father; which is contrary to what Augustine says (*De Trin.* vii), that when we speak of three persons, *we do not mean to imply diversity.*

Obj. 2. Further, whosoever are other from one another, differ in some way from one another. Therefore, if the Son is other than the Father, it follows that He differs from the Father; which is against what Ambrose says (*De Fide i.*), that *the Father and the Son are one in Godhead; nor is there any difference in substance between them, nor any diversity.*

Obj. 3. Further, the term alien is taken from *alius* (other). But the Son is not alien from the Father, for Hilary says (*De Trin.* vii) that *in the divine persons there is nothing diverse, nothing alien, nothing separable.* Therefore the Son is not other than the Father.

Obj. 4. Further, the terms *other person* and *other thing* (*alius et aliud*) have the same meaning, differing only in gender. So if the Son is another person from the Father, it follows that the Son is a thing apart from the Father.

On the contrary, Augustine* says: *There is one essence of the Father and Son and Holy Ghost, in which the Father is not one thing, the Son another, and the Holy Ghost another; although the Father is one person, the Son another, and the Holy Ghost another.*

I answer that, Since as Jerome remarks,† a heresy arises from words wrongly used, when we speak of the Trinity we must proceed with care and with befitting modesty; because, as Augustine says (*De Trin. i.* 3), *nowhere is error more harmful, the quest more toilsome, the finding more fruitful.* Now, in treating of the Trinity, we must beware of two opposite errors, and proceed cautiously between them—namely, the error of Arius, who placed a Trinity of substance with the Trinity of persons; and the error of Sabellius, who placed unity of person with the unity of essence.

Thus, to avoid the error of Arius we must shun the use of the terms diversity and difference in God, lest we take away the unity of essence: we may, however, use the term *distinction* on account of the relative opposition. Hence, whenever we find terms of *diversity* or *difference* of Persons used in an authentic work, these terms of *diversity* or *difference* are taken to mean *distinction.* But lest the simplicity and singleness of the divine essence be taken away, the terms *separation* and *division,* which belong to the parts of a whole, are to be avoided: and lest equality be taken away, we avoid the use of the term *disparity:* and lest we remove similitude, we avoid the terms *alien* and *discrepant.* For Ambrose says (*De Fide* i) that *in the Father and the Son there is no discrepancy, but one Godhead:* and according to Hilary, as quoted above, *in God there is nothing alien, nothing separable.*

To avoid the heresy of Sabellius, we must shun the term *singularity,* lest we take away the communicability of the divine essence. Hence Hilary says (*De Trin.* vii): *It is sacrilege to assert that the Father and the Son are separate in Godhead.* We must avoid the adjective *only* (*unici*) lest we take away the number of persons. Hence Hilary says in the same book: *We exclude from God the idea of singularity or uniqueness.* Nevertheless, we say *the only Son,* for in God there is no plur-

* Fulgentius, *De Fide ad Petrum* i. † In substance, Ep. lvii.

ality of Sons. Yet, we do not say *the only God,* for Deity is common to several. We avoid the word *confused,* lest we take away from the Persons the order of their nature. Hence Ambrose says (*loc. cit.*): *What is one is not confused; and there is no multiplicity where there is no difference.* The word *solitary* is also to be avoided, lest we take away the society of the three persons; for, as Hilary says (*De Trin.* iv), *We confess neither a solitary nor a diverse God.*

This word *other* (*alius*), however, in the masculine sense, means only a distinction of *suppositum;* and hence we can properly say that *the Son is other than the Father,* because He is another *suppositum* of the divine nature, as He is another person and another hypostasis.

Reply Obj. 1. *Other,* being like the name of a particular thing, refers to the *suppositum;* and so, there is sufficient reason for using it, where there is a distinct substance in the sense of hypostasis or person. But diversity requires a distinct substance in the sense of essence. Thus we cannot say that the Son is diverse from the Father, although He is another.

Reply Obj. 2. *Difference* implies distinction of form. There is one form only in God, as appears from the text, *Who, when He was in the form of God* (*Phil.* ii. 6). Therefore the term *difference* does not properly apply to God, as appears from the authority quoted. Yet, Damascene (*De Fide Orthod.* i. 5) employs the term *difference* in the divine persons, as meaning that the relative property is signified by way of form. Hence he says that the hypostases do not differ from each other in substance, but according to determinate properties. But *difference* is taken for *distinction,* as above stated.

Reply Obj. 3. The term *alien* means what is extraneous and dissimilar; which is not expressed by the term *other* (*alius*); and therefore we say that the Son is *other* than the Father, but not that He is anything *alien.*

Reply Obj. 4. The neuter gender is formless; whereas the masculine is formed and distinct; and so is the feminine. So the common essence is properly and aptly expressed by the neuter gender, but by the masculine and feminine is expressed the determined subject in the common nature. Hence also in human affairs, if we ask, Who is this man? we answer, Socrates, which is the name of the *suppositum;* whereas, if we ask, What is he? we reply, A rational and mortal animal. So, because in God distinction is by the persons, and not by the essence, we say that the Father is other than the Son, but not something else; while conversely we say that they are one thing, but not one person.

THIRD ARTICLE

Whether the Exclusive Word "Alone" Should Be Added to the Essential Term in God?

We proceed thus to the Third Article:—

Objection 1. It would seem that the exclusive word *alone* (*solus*) is not to be added to an essential term in God. For, according to the Philosopher (*Elench.* ii. 3), *He is alone who is not with another.* But God is with the angels and the souls of the saints. Therefore we cannot say that God is alone.

Obj. 2. Further, whatever is joined to the essential term in God can be predicated of every person *per se,* and of all the persons together; for, as we can properly say that God is wise, we can say the Father is a wise God; and the Trinity is a wise God. But Augustine says (*De Trin.* vi. 9): *We must consider the opinion that the Father is not true God alone.* Therefore God cannot be said to be alone.

Obj. 3. Further, if this expression *alone* is joined to an essential term, it would be so joined as regards either the personal predicate or the essential predicate. But it cannot be the former, as it is false to say, *God alone is Father,* since man also is a father; nor, again, can it be applied as regards the latter, for, if this saying were true, *God alone creates,* it would follow that the *Father alone creates,* as whatever is said of God can be said of the Father; and it would be false, as the Son also creates. Therefore this expression *alone* cannot be joined to an essential term in God.

On the contrary, It is said, *To the King of ages, immortal, invisible, the only God* (1 Tim. i. 17).

I answer that, This term *alone* can be taken as a categorematical term, or as a syncategorematical term. A categorematical term is one which ascribes absolutely its meaning to a given *suppositum;* as, for instance, *white* to man, as when we say a *white man.* If the term *alone* is taken in this sense, it cannot in any way be joined to any term in God; for it would mean solitude in the term to which it is joined; and it would follow that God was solitary, against what is above stated (A. 2). A syncategorematical term imports the order of the predicate to the subject; as this expression *every one* or *no one;* and likewise the term *alone,* as excluding every other *suppositum* from the predicate. Thus, when we say, *Socrates alone writes,* we do not mean that Socrates is solitary, but that he has no companion in writing, though many others may be with him. In this way nothing prevents the

term *alone* being joined to any essential term in God, as excluding the predicate from all things but God; as if we said, *God alone is eternal,* because nothing but God is eternal.

Reply Obj. 1. Although the angels and the souls of the saints are always with God, nevertheless, if plurality of persons did not exist in God, He would be alone or solitary. For solitude is not removed by association with anything that is extraneous in nature; thus anyone is said to be alone in a garden, though many plants and animals are with him in the garden. Likewise, God would be alone or solitary, though angels and men were with Him, supposing that several persons were not within Him. Therefore the society of angels and of souls does not take away absolute solitude from God; much less does it remove respective solitude, in reference to a predicate.

Reply Obj. 2. This expression *alone,* properly speaking, does not affect the predicate, which is taken formally, for it refers to the *suppositum,* as excluding any other suppositum from the one which it qualifies. But the adverb *only,* being exclusive, can be applied either to subject or predicate. For we can say, *Only Socrates*—that is, no one else—*runs: and Socrates runs only*—that is, he does nothing else. Hence it is not properly said that the Father is God alone, or the Trinity is God alone, unless some implied meaning be assumed in the predicate, as, for instance, *The Trinity is God Who alone is God.* In that sense it can be true to say that the Father is that God Who alone is God, if the relative be referred to the predicate, and not to the *suppositum.* So, when Augustine says that the Father is not God alone, but that the Trinity is God alone, he speaks expositively, as he might explain the words, *"To the King of ages, invisible, the only God,"* as applying not to the Father, but to the Trinity alone.

Reply Obj. 3. In both ways can the term *alone* be joined to an essential term. For this proposition, *God alone is Father,* can mean two things, because the word *Father* can signify the person of the Father; and then it is true; for no man is that person: or it can signify that relation only; and thus it is false, because the relation of paternity is found also in others, though not in a univocal sense. Likewise it is true to say God alone creates; nor, does it follow, *therefore the Father alone creates,* because, as logicians say, an exclusive diction so fixes the term to which it is joined that what is said exclusively of that term cannot be said exclusively of an individual contained in that term: for instance, from the premiss, *Man alone is a mortal rational animal,* we cannot conclude, *therefore Socrates alone is such.*

FOURTH ARTICLE

Whether An Exclusive Diction Can Be Joined to the Personal Term?

We proceed thus to the Fourth Article:—

Objection 1. It would seem that an exclusive diction can be joined to the personal term, even though the predicate is common. For our Lord speaking to the Father, said: *That they may know Thee, the only true God* (Jo. xvii. 3). Therefore the Father alone is true God.

Obj. 2. Further, He said: *No one knows the Son but the Father* (Matt. xi. 27); which means that the Father alone knows the Son. But to know the Son is common (to the persons). Therefore the same conclusion follows.

Obj. 3. Further, an exclusive diction does not exclude what enters into the concept of the term to which it is joined. Hence it does not exclude the part, nor the universal; for it does not follow that if we say *Socrates alone is white,* that therefore *his hand is not white,* or that *man is not white.* But one person is in the concept of another; as the Father is in the concept of the Son; and conversely. Therefore, when we say, The Father alone is God, we do not exclude the Son, nor the Holy Ghost; so that such a mode of speaking is true.

Obj. 4. Further, the Church sings: *Thou alone art Most High, O Jesus Christ.*

On the contrary, This proposition *The Father alone is God* includes two assertions—namely, that the Father is God, and that no other besides the Father is God. But this second proposition is false, for the Son is another from the Father, and He is God. Therefore this is false, The Father alone is God; and the same of the like sayings.

I answer that, When we say, *The Father alone is God,* such a proposition can be taken in several senses. If *alone* means solitude in the Father, it is false in a categorematical sense; but if taken in a syncategorematical sense it can again be understood in several ways. For if it exclude (all others) from the form of the subject, it is true, the sense being *the Father alone is God*—that is, *He who with no other is the Father, is God.* In this way Augustine expounds when he says (*De Trin.* vi. 6): *We say the Father alone, not because He is separate from the Son, or from the Holy Ghost, but because they are not the Father together with Him.* This, however, is not the usual way of speaking, unless we understand another implication, as though we said *He who alone is called the Father is God.* But in the strict sense the exclusion affects the predicate. And thus the proposition is false if it excludes another in the masculine sense; but true if it

excludes it in the neuter sense; because the Son is another person than the Father, but not another thing; and the same applies to the Holy Ghost. But because this diction *alone,* properly speaking, refers to the subject, it tends to exclude another Person rather than other things. Hence such a way of speaking is not to be taken too literally, but it should be piously expounded, whenever we find it in an authentic work.

Reply Obj. 1. When we say, *Thee the only true God,* we do not understand it as referring to the person of the Father, but to the whole Trinity, as Augustine expounds (*De Trin.* vi. 9). Or, if understood of the person of the Father, the other persons are not excluded by reason of the unity of essence; in so far as the word *only* excludes another thing, as above explained.

The same Reply can be given to *Obj.* 2. For an essential term applied to the Father does not exclude the Son or the Holy Ghost, by reason of the unity of essence. Hence we must understand that in the text quoted the term *no one* (*nemo*) is not the same as *no man,* which the word itself would seem to signify* (for the person of the Father could not be excepted), but is taken according to the usual way of speaking in a distributive sense, to mean any rational nature.

Reply Obj. 3. The exclusive diction does not exclude what enters into the concept of the term to which it is adjoined, if they do not differ in *suppositum,* as part and universal. But the Son differs in *suppositum* from the Father; and so there is no parity.

Reply Obj. 4. We do not say absolutely that the Son alone is Most High; but that He alone is Most High *with the Holy Ghost, in the glory of God the Father.*

QUESTION 32

The Knowledge of the Divine Persons

(In Four Articles)

We proceed to inquire concerning the knowledge of the divine persons; and this involves four points of inquiry: (1) Whether the divine persons can be known by natural reason? (2) Whether notions are to be attributed to the divine persons? (3) The number of the notions? (4) Whether we may lawfully have various contrary opinions of these notions?

FIRST ARTICLE

Whether the Trinity of the Divine Persons Can Be Known by Natural Reason?

We proceed thus to the First Article:—

Objection 1. It would seem that the trinity of the divine persons can be known by natural reason. For philosophers came to the knowledge of God not otherwise than by natural reason. Now we find that they said many things about the trinity of persons, for Aristotle says (*De Cœlo et Mundo* i. 2): *Through this number*—namely, three—*we bring ourselves to acknowledge the greatness of one God, surpassing all things created.* And Augustine says (*Conf.* vii. 9): *I have read in their works, not in so many words, but enforced by many and various reasons, that in the beginning was the Word, and the Word was with God, and the Word was God,* and so on; in which passage the distinction of persons is laid down. We read, moreover, in a gloss on Rom. i. and Exod. viii. that the magicians of Pharaoh failed in the third sign—that is, as regards knowledge of a third person—*i.e.,* of the Holy Ghost—and thus it is clear that they knew at least two persons. Likewise Trismegistus says: *The monad begot a monad, and reflected upon itself its own heat.* By which words the generation of the Son and the procession of the Holy Ghost seem to be indicated. Therefore knowledge of the divine persons can be obtained by natural reason.

Obj. 2. Further, Richard of St. Victor says (*De Trin.* i. 4): *I believe without doubt that probable and even necessary arguments can be found for any explanation of the truth.* So even to prove the Trinity some have brought forward a reason from the infinite goodness of God, who communicates Himself infinitely in the procession of the divine persons; while some are moved by the consideration that *no good thing can be joyfully possessed without partnership.* Augustine proceeds (*De Trin.* ix. 4; x. 11, 12) to prove the trinity of persons by the procession of the word and of love in our own mind; and we have followed him in this (Q. 27, A. 1, 3). Therefore the trinity of persons can be known by natural reason.

Obj. 3. Further, it seems to be superfluous to teach what cannot be known by natural reason. But it ought not to be said that the divine tradition of the Trinity is superfluous. Therefore the trinity of persons can be known by natural reason.

On the contrary, Hilary says (*De Trin.* i), *Let no man think to reach the sacred mystery of generation by his own mind.* And Ambrose

* *Nemo* = *non-homo,* i.e. no man.

says (*De Fide* ii. 5), *It is impossible to know the secret of generation. The mind fails, the voice is silent.* But the trinity of the divine persons is distinguished by origin of generation and procession (Q. 30, A. 2). Since, therefore, man cannot know, and with his understanding grasp that for which no necessary reason can be given, it follows that the trinity of persons cannot be known by reason.

I answer that, It is impossible to attain to the knowledge of the Trinity by natural reason. For, as above explained (Q. 12, AA. 4, 12), man cannot obtain the knowledge of God by natural reason except from creatures. Now creatures lead us to the knowledge of God, as effects do to their cause. Accordingly, by natural reason we can know of God that only which of necessity belongs to Him as the principle of all things, and we have cited this fundamental principle in treating of God as above (Q. 12, A. 12). Now, the creative power of God is common to the whole Trinity; and hence it belongs to the unity of the essence, and not to the distinction of the persons. Therefore, by natural reason we can know what belongs to the unity of the essence, but not what belongs to the distinction of the persons. Whoever, then, tries to prove the trinity of persons by natural reason, derogates from faith in two ways. Firstly, as regards the dignity of faith itself, which consists in its being concerned with invisible things, that exceed human reason; wherefore the Apostle says that *faith is of things that appear not* (Heb. xi. 1), and the same Apostle says also, *We speak wisdom among the perfect, but not the wisdom of this world, nor of the princes of this world; but we speak the wisdom of God in a mystery which is hidden* (1 Cor. ii. 6, 7). Secondly, as regards the utility of drawing others to the faith. For when anyone in the endeavor to prove the faith brings forward reasons which are not cogent, he falls under the ridicule of the unbelievers: since they suppose that we stand upon such reasons, and that we believe on such grounds.

Therefore, we must not attempt to prove what is of faith, except by authority alone, to those who receive the authority; while as regards others it suffices to prove that what faith teaches is not impossible. Hence it is said by Dionysius (*Div. Nom.* ii): *Whoever wholly resists the word, is far off from our philosophy; whereas if he regards the truth of the word*—i.e., *the sacred word, we too follow this rule.*

Reply Obj. 1. The philosophers did not know the mystery of the trinity of the divine persons by its proper attributes, such as paternity, filiation, and procession, according to the Apostle's words, *We speak the wisdom of God which none of the princes of the world*—*i.e.,* the philosophers—*knew* (1 Cor. ii. 6). Nevertheless, they knew some of the essential attributes appropriated to the persons, as power to the Father, wisdom to the Son, goodness to the Holy Ghost; as will later on appear. So, when Aristotle said, *By this number,* etc., we must not take it as if he affirmed a threefold number in God, but that he wished to say that the ancients used the threefold number in their sacrifices and prayers on account of some perfection residing in the number three. In the Platonic books also we find, *In the beginning was the word,* not as meaning the Person begotten in God, but as meaning the ideal type whereby God made all things, and which is appropriated to the Son. And although they knew these were appropriated to the three persons, yet they are said to have failed in the third sign—that is, in the knowledge of the third person, because they deviated from the goodness appropriated to the Holy Ghost, in that knowing God *they did not glorify Him as God* (Rom. i); or, because the Platonists asserted the existence of one Primal Being whom they also declared to be the father of the universe, they consequently maintained the existence of another substance beneath him, which they called *mind* or the *paternal intellect,* containing the idea of all things, as Macrobius relates (*Som. Scip.* iv). They did not, however, assert the existence of a third separate substance which might correspond to the Holy Ghost. So also we do not assert that the Father and the Son differ in substance, which was the error of Origen and Arius, who in this followed the Platonists. When Trismegistus says, *Monad begot monad,* etc., this does not refer to the generation of the Son, or to the procession of the Holy Ghost, but to the production of the world. For one God produced one world by reason of His love for Himself.

Reply Obj. 2. Reason may be employed in two ways to establish a point: firstly, for the purpose of furnishing sufficient proof of some principle, as in natural science, where sufficient proof can be brought to show that the movement of the heavens is always of uniform velocity. Reason is employed in another way, not as furnishing a sufficient proof of a principle, but as confirming an already established principle, by showing the congruity of its results, as in astrology the theory of eccentrics and epicycles is considered as established, because thereby the sensible appearances of the heavenly movements can be explained; not, however, as if this proof were sufficient, forasmuch as some other theory might explain them. In the first way we can prove that God is one; and the like. In the second way, rea-

sons avail to prove the Trinity; as, when assumed to be true, such reasons confirm it. We must not, however, think that the trinity of persons is adequately proved by such reasons. This becomes evident when we consider each point; for the infinite goodness of God is manifested also in creation, because to produce from nothing is an act of infinite power. For if God communicates Himself by His infinite goodness, it is not necessary that an infinite effect should proceed from God: but that according to its own mode and capacity it should receive the divine goodness. Likewise, when it is said that joyous possession of good requires partnership, this holds in the case of one not having perfect goodness: hence it needs to share some other's good, in order to have the goodness of complete happiness. Nor is the image in our mind an adequate proof in the case of God, forasmuch as the intellect is not in God and ourselves univocally. Hence, Augustine says (*Tract.* xxvii. *in Joan.*) that by faith we arrive at knowledge, and not conversely.

Reply Obj. 3. There are two reasons why the knowledge of the divine persons was necessary for us. It was necessary for the right idea of creation. The fact of saying that God made all things by His Word excludes the error of those who say that God produced things by necessity. When we say that in Him there is a procession of love, we show that God produced creatures not because He needed them, nor because of any other extrinsic reason, but on account of the love of His own goodness. So Moses, when he had said, *In the beginning God created heaven and earth,* subjoined, *God said, Let there be light,* to manifest the divine Word; and then said, *God saw the light that it was good,* to show the proof of the divine love. The same is also found in the other works of creation. In another way, and chiefly, that we may think rightly concerning the salvation of the human race, accomplished by the Incarnate Son, and by the gift of the Holy Ghost.

SECOND ARTICLE

Whether There Are Notions in God?

We proceed thus to the Second Article:—

Objection 1. It would seem that in God there are no notions. For Dionysius says (*Div. Nom.* i): *We must not dare to say anything of God but what is taught to us by the Holy Scripture.* But Holy Scripture does not say anything concerning notions. Therefore there are none in God.

Obj. 2. Further, all that exists in God concerns the unity of the essence or the trinity of the persons. But the notions do not concern the unity of the essence, nor the trinity of the persons; for neither can what belongs to the essence be predicated of the notions: for instance, we do not say that paternity is wise or creates; nor can what belongs to the persons be so predicated; for example, we do not say that paternity begets, nor that filiation is begotten. Therefore there do not exist notions in God.

Obj. 3. Further, we do not require to presuppose any abstract notions as principles of knowing things which are devoid of composition: for they are known of themselves. But the divine persons are supremely simple. Therefore we are not to suppose any notions in God.

On the contrary, Damascene says (*De Fide Orthod.* iii. 5): *We recognize difference of hypostases (i.e., of persons),* in the *three properties; i.e., in the paternal, the filial, and the processional.* Therefore we must admit properties and notions in God.

I answer that, Prepositivus, considering the simplicity of the persons, said that in God there were no properties or notions, and wherever they were mentioned, he propounded the abstract for the concrete. For as we are accustomed to say, *I beseech your kindness—i.e.,* you who are kind—so when we speak of paternity in God, we mean God the Father.

But, as shown above (Q. 3, A. 3, *ad* 1), the use of concrete and abstract names in God is not in any way repugnant to the divine simplicity; forasmuch as we always name a thing as we understand it. Now, our intellect cannot attain to the absolute simplicity of the divine essence, considered in itself, and therefore, our human intellect apprehends and names divine things, according to its own mode, that is in so far as they are found in sensible objects, whence its knowledge is derived. In these things we use abstract terms to signify simple forms; and to signify subsistent things we use concrete terms. Hence also we signify divine things, as above stated, by abstract names, to express their simplicity; whereas, to express their subsistence and completeness, we use concrete names.

But not only must essential names be signified in the abstract and in the concrete, as when we say Deity and God; or wisdom and wise; but the same applies to the personal names, so that we may say paternity and Father.

Two chief motives for this can be cited. The first arises from the obstinacy of heretics. For since we confess the Father, the Son, and the Holy Ghost to be one God and three persons, to those who ask: *Whereby are They one God? and whereby are They three persons?* as

we answer that They are one in essence or deity; so there must also be some abstract terms whereby we may answer that the persons are distinguished; and these are the properties or notions signified by an abstract term, as paternity and filiation. Therefore the divine essence is signified as *What;* and the person as *Who;* and the property as *Whereby.*

The second motive is because one person in God is related to two persons—namely, the person of the Father to the person of the Son and to the person of the Holy Ghost. This is not, however, by one relation; otherwise it would follow that the Son also and the Holy Ghost would be related to the Father by one and the same relation. Thus, since relation alone multiplies the Trinity, it would follow that the Son and the Holy Ghost would not be two persons. Nor can it be said with Prepositivus that as God is related in one way to creatures, while creatures are related to Him in divers ways, so the Father is related by one relation to the Son and to the Holy Ghost; whereas these two persons are related to the Father by two relations. For, since the very specific idea of a relation is that it refers to another, it must be said that two relations are not specifically different if but one opposite relation corresponds to them. For the relation of lord and father must differ according to the difference of filiation and servitude. Now, all creatures are related to God as His creatures by one specific relation. But the Son and the Holy Ghost are not related to the Father by one and the same kind of relation. Hence there is no parity.

Further, in God there is no need to admit any real relation to the creature (Q. 28, A. 1, 3); while there is no reason against our admitting in God, many logical relations. But in the Father there must be a real relation to the Son and to the Holy Ghost. Hence, corresponding to the two relations of the Son and of the Holy Ghost, whereby they are related to the Father, we must understand two relations in the Father, whereby He is related to the Son and to the Holy Ghost. Hence, since there is only one Person of the Father, it is necessary that the relations should be separately signified in the abstract; and these are what we mean by properties and notions.

Reply Obj. 1. Although the notions are not mentioned in Holy Scripture, yet the persons are mentioned, comprising the idea of notions, as the abstract is contained in the concrete.

Reply Obj. 2. In God the notions have their significance not after the manner of realities, but by way of certain ideas whereby the persons are known; although in God these notions or relations are real, as stated above (Q. 28, A. 1). Therefore whatever has order to any essential or personal act, cannot be applied to the notions; forasmuch as this is against their mode of signification. Hence we cannot say that paternity begets, or creates, or is wise, or is intelligent. The essentials, however, which are not ordered to any act, but simply remove created conditions from God, can be predicated of the notions; for we can say that paternity is eternal, or immense, or such like. So also on account of the real identity, substantive terms, whether personal or essential, can be predicated of the notions; for we can say that paternity is God, and that paternity is the Father.

Reply Obj. 3. Although the persons are simple, still without prejudice to their simplicity, the proper ideas of the persons can be abstractly signified, as above explained.

THIRD ARTICLE

Whether There Are Five Notions?

We proceed thus to the Third Article:—

Objection 1. It would seem that there are not five notions. For the notions proper to the persons are the relations whereby they are distinguished from each other. But the relations in God are only four (Q. 28, A. 4). Therefore the notions are only four in number.

Obj. 2. Further, as there is only one essence in God, He is called one God, and because in Him there are three persons, He is called the Trine God. Therefore, if in God there are five notions, He may be called quinary; which cannot be allowed.

Obj. 3. Further, if there are five notions for the three persons in God, there must be in some one person two or more notions, as in the person of the Father there is innascibility and paternity, and common spiration. Either these three notions really differ, or not. If they really differ, it follows that the person of the Father is composed of several things. But if they differ only logically, it follows that one of them can be predicated of another, so that we can say that as the divine goodness is the same as the divine wisdom by reason of the common reality, so common spiration is paternity; which is not to be admitted. Therefore there are not five notions.

Obj. 4. *On the contrary,* It seems that there are more; because as the Father is from no one, and therefrom is derived the notion of innascibility; so from the Holy Ghost no other person proceeds. And in this respect there ought to be a sixth notion.

Obj. 5. Further, as the Father and the Son are the common origin of the Holy Ghost, so it is common to the Son and the Holy Ghost to proceed from the Father. Therefore, as one

notion is common to the Father and the Son, so there ought to be one notion common to the Son and to the Holy Ghost.

I answer that, A notion is the proper idea whereby we know a divine Person. Now the divine persons are multiplied by reason of their origin: and origin includes the idea of someone from whom another comes, and of someone that comes from another, and by these two modes a person can be known. Therefore the Person of the Father cannot be known by the fact that He is from another; but by the fact that He is from no one; and thus the notion that belongs to Him is called *innascibility.* As the source of another, He can be known in two ways, because as the Son is from Him, the Father is known by the notion of *paternity;* and as the Holy Ghost is from Him, He is known by the notion of *common spiration.* The Son can be known as begotten by another, and thus He is known by *filiation;* and also by another person proceeding from Him, the Holy Ghost, and thus He is known in the same way as the Father is known, by *common spiration.* The Holy Ghost can be known by the fact that He is from another, or from others; thus He is known by *procession;* but not by the fact that another is from Him, as no divine person proceeds from Him.

Therefore there are Five notions in God: *innascibility, paternity, filiation, common spiration,* and *procession.* Of these only four are relations, for *innascibility* is not a relation, except by reduction, as will appear later (Q. 33, A. 4, *ad* 3). Four only are properties. For *common spiration* is not a property; because it belongs to two persons. Three are personal notions—*i.e.,* constituting persons, *paternity, filiation,* and *procession. Common spiration* and *innascibility* are called notions of Persons, but not personal notions, as we shall explain further on (Q. 40, A. 1, *ad* 1).

Reply Obj. 1. Besides the four relations, another notion must be admitted, as above explained.

Reply Obj. 2. The divine essence is signified as a reality; and likewise the persons are signified as realities; whereas the notions are signified as ideas notifying the persons. Therefore, although God is one by unity of essence, and trine by trinity of persons, nevertheless He is not quinary by the five notions.

Reply Obj. 3. Since the real plurality in God is founded only on relative opposition, the several properties of one Person, as they are not relatively opposed to each other, do not really differ. Nor again are they predicated of each other, because they are different ideas of the persons; as we do not say that the attribute of power is the attribute of knowledge, although we do say that knowledge is power.

Reply Obj. 4. Since Person implies dignity, as stated above (Q. 19, A. 3), we cannot derive a notion of the Holy Spirit from the fact that no person is from Him. For this does not belong to His dignity, as it belongs to the authority of the Father that He is from no one.

Reply Obj. 5. The Son and the Holy Ghost do not agree in one special mode of existence derived from the Father; as the Father and the Son agree in one special mode of producing the Holy Ghost. But the principle on which a notion is based must be something special; thus no parity of reasoning exists.

FOURTH ARTICLE

Whether It Is Lawful to Have Various Contrary Opinions of Notions?

We proceed thus to the Fourth Article:—

Objection 1. It would seem that it is not lawful to have various contrary opinions of the notions: For Augustine says (*De Trin.* i. 3): *No error is more dangerous than any as regards the Trinity:* to which mystery the notions assuredly belong. But contrary opinions must be in some way erroneous. Therefore it is not right to have contrary opinions of the notions.

Obj. 2. Further, the persons are known by the notions. But no contrary opinion concerning the persons is to be tolerated. Therefore neither can there be about the notions.

On the contrary, The notions are not articles of faith. Therefore different opinions of the notions are permissible.

I answer that, Anything is of faith in two ways; directly, where any truth comes to us principally as divinely taught, as the trinity and unity of God, the Incarnation of the Son and the like; and concerning these truths a false opinion of itself involves heresy, especially if it be held obstinately. A thing is of faith, indirectly, if the denial of it involves as a consequence something against faith; as for instance if anyone said that Samuel was not the son of Elcana, for it follows that the divine Scripture would be false. Concerning such things anyone may have a false opinion without danger of heresy, before the matter has been considered or settled as involving consequences against faith, and particularly if no obstinacy be shown; whereas when it is manifest, and especially if the Church has decided that consequences follow against faith, then the error cannot be free from heresy. For this reason many things are now considered as heretical which were formerly not so considered, as their consequences are now more manifest.

So we must decide that anyone may entertain contrary opinions about the notions, if he does not mean to uphold anything at variance with faith. If, however, anyone should entertain a false opinion of the notions, knowing or thinking that consequences against the faith would follow, he would lapse into heresy.

By what has been said all the objections may be solved.

QUESTION 33

Of the Person of the Father

(In Four Articles)

We now consider the persons singly; and first, the Person of the Father, concerning Whom there are four points of inquiry: (1) Whether the Father is the Principle? (2) Whether the person of the Father is properly signified by this name *Father?* (3) Whether *Father* in God is said personally before it is said essentially? (4) Whether it belongs to the Father alone to be unbegotten?

FIRST ARTICLE

Whether It Belongs to the Father to Be the Principle?

We proceed thus to the First Article:—

Objection 1. It would seem that the Father cannot be called the principle of the Son, or of the Holy Ghost. For principle and cause are the same, according to the philosopher (*Metaph.* iv). But we do not say that the Father is the cause of the Son. Therefore we must not say that He is the principle of the Son.

Obj. 2. Further, a principle is so called in relation to the thing principled. So if the Father is the principle of the Son, it follows that the Son is a person principled, and is therefore created; which appears false.

Obj. 3. Further, the word principle is taken from priority. But in God there is no *before* and *after,* as Athanasius says. Therefore in speaking of God we ought not to use the term principle.

On the contrary, Augustine says (*De Trin* iv. 20), *The Father is the Principle of the whole Deity.*

I answer that, The word *principle* signifies only that whence another proceeds: since anything whence something proceeds in any way we call a principle; and conversely. As the Father then is the one whence another proceeds, it follows that the Father is a principle.

Reply Obj. 1. The Greeks use the words *cause* and *principle* indifferently, when speaking of God; whereas the Latin Doctors do not use the word *cause,* but only *principle.* The reason is because *principle* is a wider term than *cause;* as *cause* is more common than *element.* For the first term of a thing, as also the first part, is called the principle, but not the cause. Now the wider a term is, the more suitable it is to use as regards God (Q. 13, A. 11), because, the more special terms are, the more they determine the mode adapted to the creature. Hence this term *cause* seems to mean diversity of substance, and dependence of one from another; which is not implied in the word *principle.* For in all kinds of causes there is always to be found between the cause and the effect a distance of perfection or of power: whereas we use the term *principle* even in things which have no such difference, but have only a certain order to each other; as when we say that a point is the principle of a line; or also when we say that the first part of a line is the principle of a line.

Reply Obj. 2. It is the custom with the Greeks to say that the Son and the Holy Ghost are principled. This is not, however, the custom with our Doctors; because, although we attribute to the Father something of authority by reason of His being the principle, still we do not attribute any kind of subjection or inferiority to the Son, or to the Holy Ghost, to avoid any occasion of error. In this way, Hilary says (*De Trin.* ix): *By authority of the Giver, the Father is the greater; nevertheless the Son is not less to Whom oneness of nature is given.*

Reply Obj. 3. Although this word principle, as regards its derivation, seems to be taken from priority, still it does not signify priority, but origin. For what a term signifies, and the reason why it was imposed, are not the same thing, as stated above (Q. 13, A. 8).

SECOND ARTICLE

Whether This Name "Father" Is Properly the Name of a Divine Person?

We proceed thus to the Second Article:—

Objection 1. It would seem that this name *Father* is not properly the name of a divine person. For the name *Father* signifies relation. Moreover *person* is an individual substance. Therefore this name *Father* is not properly a name signifying a Person.

Obj. 2. Further, a begetter is more common than father; for every father begets; but it is

not so conversely. But a more common term is more properly applied to God, as stated above (Q. 13, A. 11). Therefore the more proper name of the divine person is begetter and genitor than Father.

Obj. 3. Further, a metaphorical term cannot be the proper name of anyone. But the word is by us metaphorically called begotten, or offspring; and consequently, he of whom is the word, is metaphorically called father. Therefore the principle of the Word in God is not properly called Father.

Obj. 4. Further, everything which is said properly of God, is said of God first before creatures. But generation appears to apply to creatures before God; because generation seems to be truer when the one who proceeds is distinct from the one whence it proceeds, not only by relation but also by essence. Therefore the name *Father* taken from generation does not seem to be the proper name of any divine person.

On the contrary, It is said (Ps. lxxxviii. 27): *He shall cry out to me: Thou art my Father.*

I answer that, The proper name of any person signifies that whereby the person is distinguished from all other persons. For as body and soul belong to the nature of man, so to the concept of this particular man belong this particular soul and this particular body; and by these is this particular man distinguished from all other men. Now it is paternity which distinguishes the person of the Father from all the other persons. Hence this name *Father,* whereby paternity is signified, is the proper name of the person of the Father.

Reply Obj. 1. Among us relation is not a subsisting person. So this name *father* among us does not signify a person, but the relation of a person. In God, however, it is not so, as some wrongly thought; for in God the relation signified by the name *Father* is a subsisting person. Hence, as above explained (Q. 29, A. 4), this name *person* in God signifies a relation subsisting in the divine nature.

Reply Obj. 2. According to the Philosopher (*De Anima,* ii, text 49), a thing is denominated chiefly by its perfection, and by its end. Now generation signifies something in process of being made, whereas paternity signifies the complement of generation; and therefore the name *Father* is more expressive as regards the divine person than genitor or begettor.

Reply Obj. 3. In human nature the word is not a subsistence, and hence is not properly called begotten or son. But the divine Word is something subsistent in the divine nature; and hence He is properly and not metaphorically called Son, and His principle is called Father.

Reply Obj. 4. The terms *generation* and *paternity,* like the other terms properly applied to God, are said of God before creatures as regards the thing signified, but not as regards the mode of signification. Hence also the Apostle says, *I bend my knee to the Father of my Lord Jesus Christ, from whom all paternity in heaven and on earth is named* (Eph. iii. 14). This is explained thus. It is manifest that generation receives its species from the term which is the form of the thing generated; and the nearer it is to the form of the generator, the truer and more perfect is the generation; as univocal generation is more perfect than non-univocal, for it belongs to the essence of a generator to generate what is like itself in form. Hence the very fact that in the divine generation the form of the Begetter and Begotten is numerically the same, whereas in creatures it is not numerically, but only specifically, the same, shows that generation, and consequently paternity, is applied to God before creatures. Hence the very fact that in God a distinction exists of the Begotten from the Begetter as regards relation only, belongs to the truth of the divine generation and paternity.

THIRD ARTICLE

Whether This Name "Father" Is Applied to God, Firstly As a Personal Name?

We proceed thus to the Third Article:—

Objection 1. It would seem that this name *Father* is not applied to God, firstly as a personal name. For in the intellect the common precedes the particular. But this name *Father* as a personal name, belongs to the person of the Father; and taken in an essential sense it is common to the whole Trinity; for we say *Our Father* to the whole Trinity. Therefore *Father* comes first as an essential name before its personal sense.

Obj. 2. Further, in things of which the concept is the same there is no priority of predication. But paternity and filiation seem to be of the same nature, according as a divine person is Father of the Son, and the whole Trinity is our Father, or the creature's; since, according to Basil (*Hom.* xv., *De Fide*), to receive is common to the creature and to the Son. Therefore *Father* in God is not taken as an essential name before it is taken personally.

Obj. 3. Further, it is not possible to compare things which have not a common concept. But the Son is compared to the creature by reason of filiation or generation, according to Col. i. 15: *Who is the image of the invisible God, the first-born of every creature.* Therefore paternity taken in a personal sense is not prior to, but has the same concept as, paternity taken essentially.

On the contrary, The eternal comes before the temporal. But God is the Father of the Son from eternity; while He is Father of the creature in time. Therefore paternity in God is taken in a personal sense as regards the Son, before it is so taken as regards the creature.

I answer that, A name is applied to that wherein is perfectly contained its whole signification, before it is applied to that which only partially contains it; for the latter bears the name by reason of a kind of similitude to that which answers perfectly to the signification of the name; since all imperfect things are taken from perfect things. Hence this name *lion* is applied first to the animal containing the whole nature of a lion, and which is properly so called, before it is applied to a man who shows something of a lion's nature, as courage, or strength, or the like; and of whom it is said by way of similitude.

Now it is manifest from the foregoing (QQ. 27, A. 2; 28, A. 4), that the perfect idea of paternity and filiation is to be found in God the Father, and in God the Son, because one is the nature and glory of the Father and the Son. But in the creature, filiation is found in relation to God, not in a perfect manner, since the Creator and the creature have not the same nature; but by way of a certain likeness, which is the more perfect the nearer we approach to the true idea of filiation. For God is called the Father of some creatures by reason only of a trace, for instance of irrational creatures, according to Job xxxviii. 28: *Who is the father of the rain? or who begot the drops of dew?* Of some, namely, the rational creature (He is the Father), by reason of the likeness of His image, according to Deut. xxxii. 6: *Is He not thy Father, who possessed, and made, and created thee?* And of others He is the Father by similitude of grace, and these are also called adoptive sons, as ordained to the heritage of eternal glory by the gift of grace which they have received, according to Rom. viii. 16, 17: *The Spirit Himself gives testimony to our spirit that we are the sons of God; and if sons, heirs also.* Lastly, He is the Father of others by similitude of glory, forasmuch as they have obtained possession of the heritage of glory, according to Rom. v. 2: *We glory in the hope of the glory of the sons of God.* Therefore it is plain that *paternity is* applied to God first, as importing regard of one Person to another Person, before it imports the regard of God to creatures.

Reply Obj. 1. Common terms taken absolutely, in the order of our intelligence, come before proper terms; because they are included in the understanding of proper terms; but not conversely. For in the concept of the person of the Father, God is understood; but not conversely. But common terms which import relation to the creature come after proper terms which import personal relations; because the person proceeding in God proceeds as the principle of the production of creatures. For as the word conceived in the mind of the artist is first understood to proceed from the artist before the thing designed, which is produced in likeness to the word conceived in the artist's mind; so the Son proceeds from the Father before the creature, to which the name of filiation is applied as it participates in the likeness of the Son, as is clear from the words of Rom. viii. 29: *Whom He foreknew and predestined to be made conformable to the image of His Son.*

Reply Obj. 2. *To receive* is said to be common to the creature and to the Son not in a univocal sense, but according to a certain remote similitude whereby He is called the First Born of creatures. Hence the authority quoted subjoins: *That He may be the First Born among many brethren,* after saying that some were conformed to the image of the Son of God. But the Son of God possesses a position of singularity above others, in having by nature what He receives, as Basil also declares (*ibid.*); hence He is called the only begotten (John i. 18): *The only begotten Who is in the bosom of the Father, He hath declared unto us.*

From this appears the *Reply* to *Obj.* 3.

FOURTH ARTICLE

Whether It Is Proper to the Father to Be Unbegotten?

We proceed thus to the Fourth Article:—

Objection 1. It would seem that it is not proper to the Father to be unbegotten. For every property supposes something in that of which it is the property. But *unbegotten* supposes nothing in the Father; it only removes something. Therefore it does not signify a property of the Father.

Obj. 2. Further, Unbegotten is taken either in a privative, or in a negative, sense. If in a negative sense, then whatever is not begotten can be called unbegotten. But the Holy Ghost is not begotten; neither is the divine essence. Therefore to be unbegotten belongs also to the essence; thus it is not proper to the Father. But if it be taken in a privative sense, as every privation signifies imperfection in the thing which is the subject of privation, it follows that the Person of the Father is imperfect; which cannot be.

Obj. 3. Further, in God, *unbegotten* does not signify relation, for it is not used relatively. Therefore it signifies substance; therefore unbegotten and begotten differ in substance. But the Son, Who is begotten, does not differ

from the Father in substance. Therefore the Father ought not to be called unbegotten.

Obj. 4. Further, property means what belongs to one alone. Since, then, there are more than one in God proceeding from another, there is nothing to prevent several not receiving their being from another. Therefore the Father is not alone unbegotten.

Obj. 5. Further, as the Father is the principle of the person begotten, so is He of the person proceeding. So if by reason of his opposition to the person begotten, it is proper to the Father to be unbegotten, it follows that it is proper to Him also to be unproceeding.

On the contrary, Hilary says (*De Trin.* iv): *One is from one—that is, the Begotten is from the Unbegotten—namely, by the property in each one respectively of innascibility and origin.*

I answer that, As in creatures there exist a first and a secondary principle, so also in the divine Persons, in Whom there is no before or after, is formed the principle not from a principle, Who is the Father; and the principle from a principle, Who is the Son.

Now in things created a first principle is known in two ways; in one way as the first *principle,* by reason of its having a relation to what proceeds from itself; in another way, inasmuch as it is a *first* principle by reason of its not being from another. Thus therefore the Father is known both by paternity and by common spiration, as regards the persons proceeding from Himself. But as the principle, not from a principle He is known by the fact that He is not from another; and this belongs to the property of innascibility, signified by this word *unbegotten.*

Reply Obj. 1. Some there are who say that innascibility, signified by the word *unbegotten,* as a property of the Father, is not a negative term only, but either that it means both these things together—namely, that the Father is from no one, and that He is the principle of others; or that it imports universal authority, or also His plenitude as the source of all. This, however, does not seem true, because thus innascibility would not be a property distinct from paternity and spiration; but would include them as the proper is included in the common. For source and authority signify in God nothing but the principle of origin. We must therefore say with Augustine (*De Trin.* v. 7) that *unbegotten* imports the negation of passive generation. For he says that *unbegotten has the same meaning as "not a son."* Nor does it follow that *unbegotten* is not the proper notion of the Father; for primary and simple things are notified by negations; as, for instance, a point is defined as what has no part.

Reply Obj. 2. *Unbegotten* is taken sometimes in a negative sense only, and in that sense Jerome says that *the Holy Ghost is unbegotten*—that is, He is not begotten. Otherwise *unbegotten* may be taken in a kind of privative sense, but not as implying any imperfection. For privation can be taken in many ways; in one way when a thing has not what naturally belongs to another, even though it is not of its own nature to have it; as, for instance, if a stone be called a dead thing, as wanting life, which naturally belongs to some other things. In another sense, privation is so called when something has not what naturally belongs to some members of its genus; as for instance when a mole is called blind. In a third sense privation means the absence of what something ought to have; in which sense, privation imports an imperfection. In this sense, *unbegotten* is not attributed to the Father as a privation, but it may be so attributed in the second sense, meaning that a certain person of the divine nature is not begotten, while some person of the same nature is begotten. In this sense the term *unbegotten* can be applied also to the Holy Ghost. Hence to consider it as a term proper to the Father alone, it must be further understood that the name *unbegotten* belongs to a divine person as the principle of another person; so that it be understood to imply negation in the genus of principle taken personally in God. Or that there be understood in the term *unbegotten* that He is not in any way derived from another; and not only that He is not from another by way only of generation. In this sense the term *unbegotten* does not belong at all to the Holy Ghost, Who is from another by procession, as a subsisting person; nor does it belong to the divine essence, of which it may be said that it is in the Son or in the Holy Ghost from another—namely, from the Father.

Reply Obj. 3. According to Damascene (*De Fide Orthod.* ii. 9), *unbegotten* in one sense signifies the same as *uncreated;* and thus it applies to the substance, for thereby does the created substance differ from the uncreated. In another sense it signifies what is not begotten, and in this sense it is a relative term; just as negation is reduced to the genus of affirmation, as *not man* is reduced to the genus of substance, and *not white* to the genus of quality. Hence, since *begotten* implies relation in God, *unbegotten* belongs also to relation. Thus it does not follow that the Father unbegotten is substantially distinguished from the Son begotten; but only by relation; that is, as the relation of Son is denied of the Father.

Reply Obj. 4. In every genus there must be something first; so in the divine nature there

must be some one principle which is not from another, and which we call *unbegotten.* To admit two innascibles is to suppose the existence of two Gods, and two divine natures. Hence Hilary says (*De Synod.*): *As there is one God, so there cannot be two innascibles.* And this especially because, did two innascibles exist, one would not be from the other, and they would not be distinguished by relative opposition: therefore they would be distinguished from each other by diversity of nature.

Reply Obj. 5. The property of the Father, whereby He is not from another, is more clearly signified by the removal of the nativity of the Son, than by the removal of the procession of the Holy Ghost; both because the procession of the Holy Ghost has no special name, as stated above (Q. 27, A. 4, *ad* 3), and because also in the order of nature it presupposes the generation of the Son. Hence, it being denied of the Father that He is begotten, although He is the principle of generation, it follows, as a consequence, that He does not proceed by the procession of the Holy Ghost, because the Holy Ghost is not the principle of generation, but proceeds from the person begotten.

QUESTION 34

Of the Person of the Son

(In Three Articles)

We next consider the person of the Son. Three names are attributed to the Son—namely, *Son, Word,* and *Image.* The idea of Son is gathered from the idea of Father. Hence it remains for us to consider Word and Image.

Concerning Word there are three points of inquiry: (1) Whether Word is an essential term in God, or a personal term? (2) Whether it is the proper name of the Son? (3) Whether in the name of Word is expressed relation to creatures?

FIRST ARTICLE

Whether Word in God Is a Personal Name?

We proceed thus to the First Article:—

Objection 1. It would seem that Word in God is not a personal name. For personal names are applied to God in a proper sense, as Father and Son. But Word is applied to God metaphorically, as Origen says on (Jo. i. 1), *In the beginning was the Word.* Therefore Word is not a personal name in God.

Obj. 2. Further, according to Augustine (*De Trin,* ix. 10), *The Word is knowledge with love;* and according to Anselm (*Monol.* lx), *To speak is to the Supreme Spirit nothing but to see by thought.* But knowledge and thought, and sight, are essential terms in God. Therefore Word is not a personal term in God.

Obj. 3. Further, it is essential to word to be spoken. But, according to Anselm (*ibid.* lix), as the Father is intelligent, the Son intelligent, and the Holy Ghost intelligent, so the Father speaks, the Son speaks, and the Holy Ghost speaks; and likewise, each one of them is spoken. Therefore, the name Word is used as an essential term in God, and not in a personal sense.

Obj. 4. Further, no divine person is made. But the Word of God is something made. For it is said, *Fire, hail, snow, ice, the storms which do His Word* (Ps. cxlviii. 8). Therefore the Word is not a personal name in God.

On the contrary, Augustine says (*De Trin.* vii. 11): As *the Son is related to the Father, so also is the Word to Him Whose Word He is.* But Son is a personal name, since it is said relatively. Therefore so also is Word.

I answer that, The name of Word in God, if taken in its proper sense, is a personal name, and in no way an essential name.

To see how this is true, we must know that our own word taken in its proper sense has a threefold meaning; while in a fourth sense it is taken improperly or figuratively. The clearest and most common sense is when it is said of the word spoken by the voice; and this proceeds from an interior source as regards two things found in the exterior word—that is, the vocal sound itself, and the signification of the sound. For, according to the Philosopher (*Peri Herm.* i) vocal sound signifies the concept of the intellect. Again the vocal sound proceeds from the signification or the imagination, as stated in *De Anima,* ii, text 90. The vocal sound, which has no signification, cannot be called a word: wherefore the exterior vocal sound is called a word from the fact that it signifies the interior concept of the mind. Therefore it follows that, first and chiefly, the interior concept of the mind is called a word; secondarily, the vocal sound itself, signifying the interior concept, is so called; and thirdly, the imagination of the vocal sound is called a word. Damascene mentions these three kinds of words (*De Fide Orthod.* i. 17), saying that *word* is called *the natural movement of the intellect, whereby it is moved, and understands, and thinks, as*

light and splendor; which is the first kind. *Again,* he says, *the word is what is not pronounced by a vocal word, but is uttered in the heart;* which is the third kind. *Again* also, *the word is the angel*—that is, the messenger *of intelligence;* which is the second kind. Word is also used in a fourth way figuratively for that which is signified or effected by a word; thus we are wont to say, *this is the word I have said,* or *which the king has commanded,* alluding to some deed signified by the word either by way of assertion or of command.

Now word is taken strictly in God, as signifying the concept of the intellect. Hence Augustine says (*De Trin.* xv. 10): *Whoever can understand the word, not only before it is sounded, but also before thought has clothed it with imaginary sound, can already see some likeness of that Word of Whom it is said: In the beginning was the Word.* The concept itself of the heart has of its own nature to proceed from something other than itself—namely, from the knowledge of the one conceiving. Hence *Word,* according as we use the term strictly of God, signifies something proceeding from another; which belongs to the nature of personal terms in God, inasmuch as the divine persons are distinguished by origin (Q. 27, AA. 3, 4, 5). Hence the term *Word,* according as we use the term strictly of God, is to be taken as said not essentially, but personally.

Reply Obj. 1. The Arians, who sprang from Origen, declared that the Son differed in substance from the Father. Hence, they endeavored to maintain that when the Son of God is called the Word, this is not to be understood in a strict sense; lest the idea of the Word proceeding should compel them to confess that the Son of God is of the same substance as the Father. For the interior word proceeds in such a manner from the one who pronounces it, as to remain within him. But supposing Word to be said metaphorically of God, we must still admit Word in its strict sense. For if a thing be called a word metaphorically, this can only be by reason of some manifestation; either it makes something manifest as a word, or it is manifested by a word. If manifested by a word, there must exist a word whereby it is manifested. If it is called a word because it exteriorly manifests, what it exteriorly manifests cannot be called word except in as far as it signifies the interior concept of the mind, which anyone may also manifest by exterior signs. Therefore, although Word may be sometimes said of God metaphorically, nevertheless we must also admit Word in the proper sense, and which is said personally.

Reply Obj. 2. Nothing belonging to the intellect can be applied to God personally, except word alone; for word alone signifies that which emanates from another. For what the intellect forms in its conception is the word. Now, the intellect itself, according as it is made actual by the intelligible species, is considered absolutely; likewise the act of understanding which is to the actual intellect what existence is to actual being; since the act of understanding does not signify an act going out from the intelligent agent, but an act remaining in the agent. Therefore when we say that word is knowledge, the term knowledge does not mean the act of a knowing intellect, or any one of its habits, but stands for what the intellect conceives by knowing. Hence also Augustine says (*De Trin.* vii. 1) that the Word is *begotten wisdom;* for it is nothing but the concept of the Wise One; and in the same way It can be called *begotten knowledge.* Thus can also be explained how *to speak* is in God *to see by thought,* forasmuch as the Word is conceived by the gaze of the divine thought. Still the term *thought* does not properly apply to the Word of God. For Augustine says (*De Trin.* xv. 16): *Therefore do we speak of the Word of God, and not of the Thought of God, lest we believe that in God there is something unstable, now assuming the form of Word, now putting off that form and remaining latent and as it were formless.* For thought consists properly in the search after truth, and this has no place in God. But when the intellect attains to the form of truth, it does not think, but perfectly contemplates the truth. Hence Anselm (*loc. cit.*) takes *thought* in an improper sense for *contemplation.*

Reply Obj. 3. As, properly speaking, Word in God is said personally, and not essentially, so likewise is to *speak.* Hence, as the Word is not common to the Father, Son, and Holy Ghost, so it is not true that the Father, Son, and Holy Ghost are one speaker. So Augustine says (*De Trin.* vii. 1): *He who speaks in that co-eternal Word is understood as not alone in God, but as being with that very Word, without which, forsooth, He would not be speaking.* On the other hand, *to be spoken* belongs to each Person, for not only is the word spoken, but also the thing understood or signified by the word. Therefore in this manner to one person alone in God does it belong to be spoken in the same way as a word is spoken; whereas in the way whereby a thing is spoken as being understood in the word, it belongs to each Person to be spoken. For the Father, by understanding Himself, the Son, and the Holy Ghost, and all other things comprised in this knowledge, conceives the Word; so that thus the whole Trinity is *spoken* in the Word; and likewise also all creatures: as the intellect of a man by the word he conceives in the act of understanding a stone, speaks a stone. An-

selm took the term *speak* improperly for the act of understanding; whereas they really differ from each other; for *to understand* means only the habitude of the intelligent agent to the thing understood, in which habitude no trace of origin is conveyed, but only a certain information of our intellect; forasmuch as our intellect is made actual by the form of the thing understood. In God, however, it means complete identity, because in God the intellect and the thing understood are altogether the same, as was proved above (Q. 14, AA. 4, 5). Whereas to *speak* means chiefly the habitude to the word conceived; for *to speak* is nothing but to utter a word. But by means of the word it imports a habitude to the thing understood which in the word uttered is manifested to the one who understands. Thus, only the Person who utters the Word is *speaker* in God, although each Person understands and is understood, and consequently is spoken by the Word.

Reply Obj. 4. The term *word* is there taken figuratively, as the thing signified or effected by word is called word. For thus creatures are said to do the word of God, as executing any effect, whereto they are ordained from the word conceived of the divine wisdom; as anyone is said to do the word of the king when he does the work to which he is appointed by the king's word.

SECOND ARTICLE

Whether "Word" Is the Son's Proper Name?

We proceed thus to the Second Article:—

Objection 1. It would seem that *Word* is not the proper name of the Son. For the Son is a subsisting person in God. But word does not signify a subsisting thing, as appears in ourselves. Therefore word cannot be the proper name of the person of the Son.

Obj. 2. Further, the word proceeds from the speaker by being uttered. Therefore if the Son is properly the word, He proceeds from the Father by way only of utterance; which is the heresy of Valentine; as appears from Augustine (*De Hæres.* xi).

Obj. 3. Further, every proper name of a person signifies some property of that person. Therefore, if the Word is the Son's proper name, it signifies some property of His; and thus there will be several more properties in God than those above mentioned.

Obj. 4. Further, whoever understands conceives a word in the act of understanding. But the Son understands. Therefore some word belongs to the Son: and consequently to be Word is not proper to the Son.

Obj. 5. Further, it is said of the Son (Heb. i. 3): *Bearing all things by the word of His power;* whence Basil infers (*Cont. Eunom.* v. 11) that the Holy Ghost is the Son's Word. Therefore to be Word is not proper to the Son.

On the contrary, Augustine says (*De Trin.* vi. 11): *By Word we understand the Son alone.*

I answer that, Word, said of God in its proper sense, is used personally, and is the proper name of the person of the Son. For it signifies an emanation of the intellect: and the person Who proceeds in God, by way of emanation of the intellect, is called the Son; and this procession is called generation, as we have shown above (Q. 27, A. 2). Hence it follows that the Son alone is properly called Word in God.

Reply Obj. 1. *To be* and *to understand* are not the same in us. Hence that which in us has intellectual being, does not belong to our nature. But in God *to be* and *to understand* are one and the same: hence the Word of God is not an accident in Him, or an effect of His; but belongs to His very nature. And therefore it must needs be something subsistent; for whatever is in the nature of God subsists; and so Damascene says (*De Fide Orthod.* i. 18) that *the Word of God is substantial and has a hypostatic being; but other words* (as our own) *are activities of the soul.*

Reply Obj. 2. The error of Valentine was condemned, not as the Arians pretended, because he asserted that the Son was born by being uttered, as Hilary relates (*De Trin.* vi); but on account of the different mode of utterance proposed by its author, as appears from Augustine (*De Hæres., loc. cit.*).

Reply Obj. 3. In the term *Word* the same property is comprised as in the name Son. Hence Augustine says (*De Trin.* vii. 11): *Word and Son express the same.* For the Son's nativity, which is His personal property, is signified by different names, which are attributed to the Son to express His perfection in various ways. To show that He is of the same nature as the Father, He is called the Son; to show that He is co-eternal, He is called the Splendor; to show that He is altogether like, He is called the Image; to show that He is begotten immaterially, He is called the Word. All these truths cannot be expressed by only one name.

Reply Obj. 4. To be intelligent belongs to the Son, in the same way as it belongs to Him to be God, since to understand is said of God essentially, as stated above, (Q. 14, AA. 2, 4). Now the Son is God begotten, and not God begetting; and hence He is intelligent, not as producing a Word, but as the Word proceeding; forasmuch as in God the Word proceeding does not differ really from the divine in-

tellect, but is distinguished from the principle of the Word only by relation.

Reply Obj. 5. When it is said of the Son, *Bearing all things by the word of His power: word* is taken figuratively for the effect of the Word. Hence a gloss says that *word* is here taken to mean command; inasmuch as by the effect of the power of the Word, things are kept in being, as also by the effect of the power of the Word things are brought into being. Basil speaks widely and figuratively in applying Word to the Holy Ghost; in the sense perhaps that everything that makes a person known may be called his word, and so in that way the Holy Ghost may be called the Son's Word, because He manifests the Son.

THIRD ARTICLE

Whether the Name "Word" Imports Relation to Creatures?

We proceed thus to the Third Article:—

Objection 1. It would seem that the name *Word* does not import relation to creatures. For every name that connotes some effect in creatures, is said of God essentially. But Word is not said essentially, but personally. Therefore Word does not import relation to creatures.

Obj. 2. Further, whatever imports relation to creatures is said of God in time; as *Lord* and *Creator*. But Word is said of God from eternity. Therefore it does not import relation to the creature.

Obj. 3. Further, Word imports relation to the source whence it proceeds. Therefore if it imports relation to the creature, it follows that the Word proceeds from the creature.

Obj. 4. Further, ideas (in God) are many according to their various relations to creatures. Therefore if Word imports relation to creatures, it follows that in God there is not one Word only, but many.

Obj. 5. Further, if Word imports relation to the creature, this can only be because creatures are known by God. But God does not know beings only; He knows also non-beings. Therefore in the Word are implied relations to non-beings; which appears to be false.

On the contrary, Augustine says (QQ. lxxxiii, qu. 63), that *the name Word signifies not only relation to the Father, but also relation to those beings which are made through the Word, by His operative power.*

I answer that, Word implies relation to creatures. For God by knowing Himself, knows every creature. Now the word conceived in the mind is representative of everything that is actually understood. Hence there are in ourselves different words for the different things which we understand. But because God by one act understands Himself and all things, His one only Word is expressive not only of the Father, but of all creatures.

And as the knowledge of God is only cognitive as regards God, whereas as regards creatures, it is both cognitive and operative, so the Word of God is only expressive of what is in God the Father, but is both expressive and operative of creatures; and therefore it is said (Ps. xxxii. 9): *He spake, and they were made;* because in the Word is implied the operative idea of what God makes.

Reply Obj. 1. The nature is also included indirectly in the name of the person; for person is an individual substance of a rational nature. Therefore the name of a divine person, as regards the personal relation, does not imply relation to the creature, but it is implied in what belongs to the nature. Yet there is nothing to prevent its implying relation to creatures, so far as the essence is included in its meaning: for as it properly belongs to the Son to be the Son, so it properly belongs to Him to be God begotten, or the Creator begotten; and in this way the name Word imports relation to creatures.

Reply Obj. 2. Since the relations result from actions, some names import the relation of God to creatures, which relation follows on the action of God which passes into some exterior effect, as to create and to govern; and the like are applied to God in time. But others import a relation which follows from an action which does not pass into an exterior effect, but abides in the agent—as to know and to will: such are not applied to God in time; and this kind of relation to creatures is implied in the name of the Word. Nor is it true that all names which import the relation of God to creatures are applied to Him in time; but only those names are applied in time which import relation following on the action of God passing into exterior effect.

Reply Obj. 3. Creatures are known to God not by a knowledge derived from the creatures themselves, but by His own essence. Hence it is not necessary that the Word should proceed from creatures, although the Word is expressive of creatures.

Reply Obj. 4. The name of Idea is imposed chiefly to signify relation to creatures; and therefore it is applied in a plural sense to God; and it is not said personally. But the name of Word is imposed chiefly to signify relation to the speaker, and consequently, relation to creatures, inasmuch as God, by understanding Himself, understands every creature; and so there is only one Word in God, and that a personal one.

Reply Obj. 5. God's knowledge of non-beings and God's Word about non-beings are

the same; because the Word of God contains no less than does the knowledge of God, as Augustine says (*De Trin.* xv. 14). Nevertheless the Word is expressive and operative of beings, but is expressive and manifestive of non-beings.

QUESTION 35

Of the Image

(In Two Articles)

We next inquire concerning the image: about which there are two points of inquiry: (1) Whether Image in God is said personally? (2) Whether this name belongs to the Son alone?

FIRST ARTICLE

Whether Image in God Is Said Personally?

We proceed thus to the First Article:—

Objection 1. It would seem that image is not said personally of God. For Augustine (Fulgentius—*De Fide ad Petrum* i) says, *The Godhead of the Holy Trinity and the Image whereunto man is made are one.* Therefore Image is said of God essentially, and not personally.

Obj. 2. Further, Hilary says (*De Synod.*): *An image is a like species of that which it represents.* But species or form is said of God essentially. Therefore so also is Image.

Obj. 3. Further, Image is derived from imitation, which implies *before* and *after*. But in the divine persons there is no *before* and *after*. Therefore Image cannot be a personal name in God.

On the contrary, Augustine says (*De Trin.* vii. 1): *What is more absurd than to say that an image is referred to itself?* Therefore the Image in God is a relation, and is thus a personal name.

I answer that, Image includes the idea of similitude. Still, not any kind of similitude suffices for the notion of image, but only similitude of species, or at least of some specific sign. In corporeal things the specific sign consists chiefly in the figure. For we see that the species of different animals are of different figures; but not of different colors. Hence if the color of anything is depicted on a wall, this is not called an image unless the figure is likewise depicted. Further, neither the similitude of species nor of figure is enough for an image, which requires also the idea of origin; because, as Augustine says (QQ. lxxxiii., qu. 74): *One egg is not the image of another, because it is not derived from it.* Therefore for a true image it is required that one proceeds from another like to it in species, or at least in specific sign. Now whatever imports procession or origin in God, belongs to the persons. Hence the name *Image* is a personal name.

Reply Obj. 1. Image, properly speaking, means whatever proceeds forth in likeness to another. That to the likeness of which anything proceeds, is properly speaking called the exemplar, and is improperly called the image. Nevertheless Augustine (Fulgentius) uses the name of Image in this sense when he says that the divine nature of the Holy Trinity is the Image to whom man was made.

Reply Obj. 2. *Species,* as mentioned by Hilary in the definition of image, means the form derived from one thing to another. In this sense image is said to be the species of anything, as that which is assimilated to anything is called its form, inasmuch as it has a like form.

Reply Obj. 3. Imitation in God does not signify posteriority, but only assimilation.

SECOND ARTICLE

Whether the Name of Image Is Proper to the Son?

We proceed thus to the Second Article:—

Objection 1. It would seem that the name of Image is not proper to the Son; because, as Damascene says (*De Fide Orthod.* i. 18), *The Holy Ghost is the Image of the Son.* Therefore Image does not belong to the Son alone.

Obj. 2. Further, similitude in expression belongs to the nature of an image, as Augustine says (QQ. lxxxiii, *qu.* 74). But this belongs to the Holy Ghost, Who proceeds from another by way of similitude. Therefore the Holy Ghost is an Image; and so to be Image does not belong to the Son alone.

Obj. 3. Further, man is also called the image of God, according to 1 Cor. xi. 7, *The man ought not to cover his head, for he is the image and the glory of God.* Therefore Image is not proper to the Son.

On the contrary, Augustine says (*De Trin.* vi. 2): *The Son alone is the Image of the Father.*

I answer that, The Greek Doctors commonly say that the Holy Ghost is the Image both of the Father and of the Son; but the Latin Doctors attribute the name Image to the Son alone. For it is not found in the ca-

nonical Scripture except as applied to the Son; as in the words, *Who is the Image of the invisible God, the firstborn of creatures* (Col. 1. 15); and again: *Who being the brightness of His glory, and the figure of His substance* (*Heb.* i. 3).

Some explain this by the fact that the Son agrees with the Father, not in nature only, but also in the notion of principle: whereas the Holy Ghost agrees neither with the Son, nor with the Father in any notion. This, however, does not seem to suffice. Because as it is not by reason of the relations that we consider either equality or inequality in God, as Augustine says (*De Trin.* v. 6), so neither (by reason thereof do we consider) that similitude which is essential to image. Hence others say that the Holy Ghost cannot be called the Image of the Son, because there cannot be an image of an image; nor of the Father, because again the image must be immediately related to that of which it is the image; and the Holy Ghost is related to the Father through the Son; nor again is He the Image of the Father and the Son, because then there would be one image of two; which is impossible. Hence it follows that the Holy Ghost is in no way an Image. But this is no proof: for the Father and the Son are one principle of the Holy Ghost, as we shall explain further on (Q. 36, A. 4). Hence there is nothing to prevent there being one Image of the Father and of the Son, inasmuch as they are one; since even man is one image of the whole Trinity.

Therefore we must explain the matter otherwise by saying that, as the Holy Ghost, although by His procession He receives the nature of the Father, as the Son also receives it, nevertheless is not said to be *born;* so, although He receives the likeness of the Father, He is not called the Image; because the Son proceeds as word, and it is essential to word to be of like species with that whence it proceeds; whereas this does not essentially belong to love, although it may belong to that love which is the Holy Ghost, inasmuch as He is the divine love.

Reply Obj. 1. Damascene and the other Greek Doctors commonly employ the term image as meaning a perfect similitude.

Reply Obj. 2. Although the Holy Ghost is like to the Father and the Son, still it does not follow that He is the Image, as above explained.

Reply Obj. 3. The image of a thing may be found in something in two ways. In one way it is found in something of the same specific nature; as the image of the king is found in his son. In another way it is found in something of a different nature, as the king's image on the coin. In the first sense the Son is the Image of the Father; in the second sense man is called the image of God; and therefore in order to express the imperfect character of the divine image in man, man is not simply called the image, but *to the image,* whereby is expressed a certain movement of tendency to perfection. But it cannot be said that the Son of God is *to the image,* because He is the perfect Image of the Father.

QUESTION 36

Of the Person of the Holy Ghost

(In Four Articles)

We now proceed to treat of what belongs to the person of the Holy Ghost, Who is called not only the Holy Ghost, but also the Love and Gift of God. Concerning the name *Holy Ghost,* there are four points of treatment: (1) Whether this Name, *Holy Ghost,* is the proper name of one divine Person? (2) Whether that divine person Who is called the Holy Ghost, proceeds from the Father and the Son? (3) Whether He proceeds from the Father through the Son? (4) Whether the Father and the Son are one principle of the Holy Ghost?

FIRST ARTICLE

Whether This Name, "Holy Ghost," Is the Proper Name of One Divine Person?

We proceed thus to the First Article:—

Objection 1. It would seem that this name, "Holy Ghost," is not the proper name of one divine person. For no name which is common to the three persons is the proper name of any one person. But this name of "Holy Ghost"* is common to the three persons; for Hilary (*De Trin.* viii) shows that the *Spirit of God*

* It should be borne in mind that the word "ghost" is the old English equivalent for the Latin *spiritus,* whether in the sense of *breath* or *blast,* or in the sense of *spirit,* as an immaterial substance. Thus we read in the former sense (Hampole, Psalter x. 7), *The Gost of Storms* (*spiritus procellarum*), and in the latter *Trubled gost is sacrifice of God* (Prose Psalter, A.D. 1325), and *Oure wrestlynge* is . . . *against the spiritual wicked gostes of the ayre* (More, "Comfort against Tribulation"); and in our modern expression of *giving up the ghost.* As applied to God, and not specially to the third Holy Person, we have an example from Maunder, *Jhesu Criste was the worde and the goste of Good.* (See Oxford Dictionary.)

sometimes means the Father, as in the words of Isaias (lxi. 1): *The Spirit of the Lord is upon me;* and sometimes the Son, as when the Son says: *In the Spirit of God I cast out devils* (Matt. xii. 28), showing that He cast out devils by His own natural power; and that sometimes it means the Holy Ghost, as in the words of Joel (ii. 28): *I will pour out of My Spirit over all flesh.* Therefore this name *Holy Ghost* is not the proper name of a divine person.

Obj. 2. Further, the names of the divine persons are relative terms, as Boëthius says (*De Trin.*). But this name *Holy Ghost* is not a relative term. Therefore this name is not the proper name of a divine Person.

Obj. 3. Further, because the Son is the name of a divine Person He cannot be called the Son of this or of that. But the spirit is spoken of as of this or that man, as appears in the words, *The Lord said to Moses, I will take of thy spirit and will give to them* (Num. xi. 17) and also *The Spirit of Elias rested upon Eliseus* (4 Kings ii. 15). Therefore *Holy Ghost* does not seem to be the proper name of a divine Person.

On the contrary, It is said (1 Jo. v. 7): *There are three who bear witness in heaven, the Father, the Word, and the Holy Ghost.* As Augustine says (*De Trin.* vii. 4): *When we ask, Three what? we say, Three persons.* Therefore the Holy Ghost is the name of a divine person.

I answer that, While there are two processions in God, one of these, the procession of love, has no proper name of its own, as stated above (Q. 27, A. 4, *ad* 3). Hence the relations also which follow from this procession are without a name (Q. 28, A. 4): for which reason the Person proceeding in that manner has not a proper name. But as some names are accommodated by the usual mode of speaking to signify the aforesaid relations, as when we use the names of procession and spiration, which in the strict sense more fittingly signify the notional acts than the relations; so to signify the divine Person, Who proceeds by way of love, this name *Holy Ghost* is by the use of scriptural speech accommodated to Him. The appropriateness of this name may be shown in two ways. Firstly, from the fact that the person who is called *Holy Ghost* has something in common with the other Persons. For, as Augustine says (*De Trin.* xv. 17; v. 11), *Because the Holy Ghost is common to both, He Himself is called that properly which both are called in common. For the Father also is a spirit, and the Son is a spirit; and the Father is holy, and the Son is holy.* Secondly, from the proper signification of the name. For the name spirit in things corporeal seems to signify impulse and motion; for we call the breath and the wind by the term spirit. Now it is a property of love to move and impel the will of the lover towards the object loved. Further, holiness is attributed to whatever is ordered to God. Therefore because the divine person proceeds by way of the love whereby God is loved, that person is most properly named *The Holy Ghost.*

Reply Obj. 1. The expression Holy Spirit, if taken as two words, is applicable to the whole Trinity: because by *spirit* the immateriality of the divine substance is signified; for corporeal spirit is invisible, and has but little matter; hence we apply this term to all immaterial and invisible substances. And by adding the word *holy* we signify the purity of divine goodness. But if Holy Spirit be taken as one word, it is thus that the expression, in the usage of the Church, is accommodated to signify one of the three persons, the one who proceeds by way of love, for the reason above explained.

Reply Obj. 2. Although this name *Holy Ghost* does not indicate a relation, still it takes the place of a relative term, inasmuch as it is accommodated to signify a Person distinct from the others by relation only. Yet this name may be understood as including a relation, if we understand the Holy Spirit as being breathed (*spiratus*).

Reply Obj. 3. In the name Son we understand that relation only which is of something from a principle, in regard to that principle: but in the name *Father* we understand the relation of principle; and likewise in the name of Spirit inasmuch as it implies a moving power. But to no creature does it belong to be a principle as regards a divine person; but rather the reverse. Therefore we can say *our Father,* and *our Spirit;* but we cannot say *our Son.*

SECOND ARTICLE

Whether the Holy Ghost Proceeds from the Son?

We proceed thus to the Second Article:—

Objection 1. It would seem that the Holy Ghost does not proceed from the Son. For as Dionysius says (*Div. Nom.* i): *We must not dare to say anything concerning the substantial Divinity except what has been divinely expressed to us by the sacred oracles.* But in the Sacred Scripture we are not told that the Holy Ghost proceeds from the Son; but only that He proceeds from the Father, as appears from Jo. xv. 26: *The Spirit of truth, Who proceeds from the Father.* Therefore the Holy Ghost does not proceed from the Son.

Obj. 2. Further, In the creed of the council of Constantinople (Can. vii) we read: *We believe in the Holy Ghost, the Lord and Life-giver, Who proceeds from the Father; with*

the Father and the Son to be adored and glorified. Therefore it should not be added in our Creed that the Holy Ghost proceeds from the Son; and those who added such a thing appear to be worthy of anathema.

Obj. 3. Further, Damascene says (*De Fide Orthod.* i): *We say that the Holy Ghost is from the Father, and we name Him the spirit of the Father; but we do not say that the Holy Ghost is from the Son, yet we name Him the Spirit of the Son.* Therefore the Holy Ghost does not proceed from the Son.

Obj. 4. Further, Nothing proceeds from that wherein it rests. But the Holy Ghost rests in the Son; for it is said in the legend of St. Andrew: *Peace be to you and to all who believe in the one God the Father, and in His only Son our Lord Jesus Christ, and in the one Holy Ghost proceeding from the Father, and abiding in the Son.* Therefore the Holy Ghost does not proceed from the Son.

Obj. 5. Further, the Son proceeds as the Word. But our breath (*spiritus*) does not seem to proceed in ourselves from our word. Therefore the Holy Ghost does not proceed from the Son.

Obj. 6. Further, the Holy Ghost proceeds perfectly from the Father. Therefore it is superfluous to say that He proceeds from the Son.

Obj. 7. Further *the actual and the possible do not differ in things perpetual* (*Phys.* iii, text 32), and much less so in God. But it is possible for the Holy Ghost to be distinguished from the Son, even if He did not proceed from Him. For Anselm says (*De Process. Spir. Sancti* ii): *The Son and the Holy Ghost have their Being from the Father; but each in a different way; one by Birth, the other by Procession, so that they are thus distinct from one another.* And further on he says: *For even if for no other reason were the Son and the Holy Spirit distinct, this alone would suffice.* Therefore the Holy Spirit is distinct from the Son, without proceeding from Him.

On the contrary, Athanasius says: *The Holy Ghost is from the Father and the Son; not made, nor created, nor begotten, but proceeding.*

I answer that, It must be said that the Holy Ghost is from the Son. For if He were not from Him, He could in no wise be personally distinguished from Him; as appears from what has been said above (QQ. 28, A. 3; 30, A. 2). For it cannot be said that the divine Persons are distinguished from each other in any absolute sense; for it would follow that there would not be one essence of the three persons: since everything that is spoken of God in an absolute sense, blongs to the unity of essence. Therefore it must be said that the divine persons are distinguished from each other only by the relations. Now the relations cannot distinguish the persons except forasmuch as they are opposite relations; which appears from the fact that the Father has two relations, by one of which He is related to the Son, and by the other to the Holy Ghost; but these are not opposite relations, and therefore they do not make two persons, but belong only to the one person of the Father. If therefore in the Son and the Holy Ghost there were two relations only, whereby each of them were related to the Father, these relations would not be opposite to each other, as neither would be the two relations whereby the Father is related to them. Hence, as the person of the Father is one, it would follow that the person of the Son and of the Holy Ghost would be one, having two relations opposed to the two relations of the Father. But this is heretical since it destroys the Faith in the Trinity. Therefore the Son and the Holy Ghost must be related to each other by opposite relations. Now there cannot be in God any relations opposed to each other, except relations of origin, as proved above (Q. 28, A. 4). And opposite relations of origin are to be understood as of a *principle,* and of what is *from the principle.* Therefore we must conclude that it is necessary to say that either the Son is from the Holy Ghost; which no one says; or that the Holy Ghost is from the Son, as we confess.

Furthermore, the order of the procession of each one agrees with this conclusion. For it was said above (QQ. 27, AA. 2, 4; 28, A. 4), that the Son proceeds by way of the intellect as Word, and the Holy Ghost by way of the will as Love. Now love must proceed from a word. For we do not love anything unless we apprehend it by a mental conception. Hence also in this way it is manifest that the Holy Ghost proceeds from the Son.

We derive a knowledge of the same truth from the very order of nature itself. For we nowhere find that several things proceed from one without order except in those which differ only by their matter; as for instance one smith produces many knives distinct from each other materially, with no order to each other; whereas in things in which there is not only a material distinction we always find that some order exists in the multitude produced. Hence also in the order of creatures produced, the beauty of the divine wisdom is displayed. So if from the one Person of the Father, two persons proceed, the Son and the Holy Ghost, there must be some order between them. Nor can any other be assigned except the order of their nature, whereby one is from the other. Therefore it cannot be said that the Son and the Holy Ghost proceed from the Father in such a way as that neither of them proceeds

from the other, unless we admit in them a material distinction; which is impossible.

Hence also the Greeks themselves recognize that the procession of the Holy Ghost has some order to the Son. For they grant that the Holy Ghost is the Spirit *of the Son;* and that He is from the Father *through the Son.* Some of them are said also to concede that *He is from the Son;* or that He *flows from the Son,* but not that He proceeds; which seems to come from ignorance or obstinacy. For a just consideration of the truth will convince anyone that the word procession is the one most commonly applied to all that denotes origin of any kind. For we use the term to describe any kind of origin; as when we say that a line proceeds from a point, a ray from the sun, a stream from a source, and likewise in everything else. Hence, granted that the Holy Ghost originates in any way from the Son, we can conclude that the Holy Ghost proceeds from the Son.

Reply Obj. 1. We ought not to say about God anything which is not found in Holy Scripture either explicitly or implicitly. But although we do not find it verbally expressed in Holy Scripture that the Holy Ghost proceeds from the Son, still we do find it in the sense of Scripture, especially where the Son says, speaking of the Holy Ghost, *He will glorify Me, because He shall receive of Mine* (Jo. xvi. 14). It is also a rule of Holy Scripture that whatever is said of the Father, applies to the Son, although there be added an exclusive term; except only as regards what belongs to the opposite relations, whereby the Father and the Son are distinguished from each other. For when the Lord says, *No one knoweth the Son, but the Father,* the idea of the Son knowing Himself is not excluded. So therefore when we say that the Holy Ghost proceeds from the Father, even though it be added that He proceeds from the Father alone, the Son would not thereby be at all excluded; because as regards being the principle of the Holy Ghost, the Father and the Son are not opposed to each other, but only as regards the fact that one is the Father, and the other is the Son.

Reply Obj. 2. In every council of the Church a symbol of faith has been drawn up to meet some prevalent error condemned in the council at that time. Hence subsequent councils are not to be described as making a new symbol of faith; but what was implicitly contained in the first symbol was explained by some addition directed against rising heresies. Hence in the decision of the council of Chalcedon it is declared that those who were congregated together in the council of Constantinople, handed down the doctrine about the Holy Ghost, not implying that there was anything wanting in the doctrine of their predecessors who had gathered together at Nicæa, but explaining what those fathers had understood of the matter. Therefore, because at the time of the ancient councils the error of those who said that the Holy Ghost did not proceed from the Son had not arisen, it was not necessary to make any explicit declaration on that point; whereas, later on, when certain errors rose up, in another council* assembled in the west, the matter was explicitly defined by the authority of the Roman Pontiff, by whose authority also the ancient councils were summoned and confirmed. Nevertheless the truth was contained implicitly in the belief that the Holy Ghost proceeds from the Father.

Reply Obj. 3. The Nestorians were the first to introduce the error that the Holy Ghost did not proceed from the Son, as appears in a Nestorian creed condemned in the council of Ephesus. This error was embraced by Theodoric the Nestorian, and several others after him, among whom was also Damascene. Hence, in that point his opinion is not to be held. Although, too, it has been asserted by some that while Damascene did not confess that the Holy Ghost was from the Son, neither do those words of his express a denial thereof.

Reply Obj. 4. When the Holy Ghost is said to rest or abide in the Son, it does not mean that He does not proceed from Him; for the Son also is said to abide in the Father, although He proceeds from the Father. Also the Holy Ghost is said to rest in the Son as the love of the lover abides in the beloved; or in reference to the human nature of Christ, by reason of what is written: *On whom thou shalt see the Spirit descending and remaining upon Him, He it is who baptizes* (Jo. i, 33).

Reply Obj. 5. The Word in God is not taken after the similitude of the vocal word, whence the breath (*spiritus*) does not proceed; for it would then be only metaphorical; but after the similitude of the mental word, whence proceeds love.

Reply Obj. 6. For the reason that the Holy Ghost proceeds from the Father perfectly, not only is it not superfluous to say He proceeds from the Son, but rather it is absolutely necessary. Forasmuch as one power belongs to the Father and the Son; and because whatever is from the Father, must be from the Son unless it be opposed to the property of filiation; for the Son is not from Himself, although He is from the Father.

Reply Obj. 7. The Holy Ghost is distinguished personally from the Son, inasmuch as the origin of the one is distinguished from the origin of the other; but the difference itself of origin comes from the fact that the Son is only

* Council of Rome, under Pope Damasus.

from the Father, whereas the Holy Ghost is from the Father and the Son; for otherwise the processions would not be distinguished from each other, as explained above, and in Q. 27.

THIRD ARTICLE

Whether the Holy Ghost Proceeds from the Father through the Son?

We proceed thus to the Third Article:—

Objection 1. It would seem that the Holy Ghost does not proceed from the Father through the Son. For whatever proceeds from one through another, does not proceed immediately. Therefore, if the Holy Ghost proceeds from the Father through the Son, He does not proceed immediately from the Father; which seems to be unfitting.

Obj. 2. Further, if the Holy Ghost proceeds from the Father through the Son, He does not proceed from the Son, except on account of the Father. But *whatever causes a thing to be such is yet more so.* Therefore He proceeds more from the Father than from the Son.

Obj. 3. Further, the Son has His being by generation. Therefore if the Holy Ghost is from the Father through the Son, it follows that the Son is first generated and afterwards the Holy Ghost proceeds; and thus the procession of the Holy Ghost is not eternal, which is heretical.

Obj. 4. Further, when anyone acts through another, the same may be said conversely. For as we say that the king acts through the bailiff, so it can be said conversely that the bailiff acts through the king. But we can never say that the Son spirates the Holy Ghost through the Father. Therefore it can never be said that the Father spirates the Holy Ghost through the Son.

On the contrary, Hilary says (*De Trin.* xii): *Keep me, I pray, in this expression of my faith, that I may ever possess the Father—namely, Thyself: that I may adore Thy Son together with Thee: and that I may deserve Thy Holy Spirit, who is through Thy Only Begotten.*

I answer that, Whenever one is said to act through another, this preposition *through* points out, in what is covered by it, some cause or principle of that act. But since action is a mean between the agent and the thing done, sometimes that which is covered by the preposition *through* is the cause of the action, as proceeding from the agent; and in that case it is the cause of why the agent acts, whether it be a final cause or a formal cause, whether it be effective or motive. It is a final cause when we say, for instance, that the artisan works through love of gain. It is a formal cause when we say that he works through his art. It is a motive cause when we say that he works through the command of another. Sometimes, however, that which is covered by this preposition *through* is the cause of the action regarded as terminated in the thing done; as, for instance, when we say, the artisan acts through the mallet, for this does not mean that the mallet is the cause why the artisan acts, but that it is the cause why the thing made proceeds from the artisan, and that it has even this effect from the artisan. This is why it is sometimes said that this preposition *through* sometimes denotes direct authority, as when we say, the king works through the bailiff; and sometimes indirect authority, as when we say, the bailiff works through the king.

Therefore, because the Son receives from the Father that the Holy Ghost proceeds from Him, it can be said that the Father spirates the Holy Ghost through the Son, or that the Holy Ghost proceeds from the Father through the Son, which has the same meaning.

Reply Obj. 1. In every action two things are to be considered, the *suppositum* acting, and the power whereby it acts; as, for instance, fire heats through heat. So if we consider in the Father and the Son the power whereby they spirate the Holy Ghost, there is no mean, for this is one and the same power. But if we consider the persons themselves spirating, then, as the Holy Ghost proceeds both from the Father and from the Son, the Holy Ghost proceeds from the Father immediately, as from Him, and mediately, as from the Son; and thus He is said to proceed from the Father through the Son. So also did Abel proceed immediately from Adam, inasmuch as Adam was his father; and mediately, as Eve was his mother, who proceeded from Adam; although, indeed, this example of a material procession is inept to signify the immaterial procession of the divine persons.

Reply Obj. 2. If the Son received from the Father a numerically distinct power for the spiration of the Holy Ghost, it would follow that He would be a secondary and instrumental cause; and thus the Holy Ghost would proceed more from the Father than from the Son; whereas, on the contrary, the same spirative power belongs to the Father and to the Son; and therefore the Holy Ghost proceeds equally from both, although sometimes He is said to proceed principally or properly from the Father, because the Son has this power from the Father.

Reply Obj. 3. As the begetting of the Son is coeternal with the begetter (and hence the Father does not exist before begetting the Son), so the procession of the Holy Ghost is coeternal with His principle. Hence, the Son was not begotten before the Holy Ghost pro-

ceeded; but each of the operations is eternal.

Reply Obj. 4. When anyone is said to work through anything, the converse proposition is not always true. For we do not say that the mallet works through the carpenter; whereas we can say that the bailiff acts through the king, because it is the bailiff's place to act, since he is master of his own act, but it is not the mallet's place to act, but only to be made to act, and hence it is used only as an instrument. The bailiff is, however, said to act through the king, although this preposition *through* denotes a medium, for the more a *suppositum* is prior in action, so much the more is its power immediate as regards the effect, inasmuch as the power of the first cause joins the second cause to its effect. Hence also first principles are said to be immediate in the demonstrative sciences. Therefore, so far as the bailiff is a medium according to the order of the subject's acting, the king is said to work through the bailiff; but according to the order of powers, the bailiff is said to act through the king, forasmuch as the power of the king gives the bailiff's action its effect. Now there is no order of power between Father and Son, but only order of *supposita;* and hence we say that the Father spirates through the Son; and not conversely.

FOURTH ARTICLE

Whether the Father and the Son Are One Principle of the Holy Ghost?

We proceed thus to the Fourth Article:—

Objection 1. It would seem that the Father and the Son are not one principle of the Holy Ghost. For the Holy Ghost does not proceed from the Father and the Son as they are one; not as they are one in nature, for the Holy Ghost would in that way proceed from Himself, as He is one in nature with Them; nor again inasmuch as they are united in any one property, for it is clear that one property cannot belong to two subjects. Therefore the Holy Ghost proceeds from the Father and the Son as distinct from one another. Therefore the Father and the Son are not one principle of the Holy Ghost.

Obj. 2. Further, in this proposition *the Father and the Son are one principle of the Holy Ghost,* we do not designate personal unity, because in that case the Father and the Son would be one person; nor again do we designate the unity of property, because if one property were the reason of the Father and the Son being one principle of the Holy Ghost, similarly, on account of His two properties, the Father would be two principles of the Son and of the Holy Ghost, which cannot be admitted. Therefore the Father and the Son are not one principle of the Holy Ghost.

Obj. 3. Further, the Son is not one with the Father more than is the Holy Ghost. But the Holy Ghost and the Father are not one principle as regards any other divine person. Therefore neither are the Father and the Son.

Obj. 4. Further, if the Father and the Son are one principle of the Holy Ghost, this one is either the Father or it is not the Father. But we cannot assert either of these positions because if the one is the Father, it follows that the Son is the Father; and if the one is not the Father, it follows that the Father is not the Father. Therefore we cannot say that the Father and the Son are one principle of the Holy Ghost.

Obj. 5. Further, if the Father and the Son are one principle of the Holy Ghost, it seems necessary to say, conversely, that the one principle of the Holy Ghost is the Father and the Son. But this seems to be false; for this word *principle* stands either for the person of the Father, or for the person of the Son; and in either sense it is false. Therefore this proposition also is false, that the Father and the Son are one principle of the Holy Ghost.

Obj. 6. Further, unity in substance makes identity. So if the Father and the Son are the one principle of the Holy Ghost, it follows that they are the same principle; which is denied by many. Therefore we cannot grant that the Father and the Son are one principle of the Holy Ghost.

Obj. 7. Further, the Father, Son, and Holy Ghost are called one Creator, because they are the one principle of the creature. But the Father and the Son are not one, but two Spirators, as many assert; and this agrees also with what Hilary says (*De Trin.* ii) that *the Holy Ghost is to be confessed as proceeding from Father and Son as authors.* Therefore the Father and the Son are not one principle of the Holy Ghost.

On the contrary, Augustine says (*De Trin.* v. 14) that the Father and the Son are not two principles, but one principle of the Holy Ghost.

I answer that, The Father and the Son are in everything one, wherever there is no distinction between them of opposite relation. Hence since there is no relative opposition between them as the principle of the Holy Ghost it follows that the Father and the Son are one principle of the Holy Ghost.

Some, however, assert that this proposition is incorrect: *The Father and the Son are one principle of the Holy Ghost,* because, they declare, since the word *principle* in the singular number does not signify *person,* but *property,* it must be taken as an adjective; and forasmuch as an adjective cannot be modified by another adjective, it cannot properly be said

that the Father and the Son are one principle of the Holy Ghost unless *one* be taken as an adverb, so that the meaning should be: They are one principle—that is, in one and the same way. But then it might be equally right to say that the Father is two principles of the Son and of the Holy Ghost—namely, in two ways. Therefore we must say that, although this word *principle* signifies a property, it does so after the manner of a substantive, as do the words *father* and *son* even in things created. Hence it takes its number from the form that it signifies, like other substantives. Therefore, as the Father and the Son are one God, by reason of the unity of the form that is signified by this word *God;* so they are one principle of the Holy Ghost by reason of the unity of the property that is signified in this word *principle.*

Reply Obj. 1. If we consider the spirative power, the Holy Ghost proceeds from the Father and the Son as they are one in the spirative power, which in a certain way signifies the nature with the property, as we shall see later (*ad* 7). Nor is there any reason against one property being in two *supposita* that possess one common nature. But if we consider the *supposita* of the spiration, then we may say that the Holy Ghost proceeds from the Father and the Son, as distinct; for He proceeds from them as the unitive love of both.

Reply Obj. 2. In the proposition *the Father and the Son are one principle of the Holy Ghost,* one property is designated which is the form signified by the term. It does not thence follow that by reason of the several properties the Father can be called several principles, for this would imply in Him a plurality of subjects.

Reply Obj. 3. It is not by reason of relative properties that we speak of similitude or dissimilitude in God, but by reason of the essence. Hence, as the Father is not more like to Himself than He is to the Son; so likewise neither is the Son more like to the Father than is the Holy Ghost.

Reply Obj. 4. These two propositions, *The Father and the Son are one principle which is the Father,* or, *one principle which is not the Father,* are not mutually contradictory; and hence it is not necessary to assert one or other of them. For when we say the Father and the Son are one principle, this word *principle* has not determinate supposition; but rather it stands indeterminately for two persons together. Hence there is a fallacy of *figure of speech* as the argument concludes from the indeterminate to the determinate.

Reply Obj. 5. This proposition is also true: —The one principle of the Holy Ghost is the Father and the Son; because the word *principle* does not stand for one person only, but indistinctly for the two persons as above explained.

Reply Obj. 6. There is no reason against saying that the Father and the Son are the same principle, because the word *principle* stands confusedly and indistinctly for the two Persons together.

Reply Obj. 7. Some say that although the Father and the Son are one principle of the Holy Ghost, there are two spirators, by reason of the distinction of *supposita,* as also there are two spirating, because acts refer to subjects. Yet this does not hold good as to the name *Creator;* because the Holy Ghost proceeds from the Father and the Son as from two distinct persons, as above explained; whereas the creature proceeds from the three persons not as distinct persons, but as united in essence. It seems, however, better to say that because spirating is an adjective, and spirator a substantive, we can say that the Father and the Son are two spirating, by reason of the plurality of the *supposita,* but not two spirators by reason of the one spiration. For adjectival words derive their number from the *supposita,* but substantives from themselves, according to the form signified. As to what Hilary says, that *the Holy Ghost is from the Father and the Son as His authors,* this is to be explained in the sense that the substantive here stands for the adjective.

QUESTION 37

Of the Name of the Holy Ghost—Love

(In Two Articles)

We now inquire concerning the name *Love,* on which arise two points for consideration: (1) Whether it is the proper name of the Holy Ghost? (2) Whether the Father and the Son love each other by the Holy Ghost?

FIRST ARTICLE

Whether "Love" Is the Proper Name of the Holy Ghost?

We proceed thus to the First Article:—

Objection 1. It would seem that *Love* is not

the proper name of the Holy Ghost. For Augustine says (*De Trin.* xv. 17): *As the Father, Son, and Holy Ghost are called Wisdom, and are not three Wisdoms, but one; I know not why the Father, Son, and Holy Ghost should not be called Charity, and all together one Charity.* But no name which is predicated in the singular of each person and of all together, is a proper name of a person. Therefore this name, *Love,* is not the proper name of the Holy Ghost.

Obj. 2. Further, the Holy Ghost is a subsisting person, but love is not used to signify a subsisting person, but rather an action passing from the lover to the beloved. Therefore Love is not the proper name of the Holy Ghost.

Obj. 3. Further, Love is the bond between lovers, for as Dionysius says (*Div. Nom.* iv): *Love is a unitive force.* But a bond is a medium between what it joins together, not something proceeding from them. Therefore, since the Holy Ghost proceeds from the Father and the Son, as was shown above (Q. 36, A. 2), it seems that He is not the Love or bond of the Father and the Son.

Obj. 4. Further, Love belongs to every lover. But the Holy Ghost is a lover: therefore He has love. So if the Holy Ghost is Love, He must be love of love, and spirit from spirit; which is not admissible.

On the contrary, Gregory says (*Hom.* xxx, *in Pentecost.*): *The Holy Ghost Himself is Love.*

I answer that, The name Love in God can be taken essentially and personally. If taken personally it is the proper name of the Holy Ghost; as Word is the proper name of the Son.

To see this, we must know that since, as shown above (Q. 27, AA. 2, 3, 4, 5), there are two processions in God, one by way of the intellect, which is the procession of the Word, and another by way of the will, which is the procession of Love; forasmuch as the former is the more known to us, we have been able to apply more suitable names to express our various considerations as regards that procession, but not as regards the procession of the will. Hence, we are obliged to employ circumlocution as regards the person Who proceeds, and the relations following from this procession which are called *procession* and *spiration,* as stated above (Q. 27, A. 4, *ad* 3), and yet express the origin rather than the relation, in the strict sense of the term. Nevertheless we must consider them in respect of each procession simply. For as when a thing is understood by anyone, there results in the one who understands a conception of the object understood, which conception we call word; so when anyone loves an object, a certain impression results, so to speak, of the thing loved in the affection of the lover; by reason of which the object loved is said to be in the lover; as also the thing understood is in the one who understands; so that when anyone understands and loves himself he is in himself, not only by real identity, but also as the object understood is in the one who understands, and the thing loved is in the lover. As regards the intellect, however, words have been found to describe the mutual relation of the one who understands to the object understood, as appears in the word *to understand;* and other words are used to express the procession of the intellectual conception—namely, *to speak,* and *word.* Hence in God, *to understand* is applied only to the essence; because it does not import relation to the Word that proceeds; whereas *Word* is said personally, because it signifies what proceeds; and the term *to speak* is a notional term as importing the relation of the principle of the Word to the Word Himself. On the other hand, on the part of the will, with the exception of the words *dilection* and *love,* which express the relation of the lover to the object loved, there are no other terms in use, which express the relation of the impression or affection of the object loved, produced in the lover by the fact that he loves —to the principle of that impression, or *vice versa.* And therefore, on account of the poverty of our vocabulary, we express these relations by the words *love* and *dilection:* just as if we were to call the Word *intelligence conceived,* or *wisdom begotten.*

It follows that so far as love means only the relation of the lover to the object loved, *love* and *to love* are said of the essence, as *understanding* and *to understand;* but, on the other hand, so far as these words are used to express the relation to its principle, of what proceeds by way of love, and *vice versa,* so that by *love* is understood the *love proceeding,* and by *to love* is understood *the spiration of the love proceeding,* in that sense *love* is the name of the person and *to love* is a notional term, as *to speak* and *to beget.*

Reply Obj. 1. Augustine is there speaking of charity as it means the divine essence, as was said above (here and Q. 24, A. 2 *ad* 4).

Reply Obj. 2. Although to understand, and to will, and to love signify actions passing on to their objects, nevertheless they are actions that remain in the agents, as stated above (Q. 14, A. 4), yet in such a way that in the agent itself they import a certain relation to their object. Hence, love also in ourselves is something that abides in the lover, and the word of the heart is something abiding in the speaker; yet with a relation to the thing expressed by word, or loved. But in God, in

whom there is nothing accidental, there is more than this; because both Word and Love are subsistent. Therefore, when we say that the Holy Ghost is the Love of the Father for the Son, or for something else; we do not mean anything that passes into another, but only the relation of love to the beloved; as also in the Word is imported the relation of the Word to the thing expressed by the Word.

Reply Obj. 3. The Holy Ghost is said to be the bond of the Father and Son, inasmuch as He is Love; because, since the Father loves Himself and the Son with one Love, and conversely, there is expressed in the Holy Ghost, as Love, the relation of the Father to the Son, and conversely, as that of the lover to the beloved. But from the fact that the Father and the Son mutually love one another, it necessarily follows that this mutual Love, the Holy Ghost, proceeds from both. As regards origin, therefore, the Holy Ghost is not the medium, but the third person in the Trinity; whereas as regards the aforesaid relation He is the bond between the two persons, as proceeding from both.

Reply Obj. 4. As it does not belong to the Son, though He understands, to produce a word, for it belongs to Him to understand as the word proceeding; so in like manner, although the Holy Ghost loves, taking Love as an essential term, still it does not belong to Him to spirate love, which is to take love as a notional term; because He loves essentially as love proceeding; but not as the one whence love proceeds.

SECOND ARTICLE

Whether the Father and the Son Love Each Other by the Holy Ghost?

We proceed thus to the Second Article:—

Objection 1. It would seem that the Father and the Son do not love each other by the Holy Ghost. For Augustine (*De Trin.* vii. 1) proves that the Father is not wise by the Wisdom begotten. But as the Son is Wisdom begotten, so the Holy Ghost is the Love proceeding, as explained above (Q. 27, A. 3). Therefore the Father and the Son do not love Themselves by the Love proceeding, which is the Holy Ghost.

Obj. 2. Further, in the proposition, *The Father and the Son love each other by the Holy Ghost,* this word *love* is to be taken either essentially or notionally. But it cannot be true if taken essentially, because in the same way we might say that *the Father understands by the Son;* nor, again, if it is taken notionally, for then, in like manner, it might be said that *the Father and the Son spirate by the Holy Ghost,* or that *the Father generates by the Son.* Therefore in no way is this proposition true: *The Father and the Son love each other by the Holy Ghost.*

Obj. 3. Further, by the same love the Father loves the Son, and Himself, and us. But the Father does not love Himself by the Holy Ghost; for no notional act is reflected back on the principle of the act; since it cannot be said that the *Father begets Himself,* or that He *spirates Himself.* Therefore, neither can it be said that *He loves Himself by the Holy Ghost,* if *to love* is taken in a notional sense. Again, the love wherewith He loves us is not the Holy Ghost; because it imports a relation to creatures, and this belongs to the essence. Therefore this also is false: *The Father loves the Son by the Holy Ghost.*

On the contrary, Augustine says (*De Trin.* vi. 5): *The Holy Ghost is He whereby the Begotten is loved by the one begetting and loves His Begetter.*

I answer that, A difficulty about this question is objected to the effect that when we say, *the Father loves the Son by the Holy Ghost,* since the ablative is construed as denoting a cause, it seems to mean that the Holy Ghost is the principle of love to the Father and the Son; which cannot be admitted.

In view of this difficulty some have held that it is false, that *the Father and the Son love each other by the Holy Ghost;* and they add that it was retracted by Augustine when he retracted its equivalent to the effect that *the Father is wise by the Wisdom begotten.* Others say that the proposition is inaccurate and ought to be expounded, as that *the Father loves the Son by the Holy Ghost*—that is, *by His essential Love,* which is appropriated to the Holy Ghost. Others further say that this ablative should be construed as importing a sign, so that it means, *the Holy Ghost is the sign that the Father loves the Son;* inasmuch as the Holy Ghost proceeds from them both, as Love. Others, again, say that this ablative must be construed as importing the relation of formal cause, because the Holy Ghost is the love whereby the Father and the Son formally love each other. Others, again, say that it should be construed as importing the relation of a formal effect; and these approach nearer to the truth.

To make the matter clear, we must consider that since a thing is commonly denominated from its forms, as *white* from whiteness, and *man* from humanity; everything whence anything is denominated, in this particular respect stands to that thing in the relation of form. So when I say, *this man is clothed with a garment,* the ablative is to be construed as having relation to the formal cause, although the garment is not the form. Now it may happen that a thing may be denominated from that

which proceeds from it, not only as an agent is from its action, but also as from the term itself of the action—that is, the effect, when the effect itself is included in the idea of the action. For we say that fire warms by heating, although heating is not the heat which is the form of the fire, but is an action proceeding from the fire; and we say that a tree flowers with the flower, although the flower is not the tree's form, but is the effect proceeding from the form. In this way, therefore, we must say that since in God *to love* is taken in two ways, essentially and notionally, when it is taken essentially, it means that the Father and the Son love each other not by the Holy Ghost, but by their essence. Hence Augustine says (*De Trin.* xv. 7): *Who dares to say that the Father loves neither Himself, nor the Son, nor the Holy Ghost, except by the Holy Ghost?* The opinions first quoted are to be taken in this sense. But when the term Love is taken in a notional sense it means nothing else than *to spirate love;* just as to speak is to produce a word, and to flower is to produce flowers. As therefore we say that a tree flowers by its flower, so do we say that the Father, by the Word or the Son, speaks Himself, and His creatures; and that the Father and the Son love each other and us, by the Holy Ghost, or by Love proceeding.

Reply Obj. 1. To be wise or intelligent is taken only essentially in God; therefore we cannot say that *the Father is wise or intelligent by the Son.* But to love is taken not only essentially, but also in a notional sense; and in this way we can say that the Father and the Son love each other by the Holy Ghost, as was above explained.

Reply Obj. 2. When the idea of an action includes a determined effect, the principle of the action may be denominated both from the action, and from the effect; so we can say, for instance, that a tree flowers by its flowering and by its flower. When, however, the idea of an action does not include a determined effect, then in that case, the principle of the action cannot be denominated from the effect, but only from the action. For we do not say that the tree produces the flower by the flower, but by the production of the flower. So when we say, *spirates* or *begets,* this imports only a notional act. Hence we cannot say that the Father spirates by the Holy Ghost, or begets by the Son. But we can say that the Father speaks by the Word, as by the Person proceeding, *and speaks by the speaking,* as by a notional act; forasmuch as *to speak* imports a determinate person proceeding; since *to speak* means to produce word. Likewise to love, taken in a notional sense, means to produce love; and so it can be said that the Father loves the Son by the Holy Ghost, as by the person proceeding, and by Love itself as a notional act.

Reply Obj. 3. The Father loves not only the Son, but also Himself and us, by the Holy Ghost; because, as above explained, to love, taken in a notional sense, not only imports the production of a divine person, but also the person produced, by way of love, which has relation to the object loved. Hence, as the Father speaks Himself and every creature by His begotten Word, inasmuch as the Word *begotten* adequately represents the Father and every creature; so He loves Himself and every creature by the Holy Ghost, inasmuch as the Holy Ghost proceeds as the love of the primal goodness whereby the Father loves Himself and every creature. Thus it is evident that relation to the creature is implied both in the Word and in the proceeding Love, as it were in a secondary way, inasmuch as the divine truth and goodness are a principle of understanding and loving all creatures.

QUESTION 38

Of the Name of the Holy Ghost, as Gift

(In Two Articles)

THERE now follows the consideration of the Gift; concerning which there are two points of inquiry: (1) Whether *Gift* can be a personal name? (2) Whether it is the proper name of the Holy Ghost?

FIRST ARTICLE

Whether "Gift" Is a Personal Name?

We proceed thus to the First Article:—

Objection 1. It would seem that *Gift* is not a personal name. For every personal name imports a distinction in God. But the name of *Gift* does not import a distinction in God; for Augustine says (*De Trin.* xv. 19): that *the Holy Ghost is so given as God's Gift, that He also gives Himself as God.* Therefore *Gift* is not a personal name.

Obj. 2. Further, no personal name belongs to the divine essence. But the divine essence is the Gift which the Father gives to the Son, as Hilary says (*De Trin.* ix). Therefore *Gift* is not a personal name.

Obj. 3. Further, according to Damascene

(*De Fide Orthod.* iv. 19) there is no subjection nor service in the divine persons. But gift implies a subjection both as regards him to whom it is given, and as regards him by whom it is given. Therefore *Gift* is not a personal name.

Obj. 4. Further, *Gift* imports relation to the creature, and it thus seems to be said of God in time. But personal names are said of God from eternity; as *Father,* and *Son.* Therefore *Gift* is not a personal name.

On the contrary, Augustine says (*De Trin.* xv. 19): *As the body of flesh is nothing but flesh; so the gift of the Holy Ghost is nothing but the Holy Ghost.* But the Holy Ghost is a personal name; so also therefore is *Gift.*

I answer that, The word *gift* imports an aptitude for being given. And what is given has an aptitude or relation both to the giver and to that to which it is given. For it would not be given by anyone, unless it was his to give; and it is given to someone to be his. Now a divine person is said to belong to another, either by origin, as the Son belongs to the Father; or as possessed by another. But we are said to possess what we can freely use or enjoy as we please: and in this way a divine person cannot be possessed, except by a rational creature united to God. Other creatures can be moved by a divine person, not, however, in such a way as to be able to enjoy the divine person, and to use the effect thereof. The rational creature does sometimes attain thereto; as when it is made partaker of the divine Word and of the Love proceeding, so as freely to know God truly and to love God rightly. Hence the rational creature alone can possess the divine person. Nevertheless in order that it may possess Him in this manner, its own power avails nothing: hence this must be given it from above; for that is said to be given to us which we have from another source. Thus a divine person can *be given,* and can be a *gift.*

Reply Obj. 1. The name *Gift* imports a personal distinction, in so far as gift imports something belonging to another through its origin. Nevertheless, the Holy Ghost gives Himself, inasmuch as He is His own, and can use or rather enjoy Himself; as also a free man belongs to himself. And as Augustine says (*In Jo. Tract.* xxix): *What is more yours than yourself?* Or we might say, and more fittingly, that a gift must belong in a way to the giver. But the phrase, *this is this one's,* can be understood in several senses. In one way it means identity, as Augustine says (*ibid.*); and in that sense *gift* is the same as *the giver,* but not the same as the one to whom it is given. The Holy Ghost gives Himself in that sense. In another sense, a thing is another's as a possession, or as a slave; and in that sense gift is essentially distinct from the giver; and the gift of God so taken is a created thing. In a third sense *this is this one's* through its origin only; and in this sense the Son is the Father's; and the Holy Ghost belongs to both. Therefore, so far as gift in this way signifies the possession of the giver, it is personally distinguished from the giver, and is a personal name.

Reply Obj. 2. The divine essence is the Father's gift in the first sense, as being the Father's by way of identity.

Reply Obj. 3. Gift as a personal name in God does not imply subjection, but only origin, as regards the giver; but as regards the one to whom it is given, it implies a free use, or enjoyment, as above explained.

Reply Obj. 4. Gift is not so called from being actually given, but from its aptitude to be given. Hence the divine person is called Gift from eternity, although He is given in time. Nor does it follow that it is an essential name because it imports relation to the creature; but that it includes something essential in its meaning; as the essence is included in the idea of person, as stated above (Q. 34, A. 3).

SECOND ARTICLE

Whether "Gift" Is the Proper Name of the Holy Ghost?

We proceed thus to the Second Article:—

Objection 1. It would seem that Gift is not the proper name of the Holy Ghost. For the name Gift comes from being given. But, as Isaias says, *A Son is given to us* (ix. 6). Therefore to be Gift belongs to the Son, as well as to the Holy Ghost.

Obj. 2. Further, every proper name of a person signifies a property. But this word Gift does not signify a property of the Holy Ghost. Therefore Gift is not a proper name of the Holy Ghost.

Obj. 3. Further, the Holy Ghost can be called the spirit of a man, whereas He cannot be called the gift of any man, but *God's Gift* only. Therefore Gift is not the proper name of the Holy Ghost.

On the contrary, Augustine says (*De Trin.* iv. 20): *As "to be born" is, for the Son, to be from the Father, so, for the Holy Ghost, "to be the Gift of God" is to proceed from Father and Son.* But the Holy Ghost receives His proper name from the fact that He proceeds from Father and Son. Therefore Gift is the proper name of the Holy Ghost.

I answer that, Gift, taken personally in God, is the proper name of the Holy Ghost.

In proof of this we must know that a gift is properly an unreturnable giving, as Aristotle

says (*Top.* iv. 4)—*i.e.*, a thing which is not given with the intention of a return—and it thus contains the idea of a gratuitous donation. Now, the reason of donation being gratuitous is love; since therefore do we give something to anyone gratuitously forasmuch as we wish him well. So what we first give him is the love whereby we wish him well. Hence it is manifest that love has the nature of a first gift, through which all free gifts are given. So since the Holy Ghost proceeds as love, as stated above (Q. 27, A. 4; Q. 37, A. 1), He proceeds as the first gift. Hence Augustine says (*De Trin.* xv. 24): *By the gift, which is the Holy Ghost, many particular gifts are portioned out to the members of Christ.*

Reply Obj. 1. As the Son is properly called the Image because He proceeds by way of a word, whose nature it is to be the similitude of its principle, although the Holy Ghost also is like to the Father; so also, because the Holy Ghost proceeds from the Father as love, He is properly called Gift, although the Son, too, is given. For that the Son is given is from the Father's love, according to the words, *God so loved the world, as to give His only begotten Son* (Jo. iii. 16).

Reply Obj. 2. The name Gift involves the idea of belonging to the Giver through its origin; and thus it imports the property of the origin of the Holy Ghost—that is, His procession.

Reply Obj. 3. Before a gift is given, it belongs only to the giver; but when it is given, it is his to whom it is given. Therefore, because *Gift* does not import the actual giving, it cannot be called a gift of man, but the Gift of God giving. When, however, it has been given, then it is the spirit of man, or a gift bestowed on man.

QUESTION 39

Of the Persons in Relation to the Essence

(In Eight Articles)

Those things considered which belong to the divine persons absolutely, we next treat of what concerns the person in reference to the essence, to the properties, and to the notional acts; and of the comparison of these with each other.

As regards the first of these, there are eight points of inquiry: (1) Whether the essence in God is the same as the person? (2) Whether we should say that the three persons are of one essence? (3) Whether essential names should be predicated of the persons in the plural, or in the singular? (4) Whether notional adjectives, or verbs, or participles, can be predicated of the essential names taken in a concrete sense? (5) Whether the same can be predicated of essential names taken in the abstract? (6) Whether the names of the persons can be predicated of concrete essential names? (7) Whether essential attributes can be appropriated to the persons? (8) Which attributes should be appropriated to each person?

FIRST ARTICLE

Whether in God the Essence Is the Same As the Person?

We proceed thus to the First Article:—

Objection 1. It would seem that in God the essence is not the same as person. For whenever essence is the same as person or *suppositum*, there can be only one *suppositum* of one nature, as is clear in the case of all separate substances. For in those things which are really one and the same, one cannot be multiplied apart from the other. But in God there is one essence and three persons, as is clear from what is above expounded (Q. 28, A. 3; Q. 30, A. 2). Therefore essence is not the same as person.

Obj. 2. Further, simultaneous affirmation and negation of the same things in the same respect cannot be true. But affirmation and negation are true of essence and of person. For person is distinct, whereas essence is not. Therefore person and essence are not the same.

Obj. 3. Further, nothing can be subject to itself. But person is subject to essence; whence it is called *suppositum* or *hypostasis*. Therefore person is not the same as essence.

On the contrary, Augustine says (*De Trin.* vi. 7): *When we say the person of the Father we mean nothing else but the substance of the Father.*

I answer that, The truth of this question is quite clear if we consider the divine simplicity. For it was shown above (Q. 3, A. 3) that the divine simplicity requires that in God essence is the same as *suppositum*, which in intellectual substances is nothing else than person. But a difficulty seems to arise from the fact that while the divine persons are multiplied, the essence nevertheless retains its unity. And because, as Boëthius says (*De Trin.* i), *relation multiplies the Trinity of persons*, some have thought that in God essence and person differ, forasmuch as they held the relations to be *adjacent;* considering only in the relations

the idea of *reference to another,* and not the relations as realities. But as it was shown above (Q. 28, A. 2) in creatures relations are accidental, whereas in God they are the divine essence itself. Thence it follows that in God essence is not really distinct from person; and yet that the persons are really distinguished from each other. For person, as above stated (Q. 29, A. 4), signifies relation as subsisting in the divine nature. But relation as referred to the essence does not differ therefrom really, but only in our way of thinking; while as referred to an opposite relation, it has a real distinction by virtue of that opposition. Thus there are one essence and three persons.

Reply Obj. 1. There cannot be a distinction of *suppositum* in creatures by means of relations, but only by essential principles; because in creatures relations are not subsistent. But in God relations are subsistent, and so by reason of the opposition between them they distinguish the *supposita;* and yet the essence is not distinguished, because the relations themselves are not distinguished from each other so far as they are identified with the essence.

Obj. 2. As essence and person in God differ in our way of thinking, it follows that something can be denied of the one and affirmed of the other; and therefore, when we suppose the one, we need not suppose the other.

Obj. 3. Divine things are named by us after the way of created things, as above explained (Q. 13, AA. 1, 3). And since created natures are individualized by matter which is the subject of the specific nature, it follows that individuals are called *subjects, supposita,* or *hypostases.* So the divine persons are named *supposita* or *hypostases,* but not as if there really existed any real *supposition* or *subjection.*

SECOND ARTICLE

Whether It Must Be Said That the Three Persons Are of One Essence?

We proceed thus to the Second Article:—

Objection 1. It would seem not right to say that the three persons are of one essence. For Hilary says (*De Synod.*) that the Father, Son, and Holy Ghost *are indeed three by substance, but one in harmony.* But the substance of God is His essence. Therefore the three persons are not of one essence.

Obj. 2. Further, nothing is to be affirmed of God except what can be confirmed by the authority of Holy Writ, as appears from Dionysius (*Div. Nom.* i). Now Holy Writ never says that the Father, Son, and Holy Ghost are of one essence: Therefore this should not be asserted.

Obj. 3. Further, the divine nature is the same as the divine essence. It suffices therefore to say that the three persons are of one nature.

Obj. 4. Further, it is not usual to say that the person is of the essence; but rather that the essence is of the person. Therefore it does not seem fitting to say that the three persons are of one essence.

Obj. 5. Further, Augustine says (*De Trin.* vii. 6) that we do not say that the three persons are *from one essence* (*ex una essentia*), lest we should seem to indicate a distinction between the essence and the persons in God. But prepositions which imply transition, denote the oblique case. Therefore it is equally wrong to say that the three persons are *of one essence* (*unius essentiae*).

Obj. 6. Further, nothing should be said of God which can be occasion of error. Now, to say that the three persons are of one essence or substance, furnishes occasion of error. For, as Hilary says (*De Synod.*): *One substance predicated of the Father and the Son signifies either one subsistent, with two denominations; or one substance divided into two imperfect substances; or a third prior substance taken and assumed by the other two.* Therefore it must not be said that the three persons are of one substance.

On the contrary, Augustine says (*Contra Maxim.* iii) that the word ὁμοούσιον, which the Council of Nicæa adopted against the Arians, means that the three persons are of one essence.

I answer that, As above explained (Q. 13, AA. 1, 2), divine things are named by our intellect, not as they really are in themselves, for in that way it knows them not; but in a way that belongs to things created. And as in the objects of the senses, whence the intellect derives its knowledge, the nature of the species is made individual by the matter, and thus the nature is as the form, and the individual is the *suppositum* of the form; so also in God the essence is taken as the form of the three persons, according to our mode of signification. Now in creatures we say that every form belongs to that whereof it is the form; as the health and beauty of a man belongs to the man. But we do not say of that which has a form, that it belongs to the form, unless some adjective qualifies the form; as when we say: *That woman is of a handsome figure,* or: *This man is of perfect virtue.* In like manner, as in God the persons are multiplied, and the essence is not multiplied, we speak of one essence of the three persons, and three persons of the one essence, provided that these genitives be understood as designating the form.

Reply Obj. 1. Substance is here taken for the *hypostasis,* and not for the essence.

Reply Obj. 2. Although we may not find it declared in Holy Writ in so many words that the three persons are of one essence, nevertheless we find it so stated as regards the meaning; for instance, *I and the Father are one* (Jo. x. 30), and *I am in the Father, and the Father in Me* (*ibid.* 38); and there are many other texts of the same import.

Reply Obj. 3. Because *nature* designates the principle of action while *essence* comes from being (*essendo*), things may be said to be of one nature which agree in some action, as all things which give heat; but only those things can be said to be of *one essence* which have one being. So the divine unity is better described by saying that the three persons are *of one essence,* than by saying they are *of one nature.*

Reply Obj. 4. Form, in the absolute sense, is wont to be designated as belonging to that of which it is the form, as we say *the virtue of Peter.* On the other hand, the thing having form is not wont to be designated as belonging to the form except when we wish to qualify or designate the form. In which case two genitives are required, one signifying the form, and the other signifying the determination of the form, as, for instance when we say, *Peter is of great virtue* (*magnae virtutis*), or else one genitive must have the force of two, as, for instance, *he is a man of blood*—that is, he is a man who sheds much blood (*multi sanguinis*). So, because the divine essence signifies a form as regards the person, it may properly be said that the essence is of the person; but we cannot say the converse, unless we add some term to designate the essence; as, for instance, the Father is a person of the *divine essence;* or, the three persons are *of one essence.*

Reply Obj. 5. The preposition *from* or *out of* does not designate the habitude of a formal cause, but rather the habitude of an efficient or material cause; which causes are in all cases distinguished from those things of which they are the causes. For nothing can be its own matter, nor its own active principle. Yet a thing may be its own form, as appears in all immaterial things. So, when we say, *three persons of one essence,* taking essence as having the habitude of form, we do not mean that essence is different from person, which we should mean if we said, *three persons from the same essence.*

Reply Obj. 6. As Hilary says (*De Synod.*): *It would be prejudicial to holy things, if we had to do away with them, just because some do not think them holy. So if some misunderstand* ὁμοούσιον, *what is that to me, if I understand it rightly? . . . The oneness of nature does not result from division, or from union or from community of possession, but from one nature being proper to both Father and Son.*

THIRD ARTICLE

Whether Essential Names Should Be Predicated in the Singular of the Three Persons?

We proceed thus to the Third Article:—

Objection 1. It would seem that essential names, as the name *God,* should not be predicated in the singular of the three persons, but in the plural. For as *man* signifies *one that has humanity,* so God signifies *one that has Godhead.* But the three persons are three who have Godhead. Therefore the three persons are *three Gods.*

Obj. 2. Further, Gen. i. 1, where it is said, *In the beginning God created heaven and earth,* the Hebrew original has *Elohim,* which may be rendered *Gods* or *Judges*: and this word is used on account of the plurality of persons. Therefore the three persons are *several Gods,* and not *one* God.

Obj. 3. Further, this word *thing* when it is said absolutely, seems to belong to substance. But it is predicated of the three persons in the plural. For Augustine says (*De Doctr. Christ.* i. 5): *The things that are the objects of our future glory are the Father, Son, and Holy Ghost.* Therefore other essential names can be predicated in the plural of the three persons.

Obj. 4. Further, as this word *God* signifies *a being who has Deity,* so also this word *person* signifies a being subsisting in an intellectual nature. But we say there are three persons. So for the same reason we can say there are *three Gods.*

On the contrary, It is said (Deut. vi. 4): *Hear, O Israel, the Lord thy God is one God.*

I answer that, Some essential names signify the essence after the manner of substantives; while others signify it after the manner of adjectives. Those which signify it as substantives are predicated of the three persons in the singular only, and not in the plural. Those which signify the essence as adjectives are predicated of the three persons in the plural. The reason of this is that substantives signify something by way of substance, while adjectives signify something by way of accident, which adheres to a subject. Now just as substance has existence of itself, so also it has of itself unity or multitude; wherefore the singularity or plurality of a substantive name depends upon the form signified by the name. But as accidents have their existence in a subject, so they have unity or plurality from their subject; and therefore the singularity

and plurality of adjectives depends upon their *supposita.* In creatures, one form does not exist in several *supposita* except by unity of order, as the form of an ordered multitude. So if the names signifying such a form are substantives, they are predicated of many in the singular, but otherwise if they are adjectives. For we say that many men are a college, or an army, or a people; but we say that many men are collegians. Now in God the divine essence is signified by way of a form, as above explained (A. 2), which, indeed, is simple and supremely one, as shown above QQ. 3, A. 7; 11, A. 4). So, names which signify the divine essence in a substantive manner are predicated of the three persons in the singular, and not in the plural. This, then, is the reason why we say that Socrates, Plato, and Cicero are *three men;* whereas we do not say the Father, Son, and Holy Ghost are *three Gods,* but *one God;* forasmuch as in the three *supposita* of human nature there are three humanities, whereas in the three divine Persons there is but one divine essence. On the other hand, the names which signify essence in an adjectival manner are predicated of the three persons plurally, by reason of the plurality of *supposita.* For we say there are three *existent* or three *wise* beings, or three *eternal, uncreated,* and *immense* beings, if these terms are understood in an adjectival sense. But if taken in a substantive sense, we say *one uncreated, immense, eternal being,* as Athanasius declares.

Reply Obj. 1. Though the name *God* signifies a being having Godhead, nevertheless the mode of signification is different. For the name *God* is used substantively; whereas *having Godhead* is used adjectively. Consequently, although there are *three having Godhead,* it does not follow that there are three Gods.

Reply Obj. 2. Various languages have diverse modes of expression. So as by reason of the plurality of *supposita* the Greeks said *three hypostases,* so also in Hebrew *Elohim* is in the plural. We, however, do not apply the plural either to *God* or to *substance,* lest plurality be referred to the substance.

Reply Obj. 3. This word *thing* is one of the transcendentals. Whence, so far as it is referred to relation, it is predicated of God in the plural; whereas, so far as it is referred to the substance, it is predicated in the singular. So Augustine says, in the passage quoted, that *the same Trinity is a thing supreme.*

Reply Obj. 4. The form signified by the word *person* is not essnce or nature, but personality. So, as there are three personalities—that is, three personal properties in the Father, Son, and Holy Ghost—it is predicated of the three, not in the singular, but in the plural.

FOURTH ARTICLE

Whether the Concrete Essential Names Can Stand For the Person?

We proceed thus to the Fourth Article:—

Objection 1. It would seem that the concrete, essential names cannot stand for the person, so that we can truly say *God begot God.* For, as the logicians say, *a singular term signifies what it stands for.* But this name *God* seems to be a singular term, for it cannot be predicated in the plural, as above explained (A. 3). Therefore, since it signifies the essence, it stands for essence, and not for person.

Obj. 2. Further, a term in the subject is not modified by a term in the predicate, as to its signification; but only as to the sense signified in the predicate. But when I say, *God creates,* this name *God* stands for the essence. So when we say *God begot,* this term *God* cannot by reason of the notional predicate, stand for person.

Obj. 3. Further, if this be true, *God begot,* because the Father generates; for the same reason this is true, *God does not beget,* because the Son does not beget. Therefore there is God who begets, and there is God who does not beget; and thus it follows that there are two Gods.

Obj. 4. Further, if *God begot God,* He begot either God, that is Himself, or another God. But He did not beget God, that is Himself; for, as Augustine says (*De Trin.* i. 1), *nothing begets itself.* Neither did He beget another God; as there is only one God. Therefore it is false to say, *God begot God.*

Obj. 5. Further, if *God begot God,* He begot either God who is the Father, or God who is not the Father. If God who is the Father, then God the Father was begotten. If God who is not the Father, then there is a God who is not God the Father: which is false. Therefore it cannot be said that *God begot God.*

On the contrary, In the Creed it is said, *God of God.*

I answer that, Some have said that this name *God* and the like, properly according to their nature, stand for the essence, but by reason of some notional adjunct are made to stand for the Person. This opinion apparently arose from considering the divine simplicity, which requires that in God, He *who possesses* and *what is possessed* be the same. So He who possesses Godhead, which is signified by the name God, is the same as Godhead. But when we consider the proper way of expressing ourselves, the mode of signification must be considered no less than the thing signified. Hence as this word *God* signifies the divine essence as in Him Who possesses it, just as the name

man signifies humanity in a subject, others more truly have said that this word *God,* from its mode of signification, can, in its proper sense, stand for person, as does the word *man.* So this word *God* sometimes stands for the essence, as when we say *God creates;* because this predicate is attributed to the subject by reason of the form signified—that is, Godhead. But sometimes it stands for the person, either for only one, as when we say *God begets,* or for two, as when we say, *God spirates;* or for three, as when it is said: *To the King of ages, immortal, invisible, the only God,* etc. (1 Tim. i. 17).

Reply Obj. 1. Although this name *God* agrees with singular terms as regards the form signified not being multiplied; nevertheless it agrees also with general terms so far as the form signified is to be found in several *supposita.* So it need not always stand for the essence it signifies.

Reply Obj. 2. This holds good against those who say that the word *God* does not naturally stand for person.

Reply Obj. 3. The word *God* stands for the person in a different way from that in which this word *man* does; for since the form signified by this word *man*—that is, humanity—is really divided among its different subjects, it stands of itself for the person, even if there is no adjunct determining it to the person—that is, to a distinct subject. The unity or community of the human nature, however, is not a reality, but is only in the consideration of the mind. Hence this term *man* does not stand for the common nature, unless this is required by some adjunct, as when we say, *man is a species;* whereas the form signified by the name *God*—that is, the divine essence—is really one and common. So of itself it stands for the common nature, but by some adjunct it may be restricted so as to stand for the person. So, when we say, *God generates,* by reason of the notional act this name *God* stands for the person of the Father. But when we say, *God does not generate,* there is no adjunct to determine this name to the person of the Son, and hence the phrase means that generation is repugnant to the divine nature. If, however, something be added belonging to the person of the Son, this proposition, for instance, *God begotten does not beget,* is true. Consequently, it does not follow that there exists a *God generator,* and a *God not generator;* unless there be an adjunct pertaining to the persons; as, for instance, if we were to say, *the Father is God the generator,* and the *Son is God the non-generator:* and so it does not follow that there are many Gods; for the Father and the Son are one God, as was said above (A. 3).

Reply Obj. 4. This is false, *the Father begot God, that is Himself,* because the word *Himself,* as a reciprocal term, refers to the same *suppositum.* Nor is this contrary to what Augustine says (*Ep.* lxvi, *ad Maxim.*) that *God the Father begot another self* (*alterum se*), forasmuch as the word *se* is either in the ablative case, and then it means *He begot another from Himself,* or it indicates a single relation, and thus points to identity of nature. This is, however, either a figurative or an emphatic way of speaking, so that it would really mean, *He begot another most like to Himself.* Likewise also it is false to say, *He begot another God,* because although the Son is another than the Father, as above explained (Q. 31, A. 2), nevertheless it cannot be said that He is *another God;* forasmuch as this adjective *another* would be understood to apply to the substantive God; and thus the meaning would be that there is a distinction of Godhead. Yet this proposition *He begot another God* is tolerated by some, provided that *another* be taken as a substantive, and the word *God* be construed in apposition with it. This, however, is an inexact way of speaking, and to be avoided, for fear of giving occasion to error.

Reply Obj. 5. To say, *God begot God Who is God the Father,* is wrong, because since the word *Father* is construed in apposition to *God,* the word *God* is restricted to the person of the Father; so that it would mean, *He begot God, Who is Himself the Father;* and then the Father would be spoken of as begotten, which is false. Wherefore the negative of this proposition is true, *He begot God Who is not God the Father.* If however, we understand these words not to be in apposition, and require something to be added, then, on the contrary, the affirmative proposition is true, and the negative is false; so that the meaning would be, *He begot God Who is God Who is the Father.* Such a rendering, however, appears to be forced, so that it is better to say simply that the affirmative proposition is false, and the negative is true. Yet Prepositivus said that both the negative and affirmative are false, because this relative *Who* in the affirmative proposition can be referred to the *suppositum;* whereas in the negative it denotes both the thing signified and the *suppositum.* Whence, in the affirmative the sense is that *to be God the Father* is befitting to the person of the Son; and in the negative the sense is that *to be God the Father,* is to be removed from the Son's divinity as well as from His personality. This, however, appears to be irrational; since, according to the Philosopher (*Peri Herm.* ii), what is open to affirmation, is open also to negation.

FIFTH ARTICLE

Whether Abstract Essential Names Can Stand For the Person?

We proceed thus to the Fifth Article:—

Objection 1. It would seem that abstract essential names can stand for the person, so that this proposition is true, *Essence begets essence.* For Augustine says (*De Trin.* vii, i. 2): *The Father and the Son are one Wisdom, because they are one essence; and taken singly Wisdom is from Wisdom, as essence from essence.*

Obj. 2. Further, generation or corruption in ourselves implies generation or corruption of what is within us. But the Son is generated. Therefore since the divine essence is in the Son, it seems that the divine essence is generated.

Obj. 3. Further, God and the divine essence are the same, as is clear from what is above explained (Q. 3, A. 3). But, as was shown, it is true to say that *God begets God.* Therefore this is also true:—*Essence begets essence.*

Obj. 4. Further, a predicate can stand for that of which it is predicated. But the Father is the divine essence; therefore essence can stand for the person of the Father. Thus the essence begets.

Obj. 5. Further, the essence is *a thing begetting,* because the essence is the Father who is begetting. Therefore if the essence is not begetting, the essence will be *a thing begetting,* and *not begetting:* which cannot be.

Obj. 6. Further, Augustine says (*De Trin.* iv. 20): *The Father is the principle of the whole Godhead.* But He is principle only by begetting or spirating. Therefore the Father begets or spirates the Godhead.

On the contrary, Augustine says (*De Trin.* i. 1): *Nothing begets itself.* But if the essence begets the essence, it begets itself only, since nothing exists in God as distinguished from the divine essence. Therefore the essence does not beget the essence.

I answer that, Concerning this, the abbot Joachim erred in asserting that as we can say *God begot God,* so we can say, *Essence begot essence:* considering that, by reason of the divine simplicity God is nothing else but the divine essence. In this he was wrong, because if we wish to express ourselves correctly, we must take into account not only the thing which is signified, but also the mode of its signification, as above stated (A. 4). Now although *God* is really the same as *Godhead,* nevertheless the mode of signification is not in each case the same. For since this word *God* signifies the divine essence in Him that possesses it, from its mode of signification it can of its own nature stand for person. Thus the things which properly belong to the persons, can be predicated of this word, *God,* as, for instance, we can say *God is begotten* or is *Begetter,* as above explained (A. 4). The word *essence,* however, in its mode of signification, cannot stand for Person, because it signifies the essence as an abstract form. Consequently, what properly belongs to the persons whereby they are distinguished from each other, cannot be attributed to the essence. For that would imply distinction in the divine essence, in the same way as there exists distinction in the *supposita.*

Reply Obj. 1. To express unity of essence and of person, the holy Doctors have sometimes expressed themselves with greater emphasis than the strict propriety of terms allows. Whence instead of enlarging upon such expressions we should rather explain them: thus, for instance, abstract names should be explained by concrete names, or even by personal names; as when we find *essence from essence; or wisdom from wisdom;* we should take the sense to be, *the Son* who is essence and wisdom, is from the Father who is essence and wisdom. Nevertheless, as regards these abstract names a certain order should be observed, forasmuch as what belongs to action is more nearly allied to the persons because actions belong to *supposita.* So *nature from nature,* and *wisdom from wisdom* are less inexact than *essence from essence.*

Reply Obj. 2. In creatures the one generated has not the same nature numerically as the generator, but another nature, numerically distinct, which commences to exist in it anew by generation, and ceases to exist by corruption, and so it is generated and corrupted accidentally; whereas God begotten has the same nature numerically as the begetter. So the divine nature in the Son is not begotten either directly or accidentally.

Reply Obj. 3. Although God and the divine essence are really the same, nevertheless, on account of their different mode of signification, we must speak in a different way about each of them.

Reply Obj. 4. The divine essence is predicated of the Father by mode of identity by reason of the divine simplicity; yet it does not follow that it can stand for the Father, its mode of signification being different. This objection would hold good as regards things which are predicated of another as the universal of a particular.

Reply Obj. 5. The difference between substantive and adjectival names consists in this, that the former carry their subject with them, whereas the latter do not, but add the thing signified to the substantive. Whence logicians

are wont to say that the substantive is considered in the light of *suppositum,* whereas the adjective indicates something added to the *suppositum.* Therefore substantive personal terms can be predicated of the essence, because they are really the same; nor does it follow that a personal property makes a distinct essence; but it belongs to the *suppositum* implied in the substantive. But notional and personal adjectives cannot be predicated of the essence unless we add some substantive. We cannot say that the *essence is begetting;* yet we can say that the *essence is a thing begetting,* or that it is *God begetting,* if *thing* and *God* stand for person, but not if they stand for essence. Consequently, there exists no contradiction in saying that *essence is a thing begetting,* and *a thing not begetting;* because in the first case *thing* stands for person, and in the second it stands for the essence.

Reply Obj. 6. So far as Godhead is one in several *supposita,* it agrees in a certain degree with the form of a collective term. So when we say, *the Father is the principle of the whole Godhead,* the term Godhead can be taken for all the persons together, inasmuch as it is the principle in all the divine persons. Nor does it follow that He is His own principle; as one of the people may be called the ruler of the people without being ruler of himself. We may also say that He is the principle of the whole Godhead; not as generating or spirating it, but as communicating it by generation and spiration.

SIXTH ARTICLE

Whether the Persons Can Be Predicated of the Essential Terms?

We proceed thus to the Sixth Article:—

Objection 1. It would seem that the persons cannot be predicated of the concrete essential names; so that we can say for instance, *God is three persons;* or *God is the Trinity.* For it is false to say, *man is every man,* because it cannot be verified as regards any particular subject. For neither Socrates, nor Plato, nor anyone else is every man. In the same way this proposition, *God is the Trinity,* cannot be verified of any one of the *supposita* of the divine nature. For the Father is not the Trinity; nor is the Son; nor is the Holy Ghost. So to say, *God is the Trinity,* is false.

Obj. 2. Further, the lower is not predicated of the higher except by accidental predication; as when I say, *animal is man;* for it is accidental to animal to be man. But this name *God* as regards the three persons is as a general term to inferior terms, as Damascene says (*De Fide Orthod.* iii. 4). Therefore it seems that the names of the persons cannot be predicated of this name *God,* except in an accidental sense.

On the contrary, Augustine says, in his sermon on Faith,* *We believe that one God is one divinely named Trinity.*

I answer that, As above explained (A. 5), although adjectival terms, whether personal or notional, cannot be predicated of the essence, nevertheless substantive terms can be so predicated, owing to the real identity of essence and person. The divine essence is not only really the same as one person, but it is really the same as the three persons. Whence, one person, and two, and three, can be predicated of the essence as if we were to say, *The essence is the Father, and the Son, and the Holy Ghost.* And because this word *God* can of itself stand for the essence, as above explained (A. 4, *ad* 3), hence, as it is true to say, *The essence is the three persons;* so likewise it is true to say, *God is the three persons.*

Reply Obj. 1. As above explained this term *man* can of itself stand for person, whereas an adjunct is required for it to stand for the universal human nature. So it is false to say, *Man is every man;* because it cannot be verified of any particular human subject. On the contrary, this word *God* can of itself be taken for the divine essence. So, although to say of any of the *supposita* of the divine nature, *God is the Trinity,* is untrue, nevertheless it is true of the divine essence. This was denied by Porretanus because he did not take note of this distinction.

Reply Obj. 2. When we say, *God,* or *the divine essence is the Father* the predication is one of identity, and not of the lower in regard to a higher species: because in God there is no universal and singular. Hence, as this proposition, *The Father is God* is of itself true, so this proposition *God is the Father* is true of itself, and by no means accidentally.

SEVENTH ARTICLE

Whether the Essential Names Should Be Appropriated to the Persons?

We proceed thus to the Seventh Article:—

Objection 1. It would seem that the essential names should not be appropriated to the persons. For whatever might verge on error in faith should be avoided in the treatment of divine things; for, as Jerome says, *careless words involve risk of heresy.*† But to appropriate to any one person the names which are common to the three persons, may verge on error in faith; for it may be supposed either that such belong only to the person to whom they are appropriated, or that they belong to

* Serm. ii., *in cœna Domini.* † In substance *Ep.* lvii.

Him in a fuller degree than to the others. Therefore the essential attributes should not be appropriated to the persons.

Obj. 2. Further, the essential attributes expressed in the abstract signify by mode of form. But one person is not as a form to another; since a form is not distinguished in subject from that of which it is the form. Therefore the essential attributes, especially when expressed in the abstract, are not to be appropriated to the persons.

Obj. 3. Further, property is prior to the appropriated, for property is included in the idea of the appropriated. But the essential attributes, in our way of understanding, are prior to the persons; as what is common is prior to what is proper. Therefore the essential attributes are not to be appropriated to the persons.

On the contrary, The apostle says: *Christ the power of God and the wisdom of God* (1 Cor. i. 24).

I answer that, For the manifestation of our faith it is fitting that the essential attributes should be appropriated to the persons. For although the trinity of persons cannot be proved by demonstration, as was above expounded (Q. 32, A. 1.), nevertheless it is fitting that it be declared by things which are more known to us. Now the essential attributes of God are more clear to us from the standpoint of reason than the personal properties; because we can derive certain knowledge of the essential attributes from creatures which are sources of knowledge to us, such as we cannot obtain regarding the personal properties, as was above explained (*ibid.*). As, therefore, we make use of the likeness of the trace or image found in creatures for the manifestation of the divine persons, so also in the same manner do we make use of the essential attributes. And such a manifestation of the divine persons by the use of the essential attributes is called *appropriation.*

The divine person can be manifested in a twofold manner by the essential attributes; in one way by similitude, and thus the things which belong to the intellect are appropriated to the Son, Who proceeds by way of intellect, as Word. In another way by dissimilitude; as power is appropriated to the Father, as Augustine says, because fathers by reason of old age are sometimes feeble; lest anything of the kind be imagined of God.

Reply Obj. 1. The essential attributes are not appropriated to the persons as if they exclusively belonged to them; but in order to make the persons manifest by way of similitude, or dissimilitude, as above explained. So, no error in faith can arise, but rather manifestation of the truth.

Reply Obj. 2. If the essential attributes were appropriated to the persons as exclusively belonging to each of them, then it would follow that one person would be as a form as regards another; which Augustine altogether repudiates (*De Trin.* vi. 2), showing that the Father is wise, not by the Wisdom begotten by Him, as though only the Son were Wisdom; so that the Father and the Son together only can be called wise, but not the Father without the Son. But the Son is called the Wisdom of the Father, because He is Wisdom from the Father Who is Wisdom. For each of them is of Himself Wisdom; and both together are one Wisdom. Whence the Father is not wise by the wisdom begotten by Him, but by the wisdom which is His own essence.

Reply Obj. 3. Although the essential attribute is in its proper concept prior to person, according to our way of understanding; nevertheless, so far as it is appropriated, there is nothing to prevent the personal property from being prior to that which is appropriated. Thus color is posterior to body considered as body, but is naturally prior to *white body,* considered as white.

EIGHTH ARTICLE

Whether the Essential Attributes Are Appropriated to the Persons in a Fitting Manner by the Holy Doctors?

We proceed thus to the Eighth Article:—

Objection 1. It would seem that the essential attributes are appropriated to the persons unfittingly by the holy doctors. For Hilary says (*De Trin.* ii): *Eternity is in the Father, the species is in the Image; and use is in the Gift.* In which words he designates three names proper to the persons: the name of the *Father,* the name *Image* proper to the Son (Q. 35, A. 2), and the name *Bounty* or *Gift,* which is proper to the Holy Ghost (Q. 38, A. 2). He also designates three appropriated terms. For he appropriates *eternity* to the Father, *species* to the Son, and *use* to the Holy Ghost. This he does apparently without reason. For *eternity* imports duration of existence; *species,* the principle of existence; and *use* belongs to the operation. But essence and operation are not found to be appropriated to any person. Therefore the above terms are not fittingly appropriated to the persons.

Obj. 2. Further, Augustine says (*De Doctr. Christ.* i. 5): *Unity is in the Father, equality in the Son, and in the Holy Ghost is the concord of equality and unity.* This does not, however, seem fitting; because one person does not receive formal denomination from what is appropriated to another. For the Father is not wise by the wisdom begotten, as above ex-

plained (Q. 37, A. 2, *ad* 1). But, as he subjoins, *All these three are one by the Father; all are equal by the Son, and all united by the Holy Ghost.* The above, therefore, are not fittingly appropriated to the Persons.

Obj. 3. Further, according to Augustine, to the Father is attributed *power,* to the son *wisdom,* to the Holy Ghost *goodness.* Nor does this seem fitting; for *strength* is part of power, whereas strength is found to be appropriated to the Son, according to the text, *Christ the strength* of God* (1 Cor. i. 24). So it is likewise appropriated to the Holy Ghost, according to the words, *strength† came out from Him and healed all* (Luke vi. 19). Therefore power should not be appropriated to the Father.

Obj. 4. Likewise Augustine says (*De Trin.* vi. 10): *What the Apostle says, "From Him, and by Him, and in Him," is not to be taken in a confused sense.* And (*Contra Maxim.* ii) *"from Him" refers to the Father, "by Him" to the Son, "in Him" to the Holy Ghost.* This, however, seems to be incorrectly said; for the words *in Him* seem to imply the relation of final cause, which is first among the causes. Therefore this relation of cause should be appropriated to the Father, Who is *the principle from no principle.*

Obj. 5. Likewise, Truth is appropriated to the Son, according to John xiv. 6, *I am the Way, the Truth, and the Life;* and likewise *the book of life,* according to Ps. xxxix. 9, *In the beginning of the book it is written of Me,* where a gloss observes, *that is, with the Father Who is My head,* also this word *Who is;* because on the text of Isaias, *Behold I go to the Gentiles* (lxv. 1), a gloss adds, *The Son speaks Who said to Moses, I am Who am.* These appear to belong to the Son, and are not appropriated. For *truth,* according to Augustine (*De Vera Relig.* 36), *is the supreme similitude of the principle wthout any dissimilitude.* So it seems that it properly belongs to the Son, Who has a principle. Also the *book of life* seems to be proper to the Son, as signifying *a thing from another;* for every book is written by someone. This also, *Who is,* appears to be proper to the Son; because if when it was said to Moses, *I am Who am,* the Trinity spoke, then Moses could have said, *He Who is the Father, Son, and Holy Ghost sent me to you;* so also he could have said further, *He Who is the Father, and the Son, and the Holy Ghost sent me to you,* pointing out a certain person. This, however, is false; because no person is Father, Son, and Holy Ghost. Therefore it cannot be common to the Trinity, but is proper to the Son.

I answer that, Our intellect, which is led to the knowledge of God from creatures, must consider God according to the mode derived from creatures. In considering any creature four points present themselves to us in due order. Firstly, the thing itself taken absolutely is considered as a being. Secondly, it is considered as one. Thirdly, its intrinsic power of operation and causality is considered. The fourth point of consideration embraces its relation to its effects. Hence this fourfold consideration comes to our mind in reference to God.

According to the first point of consideration, whereby we consider God absolutely in His being, the appropriation mentioned by Hilary applies, according to which *eternity* is appropriated to the Father, *species* to the Son, *use* to the Holy Ghost. For *eternity* as meaning *a being* without a principle, has a likeness to the property of the Father, Who is *a principle without a principle.* Species or beauty has a likeness to the property of the Son. For beauty includes three conditions, *integrity* or *perfection,* since those things which are impaired are by the very fact ugly; due *proportion* or *harmony;* and lastly, *brightness,* or *clarity,* whence things are called beautiful which have a bright color.

The first of these has a likeness to the property of the Son, inasmuch as He as Son has in Himself truly and perfectly the nature of the Father. To insinuate this, Augustine says in his explanation (*De Trin.* vi. 10): *Where—that is, in the Son—there is supreme and primal life,* etc.

The second agrees with the Son's property, inasmuch as He is the express Image of the Father. Hence we see that an image is said to be beautiful, if it perfectly represents even an ugly thing. This is indicated by Augustine when he says (*ibid.*), *Where there exists wondrous proportion and primal equality,* etc.

The third agrees with the property of the Son, as the Word, which is the light and splendor of the intellect, as Damascene says (*De Fide Orthod.* iii. 3). Augustine alludes to the same when he says (*ibid.*): *As the perfect Word, not wanting in anything, and, so to speak, the art of the omnipotent God,* etc.

Use has a likeness to the property of the Holy Ghost; provided that *use* be taken in a wide sense, as including also the sense of *to enjoy;* according as *to use* is to employ something at the beck of the will, and *to enjoy* means to use joyfully, as Augustine says (*De Trin.* x. 11). So *use,* whereby the Father and the Son enjoy each other, agrees with the property of the Holy Ghost, as Love. This is what Augustine says (*De Trin.* vi. 10): *That love, that delectation, that felicity or beatitude, is called use by him* (Hilary). But the *use* by which we enjoy God, is likened to the prop-

* Douay, *power.* † Douay, *virtue.*

erty of the Holy Ghost as the Gift; and Augustine points to this when he says (*ibid.*): *In the Trinity, the Holy Ghost, the sweetness of the Begettor and the Begotten, pours out upon us mere creatures His immense bounty and wealth.* Thus it is clear how *eternity, species,* and *use* are attributed or appropriated to the persons, but not essence or operation; because, being common, there is nothing in their concept to liken them to the properties of the Persons.

The second consideration of God regards Him as *one.* In that view Augustine (*De Doctr. Christ.* i. 5) appropriates *unity* to the Father, *equality* to the Son, *concord* or *union* to the Holy Ghost. It is manifest that these three imply unity, but in different ways. For *unity* is said absolutely, as it does not presuppose anything else; and for this reason it is appropriated to the Father, to Whom any other person is not presupposed, since He is the *principle without a principle. Equality* implies unity as regards another; for that is equal which has the same quantity as another. So equality is appropriated to the Son, Who is the *principle from a principle. Union* implies the unity of two; and is therefore appropriated to the Holy Ghost, inasmuch as He proceeds from two. And from this we can understand what Augustine means when he says (*loc. cit.*) that *The Three are one, by reason of the Father; They are equal by reason of the Son; and are united by reason of the Holy Ghost.* For it is clear that we trace a thing back to that in which we find it first: just as in this lower world we attribute life to the vegetative soul, because therein we find the first trace of life. Now, *unity* is perceived at once in the person of the Father, even if by an impossible hypothesis, the other persons were removed. So the other persons derive their unity from the Father. But if the other persons be removed, we do not find equality in the Father, but we find it as soon as we suppose the Son. So, all are equal by reason of the Son, not as if the Son were the principle of equality in the Father, but that, without the Son equal to the Father, the Father could not be called equal; because His equality is considered firstly in regard to the Son: for that the Holy Ghost is equal to the Father, is also from the Son. Likewise, if the Holy Ghost, Who is the union of the two, be excluded, we cannot understand the oneness of the union between the Father and the Son. So all are connected by reason of the Holy Ghost; because given the Holy Ghost, we find whence the Father and the Son are said to be united.

According to the third consideration, which brings before us the adequate power of God in the sphere of causality, there is said to be a third kind of appropriation, of *power, wisdom,* and *goodness.* This kind of appropriation is made both by reason of similitude as regards what exists in the divine persons, and by reason of dissimilitude if we consider what is in creatures. For *power* has the nature of a principle, and so it has a likeness to the heavenly Father, Who is the principle of the whole Godhead. But in an earthly father it is wanting sometimes by reason of old age. *Wisdom* has likeness to the heavenly Son, as the Word, for a word is nothing but the concept of wisdom. In an earthly son this is sometimes absent by reason of lack of years. *Goodness,* as the nature and object of love, has likeness to the Holy Ghost, Who is Love; but seems repugnant to the earthly spirit, which often implies a certain violent impulse, according to Isaias xxv. 4: *The spirit of the strong is as a blast beating on the wall. Strength* is appropriated to the Son and to the Holy Ghost, not as denoting the power itself of a thing, but as sometimes used to express that which proceeds from power; for instance, we say that the strong work done by an agent is its strength.

According to the fourth consideration, *i.e.,* God's relation to His effects, there arise appropriation of the expression *from Whom, by Whom,* and *in Whom.* For this preposition *from* (*ex*) sometimes implies a certain relation of the material cause; which has no place in God; and sometimes it expresses the relation of the efficient cause, which can be applied to God by reason of His active power; hence it is appropriated to the Father in the same way as power. The preposition *by* (*per*) sometimes designates an intermediate cause; thus we may say that a smith works *by* a hammer. Hence the word *by* is not always appropriated to the Son, but belongs to the Son properly and strictly, according to the text, *All things were made by Him* (Jo. i. 3); not that the Son is an instrument, but as *the principle from a principle.* Sometimes it designates the habitude of a form *by* which an agent works; thus we say that an artificer works by his art. Hence, as wisdom and art are appropriated to the Son, so also is the expression *by Whom.* The preposition *in* strictly denotes the habitude of one containing. Now, God contains things in two ways: in one way by their similitudes; thus things are said to be in God, as existing in His knowledge. In this sense the expression *in Him* should be appropriated to the Son. In another sense things are contained in God forasmuch as He in His goodness preserves and governs them, by guiding them to a fitting end; and in this sense the expression *in Him* is appropriated to the Holy Ghost, as likewise

is *goodness*. Nor need the habitude of the final cause (though the first of causes) be appropriated to the Father, Who is *the principle without a principle:* because the divine persons, of Whom the Father is the principle, do not proceed from Him as towards an end, since each of Them is the last end; but They proceed by a natural procession, which seems more to belong to the nature of a natural power.

Regarding the other points of inquiry, we can say that since *truth* belongs to the intellect, as stated above (Q. 16, A. 1), it is appropriated to the Son, without, however, being a property of His. For truth can be considered as existing in the thought or in the thing itself. Hence, as intellect and thing in their essential meaning, are referred to the essence, and not to the persons, so the same is to be said of truth. The definition quoted from Augustine belongs to truth as appropriated to the Son. The *book of life* directly means knowledge; but indirectly it means life. For, as above explained (Q. 24, A. 1), it is God's knowledge regarding those who are to possess eternal life. Consequently, it is appropriated to the Son; although life is appropriated to the Holy Ghost, as implying a certain kind of interior movement, agreeing in that sense with the property of the Holy Ghost as Love. To be written by another is not of the essence of a book considered as such; but this belongs to it only as a work produced. So this does not imply origin; nor is it personal, but an appropriation to a person. The expression *Who is* is appropriated to the person of the Son, not by reason of itself, but by reason of an adjunct, inasmuch as, in God's word to Moses, was prefigured the delivery of the human race accomplished by the Son. Yet, forasmuch as the word *Who* is taken in a relative sense, it may sometimes relate to the person of the Son; and in that sense it would be taken personally; as, for instance, were we to say, *The Son is the begotten "Who is,"* inasmuch as *God begotten is personal.* But taken indefinitely, it is an essential term. And although the pronoun *this* (*iste*) seems grammatically to point to a particular person, nevertheless everything that we can point to can be grammatically treated as a person, although in its own nature it is not a person; as we may say, *this stone,* and *this ass.* So, speaking in a grammatical sense, so far as the word *God* signifies and stands for the divine essence, the latter may be designated by the pronoun *this,* according to Exod. xv. 2: *This is my God, and I will glorify Him.*

QUESTION 40

Of the Persons As Compared to the Relations or Properties

(In Four Articles)

We now consider the persons in connection with the relations, or properties; and there are four points of inquiry: (1) Whether relation is the same as person? (2) Whether the relations distinguish and constitute the persons? (3) Whether mental abstraction of the relations from the persons leaves the hypostases distinct? (4) Whether the relations, according to our mode of understanding, presuppose the acts of the persons, or contrariwise?

FIRST ARTICLE

Whether Relation Is the Same As Person?

We proceed thus to the First Article:—

Objection 1. It would seem that in God relation is not the same as person. For when things are identical, if one is multiplied the others are multiplied. But in one person there are several relations; as in the person of the Father there is paternity and common spiration. Again, one relation exists in two persons, as common spiration in the Father and in the Son. Therefore relation is not the same as person.

Obj. 2. Further, according to the Philosopher (*Phys.* iv, text. 24), nothing is contained by itself. But relation is in the person; nor can it be said that this occurs because they are identical, for otherwise relation would be also in the essence. Therefore relation, or property, is not the same as person in God.

Obj. 3. Further, when several things are identical, what is predicated of one is predicated of the others. But all that is predicated of a Person is not predicated of His property. For we say that the Father begets; but not that the paternity is begetting. Therefore property is not the same as person in God.

On the contrary, in God *what is* and *whereby it is* are the same, according to Boëthius (*De Hebdom.*). But the Father is Father by paternity. Therefore He is the same as paternity. In the same way, the other properties are the same as the persons.

I answer that, Different opinions have been held on this point. Some have said that the properties are not the persons, nor in the persons; and these have thought thus owing to the mode of signification of the relations, which do not indeed signify existence *in* something, but rather existence *towards* something. Whence, they styled the relations *assistant,* as above explained (Q. 28, A. 2). But since relation, considered as really existing in God, is the divine essence Itself, and the essence is the same as person, as appears from what was said above (Q. 39, A. 1), relation must necessarily be the same as person.

Others, therefore, considering this identity, said that the properties were indeed the persons; but not *in* the persons; for, they said, there are no properties in God except in our way of speaking, as stated above (Q. 32, A. 2). We must, however, say that there are properties in God; as we have shown (*ibid.*) These are designated by abstract terms, being forms, as it were, of the persons. So, since the nature of a form requires it to be *in* that of which it is the form, we must say that the properties are in the persons, and yet that they are the persons; as we say that the essence is in God, and yet is God.

Reply Obj. 1. Person and property are really the same, but differ in concept. Consequently, it does not follow that if one is multiplied, the other must also be multiplied. We must, however, consider that in God, by reason of the divine simplicity, a twofold real identity exists as regards what in creatures are distinct. For, since the divine simplicity excludes the composition of matter and form, it follows that in God the abstract is the same as the concrete, as *Godhead* and *God.* And as the divine simplicity excludes the composition of subject and accident, it follows that whatever is attributed to God, is His essence Itself; and so, wisdom and power are the same in God, because they are both in the divine essence. According to this twofold identity, property in God is the same as person. For personal properties are the same as the persons because the abstract and the concrete are the same in God; since they are the subsisting persons themselves, as paternity is the Father Himself, and filiation is the Son, and procession is the Holy Ghost. But the non-personal properties are the same as the persons according to the other reason of identity, whereby whatever is attributed to God is His own essence. Thus, common spiration is the same as the person of the Father, and the person of the Son; not that it is one self-subsisting person; but that as there is one essence in the two persons, so also there is one property in the two persons, as above explained (Q. 30, A. 2).

Reply Obj. 2. The properties are said to be in the essence, only by mode of identity; but in the persons they exist by mode of identity, not merely in reality, but also in the mode of signification; as the form exists in its subject. Thus the properties determine and distinguish the persons, but not the essence.

Reply Obj. 3. Notional participles and verbs signify the notional acts: and acts belong to a *suppositum.* Now, properties are not designated as *supposita,* but as forms of *supposita.* And so their mode of signification is against notional participles and verbs being predicated of the properties.

SECOND ARTICLE

Whether the Persons Are Distinguished by the Relations?

We proceed thus to the Second Article:—

Objection 1. It would seem that the persons are not distinguished by the relations. For simple things are distinct by themselves. But the persons are supremely simple. Therefore they are distinguished by themselves, and not by the relation.

Obj. 2. Further, a form is distinguished only in relation to its genus. For white is distinguished from black only by quality. But *hypostasis* signifies an individual in the genus of substance. Therefore the hypostases cannot be distinguished by relations.

Obj. 3. Further, what is absolute comes before what is relative. But the distinction of the divine persons is the primary distinction. Therefore the divine persons are not distinguished by the relations.

Obj. 4. Further, whatever presupposes distinction cannot be the first principle of distinction. But relation presupposes distinction, which comes into its definition; for a relation is essentially what is towards another. Therefore the first distinctive principle in God cannot be relation.

On the contrary, Boëthius says (*De Trin.*): *Relation alone multiplies the Trinity of the divine persons.*

I answer that, In whatever multitude of things is to be found something common to all, it is necessary to seek out the principle of distinction. So, as the three persons agree in the unity of essence, we must seek to know the principle of distinction whereby they are several. Now, there are two principles of difference between the divine persons, and these are *origin* and *relation.* Although these do not really differ, yet they differ in the mode of signification; for *origin* is signified by way of act, as *generation;* and *relation* by way of the form, as *paternity.*

Some, then, considering that relation follows upon act, have said that the divine hypostases are distinguished by origin, so that we may say that the Father is distinguished from the Son, inasmuch as the former begets and the latter is begotten. Further, that the relations, or the properties, make known the distinctions of the hypostases or persons as resulting therefrom; as also in creatures the properties manifest the distinctions of individuals, which distinctions are caused by the material principles.

This opinion, however, cannot stand—for two reasons. Firstly, because, in order that two things be understood as distinct, their distinction must be understood as resulting from something intrinsic to both; thus in things created it results from their matter or their form. Now origin of a thing does not designate anything intrinsic, but means the way from something, or to something; as generation signifies the way to the thing generated, and as proceeding from the generator. Hence it is not possible that what is generated and the generator should be distinguished by generation alone; but in the generator and in the thing generated we must presuppose whatever makes them to be distinguishd from each other. In a divine person there is nothing to presuppose but essence, and relation or property. Whence, since the persons agree in essence, it only remains to be said that the persons are distinguished from each other by the relations. Secondly: because the distinction of the divine persons is not to be so understood as if what is common to them all is divided, because the common essence remains undivided; but the distinguishing principles themselves must constitute the things which are distinct. Now the relations or the properties distinguish or constitute the hypostases or persons, inasmuch as they are themselves the subsisting persons; as paternity is the Father, and filiation is the Son, because in God the abstract and the concrete do not differ. But it is against the nature of origin that it should constitute hypostasis or person. For origin taken in an active sense signifies proceeding from a subsisting person, so that it presupposes the latter; while in a passive sense origin, as *nativity*, signifies the way to a subsisting person, and as not yet constituting the person.

It is therefore better to say that the persons or hypostases are distinguished rather by relations rather than by origin. For, although in both ways they are distinguished, nevertheless in our mode of understanding they are distinguished chiefly and firstly by relations; whence this name *Father* signifies not only a property, but also the hypostasis; whereas this term *Begetter* or *Begetting* signifies property only; forasmuch as this name *Father* signifies the relation which is distinctive and constitutive of the hypostasis; and this term *Begetter* or *Begotten* signifies the origin which is not distinctive and constitutive of the hypostasis.

Reply Obj. 1. The persons are the subsisting relations themselves. Hence it is not against the simplicity of the divine persons for them to be distinguished by the relations.

Reply Obj. 2. The divine persons are not distinguished as regards being, in which they subsist, nor in anything absolute, but only as regards something relative. Hence relation suffices for their distinction.

Reply Obj. 3. The more prior a distinction is, the nearer it approaches to unity; and so it must be the least possible distinction. So the distinction of the persons must be by that which distinguishes the least possible; and this is by relation.

Reply Obj. 4. Relation presupposes the distinction of the subjects, when it is an accident; but when the relation is subsistent, it does not presuppose, but brings about distinction. For when it is said that relation is by nature to be towards another, the word *another* signifies the correlative which is not prior, but simultaneous in the order of nature.

THIRD ARTICLE

Whether the Hypostases Remain If the Relations Are Mentally Abstracted from the Persons?

We proceed thus to the Third Article:—

Objection 1. It would seem that the hypostases remain if the properties or relations are mentally abstracted from the persons. For that to which something is added, may be understood when the addition is taken away; as man is something added to animal which can be understood if rational be taken away. But person is something added to hypostasis; for person is *a hypostasis distinguished by a property of dignity.* Therefore, if a personal property be taken away from a person, the hypostasis remains.

Obj. 2. Further, that the Father is Father, and that He is someone, are not due to the same reason. For as He is the Father by paternity, supposing He is some one by paternity it would follow that the Son, in Whom there is not paternity, would not be *someone.* So when paternity is mentally abstracted from the Father, He still remains *someone*—that is, a hypostasis. Therefore, if property be removed from person, the hypostasis remains.

Obj. 3. Further, Augustine says (*De Trin.* v. 6): *Unbegotten is not the same as Father; for if the Father had not begotten the Son,*

nothing would prevent Him being called unbegotten. But if He had not begotten the Son, there would be no paternity in Him. Therefore, if paternity be removed, there still remains the hypostasis of the Father as unbegotten.

On the contrary, Hilary says (*De Trin.* iv): *The Son has nothing else than birth.* But He is Son by *birth.* Therefore, if filiation be removed, the Son's hypostasis no more remains; and the same holds as regards the other persons.

I answer that, Abstraction by the intellect is twofold,—when the universal is abstracted from the particular, as animal abstracted from man; and when the form is abstracted from the matter, as the form of a circle is abstracted by the intellect from any sensible matter. The difference between these two abstractions consists in the fact that in the abstraction of the universal from the particular, that from which the abstraction is made does not remain; for when the difference of rationality is removed from man, the man no longer remains in the intellect, but animal alone remains. But in the abstraction of the form from the matter, both the form and the matter remain in the intellect; as, for instance, if we abstract the form of a circle from brass, there remains in our intellect separately the understanding both of a circle, and of brass. Now, although there is no universal nor particular in God, nor form and matter, in reality; nevertheless, as regards the mode of signification there is a certain likeness of these things in God; and thus Damascene says (*De Fide Orthod.* iii. 6) that *substance is common and hypostasis is particular.* So, if we speak of the abstraction of the universal from the particular, the common universal essence remains in the intellect if the properties are removed; but not the hypostasis of the Father, which is, as it were, a particular.

But, as regards the abstraction of the form from the matter, if the non-personal properties are removed, then the idea of the hypostases and persons remains: as, for instance, if the fact of the Father's being unbegotten or spirating be mentally abstracted from the Father, the Father's hypostasis or person remains.

If, however, the personal property be mentally abstracted, the idea of the hypostasis no longer remains. For the personal properties are not to be understood as added to the divine hypostases, as a form is added to a pre-existing subject: but they carry with them their own *supposita,* inasmuch as they are themselves subsisting persons; thus paternity is the Father Himself. For hypostasis signifies something distinct in God, since hypostasis means an individual substance. So, as relation distinguishes and constitutes the hypostases, as above explained (A. 3), it follows that if the personal relations are mentally abstracted, the hypostases no longer remain. Some, however, think, as above noted, that the divine hypostases are not distinguished by the relations, but only by origin; so that the Father is a hypostasis as not from another, and the Son is a hypostasis as from another by generation. And that the consequent relations which are to be regarded as properties of dignity, constitute the notion of person, and are thus called *personal properties.* Hence, if these relations are mentally abstracted, the hypostasis, but not the persons, remain.

But this is impossible, for two reasons: first, because the relations distinguish and constitute the hypostases, as shown above (A. 2); secondly, because every hypostasis of a rational nature is a person, as appears from the definition of Boëthius (*De Duab. Natur.*) that, *person is the individual substance of a rational nature.* Hence, to have hypostasis and not person, it would be necessary to abstract the rationality from the nature, but not the property from the person.

Reply Obj. 1. Person does not add to hypostasis a distinguishing property absolutely, but a distinguishing property of dignity, all of which must be taken as the difference. Now, this distinguishing property is one of dignity precisely because it is understood as subsisting in a rational nature. Hence, if the distinguishing property be removed from the person, the hypastasis no longer remains; whereas it would remain were the rationality of the nature removed; for both person and hypostasis are individual substances. Consequently, in God the distinguishing relation belongs essentially to both.

Reply Obj. 2. By paternity the Father is not only Father, but is a person, and is *someone,* or a hypostasis. It does not follow, however, that the Son is not *someone* or a hypostasis; just as it does not follow that He is not a person.

Reply Obj. 3. Augustine does not mean to say that the hypostasis of the Father would remain as unbegotten, if His paternity were removed, as if innascibility constituted and distinguished the hypostasis of the Father; for this would be impossible, since *being unbegotten* says nothing positive and is only a negation, as he himself says. But he speaks in a general sense, forasmuch as not every unbegotten being is the Father. So, if paternity be removed, the hypostasis of the Father does not remain in God, as distinguished from the other persons, but only as distinguished from creatures; as the Jews understand it.

FOURTH ARTICLE

Whether the Properties Presuppose the Notional Acts?

We proceed thus to the Fourth Article:—

Objection 1. It would seem that the notional acts are understood before the properties. For the Master of the Sentences says (1 *Sent. D.* xxvii) that, *the Father always is, because He is ever begetting the Son.* So it seems that generation precedes paternity in the order of intelligence.

Obj. 2. Further, in the order of intelligence every relation presupposes that on which it is founded; as equality presupposes quantity. But paternity is a relation founded on the action of generation. Therefore paternity presupposes generation.

Obj. 3. Further, active generation is to paternity as nativity is to filiation. But filiation presupposes nativity; for the Son is so called because He is born. Therefore paternity also presupposes generation.

On the contrary, Generation is the operation of the person of the Father. But paternity constitutes the person of the Father. Therefore, in the order of intelligence, paternity is prior to generation.

I answer that, According to the opinion that the properties do not distinguish and constitute the hypostases in God, but only manifest them as already distinct and constituted, we must absolutely say that the relations in our mode of understanding follow upon the notional acts, so that we can say, without qualifying the phrase, that *because He begets, He is the Father.* A distinction, however, is needed if we suppose that the relations distinguish and constitute the divine hypostases. For origin has in God an active and passive signification—active, as generation is attributed to the Father, and spiration, taken for the notional act, is attributed to the Father and the Son; passive, as nativity is attributed to the Son, and procession to the Holy Ghost. For, in the order of intelligence, origin, in the passive sense, simply precedes the personal properties of the person proceeding; because origin, as passively understood, signifies the way to a person constituted by the property. Likewise, origin signified actively is prior in the order of intelligence to the non-personal relation of the person originating; as the notional act of spiration precedes, in the order of intelligence, the unnamed relative property common to the Father and the Son. The personal property of the Father can be considered in a twofold sense: firstly, as a relation; and thus again in the order of intelligence it presupposes the notional act, for relation, as such, is founded upon an act: secondly, according as it constitutes the person; and thus the notional act presupposes the relation, as an action presupposes a person acting.

Reply Obj. 1. When the Master says that *because He begets, He is Father,* the term *Father* is taken as meaning relation only, but not as signifying the subsisting person; for then it would be necessary to say conversely that because He is Father He begets.

Reply Obj. 2. This objection avails of paternity as a relation, but not as constituting a person.

Reply Obj. 3. Nativity is the way to the person of the Son; and so, in the order of intelligence, it precedes filiation, even as constituting the person of the Son. But active generation signifies a proceeding from the person of the Father; wherefore it presupposes the personal property of the Father.

QUESTION 41

Of the Persons in Reference to the Notional Acts

(In Six Articles)

We now consider the persons in reference to the notional acts, concerning which six points of inquiry arise: (1) Whether the notional acts are to be attributed to the persons? (2) Whether these acts are necessary, or voluntary? (3) Whether as regards these acts, a person proceeds from nothing or from something? (4) Whether in God there exists a power as regards the notional acts? (5) What this power means? (6) Whether several persons can be the term of one notional act?

FIRST ARTICLE

Whether the Notional Acts Are to Be Attributed to the Persons?

We proceed thus to the First Article:—

Objection 1. It would seem that the notional acts are not to be attributed to the persons. For Boëthius says (*De Trin.*): *Whatever is predicated of God, of whatever genus it be, becomes the divine substance, except what pertains to the relation.* But action is one of

the ten *genera*. Therefore, any action attributed to God belongs to His essence, and not to a notion.

Obj. 2. Further, Augustine says (*De Trin.* v. 4, 5) that, *everything which is said of God, is said of Him as regards either His substance, or relation.* But whatever belongs to the substance is signified by the essential attributes; and whatever belongs to the relations, by the names of the persons, or by the names of the properties. Therefore, in addition to these, notional acts are not to be attributed to the persons.

Obj. 3. Further, the nature of action is of itself to cause passion. But we do not place passions in God. Therefore neither are notional acts to be placed in God.

On the contrary, Augustine (Fulgentius, *De Fide ad Petrum* ii) says: *It is a property of the Father to beget the Son.* But to beget is an act. Therefore notional acts are to be placed in God.

I answer that, In the divine persons distinction is founded on origin. But origin can be properly designated only by certain acts. Wherefore, to signify the order of origin in the divine persons, we must attribute notional acts to the persons.

Reply Obj. 1. Every origin is designated by an act. In God there is a twofold order of origin: one, forasmuch as the creature proceeds from Him, and this is common to the three persons; and so those actions which are attributed to God to designate the proceeding of creatures from Him, belong to His essence. Another order of origin in God regards the procession of person from person; wherefore the acts which designate the order of this origin are called notional; because the notions of the persons are the mutual relations of the persons, as is clear from what was above explained (Q. 32, A. 2).

Reply Obj. 2. The notional acts differ from the relations of the persons only in their mode of signification; and in reality are altogether the same. Whence the Master says that *generation and nativity in other words are paternity and filiation* (1 *Sent. D.* xxvi). To see this, we must consider that the origin of one thing from another is firstly inferred from movement: for that anything be changed from its disposition by movement evidently arises from some cause. Hence action, in its primary sense, means origin of movement; for, as movement derived from another into a mobile object, is called *passion,* so the origin of movement itself as beginning from another and terminating in what is moved, is called *action.* Hence, if we take away movement, action implies nothing more than order of origin, in so far as action proceeds from some cause or principle to what is from that principle. Consequently, since in God no movement exists, the personal action of the one producing a person is only the habitude of the principle to the person who is from the principle; which habitudes are the relations, or the notions. Nevertheless we cannot speak of divine and intelligible things except after the manner of sensible things, whence we derive our knowledge, and wherein actions and passions, so far as these imply movement, differ from the relations which result from action and passion, and therefore it was necessary to signify the habitudes of the persons separately after the manner of act, and separately after the manner of relations. Thus it is evident that they are really the same, differing only in their mode of signification.

Reply Obj. 3. Action, so far as it means origin of movement, naturally involves passion; but action in that sense is not attributed to God. Whence, passions are attributed to Him only from a grammatical standpoint, and in accordance with our manner of speaking; as we attribute *to beget* to the Father, and to the Son *to be begotten.*

SECOND ARTICLE

Whether the Notional Acts Are Voluntary?

We proceed thus to the Second Article:—

Objection 1. It would seem that the notional acts are voluntary. For Hilary says (*De Synod.*): *Not by natural necessity was the Father led to beget the Son.*

Obj. 2. Further, the Apostle says, *He transferred us to the kingdom of the Son of His love* (Col. i. 13). But love belongs to the will. Therefore the Son was begotten of the Father by will.

Obj. 3. Further, nothing is more voluntary than love. But the Holy Ghost proceeds as Love from the Father and the Son. Therefore He proceeds voluntarily.

Obj. 4. Further, the Son proceeds by mode of the intellect, as the Word. But every word proceeds by the will from a speaker. Therefore the Son proceeds from the Father by will, and not by nature.

Obj. 5. Further, what is not voluntary is necessary. Therefore if the Father begot the Son, not by the will, it seems to follow that He begot Him by necessity; and this is against what Augustine says (*Ad Orosium* qu. vii).

On the contrary, Augustine says, in the same book, that, *the Father begot the Son neither by will, nor by necessity.*

I answer that, When anything is said to be, or to be made by the will, this can be understood in two senses. In one sense, the ablative designates only concomitance, as I can say

that I am a man by my will—that is, I will to be a man; and in this way it can be said that the Father begot the Son by will; as also He is God by will, because He wills to be God, and wills to beget the Son. In the other sense, the ablative imports the habitude of a principle as it is said that the workman works by his will, as the will is the principle of his work; and thus in that sense it must be said that God the Father begot the Son, not by His will; but that He produced the creature by His will. Whence in the book *De Synod.*, it is said: *"If anyone say that the Son was made by the Will of God, as a creature is said to be made, let him be anathema."* The reason of this is that will and nature differ in their manner of causation, in such a way that nature is determined to one, while the will is not determined to one; and this because the effect is assimilated to the form of the agent, whereby the latter acts. Now it is manifest that of one thing there is only one natural form whereby it exists; and hence such as it is itself, such also is its work. But the form whereby the will acts is not only one, but many, according to the number of ideas understood. Hence the quality of the will's action does not depend on the quality of the agent, but on the agent's will and understanding. So the will is the principle of those things which may be this way or that way; whereas of those things which can be only in one way, the principle is nature. What, however, can exist in different ways is far from the divine nature, whereas it belongs to the nature of a created being; because God is of Himself necessary being, whereas a creature is made from nothing. Thus, the Arians, wishing to prove the Son to be a creature, said that the Father begot the Son by will, taking will in the sense of principle. But we, on the contrary, must assert that the Father begot the Son, not by will, but by nature. Wherefore Hilary says (*De Synod.*): *The will of God gave to all creatures their substance: but perfect birth gave the Son a nature derived from a substance impassible and unborn. All things created are such as God willed them to be; but the Son, born of God, subsists in the perfect likeness of God.*

Reply Obj. 1. This saying is directed against those who did not admit even the concomitance of the Father's will in the generation of the Son, for they said that the Father begot the Son in such a manner by nature that the will to beget was wanting; just as we ourselves suffer many things against our will from natural necessity—as, for instance, death, old age, and like ills. This appears from what precedes and from what follows as regards the words quoted, for thus we read: *Not against His will, nor as it were, forced, nor as if He were led by natural necessity did the Father beget the Son.*

Reply Obj. 2. The Apostle calls Christ the Son of the love of God, inasmuch as He is superabundantly loved by God; not, however, as if love were the principle of the Son's generation.

Reply Obj. 3. The will, as a natural faculty, wills something naturally, as man's will naturally tends to happiness; and likewise God naturally wills and loves Himself; whereas in regard to things other than Himself, the will of God is in a way, undetermined in itself, as above explained (Q. 19, A. 3). Now, the Holy Ghost proceeds as Love, inasmuch as God loves Himself, and hence He proceeds naturally, although He proceeds by mode of the will.

Reply Obj. 4. Even as regards the intellectual conceptions of the mind, a return is made to those first principles which are naturally understood. But God naturally understands Himself, and thus the conception of the divine Word is natural.

Reply Obj. 5. A thing is said to be necessary *of itself*, and *by reason of another*. Taken in the latter sense, it has a twofold meaning: firstly, as an efficient and compelling cause, and thus necessary means what is violent; secondly, it means a final cause, when a thing is said to be necessary as the means to an end, so far as without it the end could not be attained, or, at least, so well attained. In neither of these ways is the divine generation necessary; because God is not the means to an end, nor is He subject to compulsion. But a thing is said to be necessary *of itself* which cannot but be: in this sense it is necessary for God to be; and in the same sense it is necessary that the Father beget the Son.

THIRD ARTICLE

Whether the Notional Acts Proceed from Something?

We proceed thus to the Third Article:—

Objection 1. It would seem that the notional acts do not proceed from anything. For if the Father begets the Son from something, this will be either from Himself or from something else. If from something else, since that whence a thing is generated exists in what is generated, it follows that something different from the Father exists in the Son, and this contradicts what is laid down by Hilary (*De Trin. vii*) that, *In them nothing diverse or different exists.* If the Father begets the Son from Himself, since again that whence a thing is generated, if it be something permanent, receives as predicate the thing generated therefrom—just as we say, *The man is white*, since the man remains, when from not white he is

made white—it follows that either the Father does not remain after the Son is begotten, or that the Father is the Son, which is false. Therefore the Father does not beget the Son from something, but from nothing.

Obj. 2. Further, that whence anything is generated is the principle regarding what is generated. So if the Father generate the Son from His own essence or nature, it follows that the essence or nature of the Father is the principle of the Son. But it is not a material principle, because in God nothing material exists; and therefore it is, as it were, an active principle, as the begetter is the principle of the one begotten. Thus it follows that the essence generates, which was disproved above (Q. 39, A. 5).

Obj. 3. Further, Augustine says (*De Trin.* vii. 6) that the three persons are not from the same essence; because the essence is not another thing from person. But the person of the Son is not another thing from the Father's essence. Therefore the Son is not from the Father's essence.

Obj. 4. Further, every creature is from nothing. But in Scripture the Son is called a creature; for it is said (Ecclus. xxiv. 5), in the person of the Wisdom begotten, *I came out of the mouth of the Most High, the first-born before all creatures:* and further on (*verse* 14) it is said as uttered by the same Wisdom, *From the beginning, and before the world was I created.* Therefore the Son was not begotten from something, but from nothing. Likewise we can object concerning the Holy Ghost, by reason of what is said (Zach. xii. 1): *Thus saith the Lord Who stretcheth forth the heavens, and layeth the foundations of the earth, and formeth the spirit of man within him;* and (Amos iv. 13) according to another version:* *I Who form the earth, and create the spirit.*

On the contrary, Augustine (Fulgentius, *De Fide ad Petrum* i. 1) says: *God the Father, of His nature, without beginning, begot the Son equal to Himself.*

I answer that, The Son was not begotten from nothing, but from the Father's substance. For it was explained above (Q. 27, A. 2; Q. 33, AA. 2, 3) that paternity, filiation and nativity really and truly exist in God. Now, this is the difference between true *generation,* whereby one proceeds from another as a son, and *making,* that the maker makes something out of external matter, as a carpenter makes a bench out of wood, whereas a man begets a son from himself. Now, as a created workman makes a thing out of matter, so God makes things out of nothing, as will be shown later on (Q. 45, A. 1), not as if this nothing were a part of the substance of the thing made, but because the whole substance of a thing is produced by Him without anything else whatever presupposed. So, were the Son to proceed from the Father as out of nothing, then the Son would be to the Father what the thing made is to the maker, whereto, as is evident, the name of filiation would not apply except by a kind of similitude. Thus, if the Son of God proceeds from the Father out of nothing, He could not be properly and truly called the Son, whereas the contrary is stated (1 Jo. v. 20): *That we may be in His true Son Jesus Christ.* Therefore the true Son of God is not from nothing; nor is He made, but begotten.

That certain creatures made by God out of nothing are called sons of God is to be taken in a metaphorical sense, according to a certain likeness of assimilation to Him Who is the true Son. Whence, as He is the only true and natural Son of God, He is called the *only begotten,* according to Jo. i. 18, *The only begotten Son, Who is in the bosom of the Father, He hath declared Him;* and so far as others are entitled sons of adoption by their similitude to Him, He is called the *first begotten,* according to Rom. viii. 29: *Whom He foreknew He also predestinated to be made conformable to the image of His Son, that He might be the first born of many brethren.* Therefore the Son of God is begotten of the substance of the Father, but not in the same way as man is born of man; for a part of the human substance in generation passes into the substance of the one begotten, whereas the divine nature cannot be parted; whence it necessarily follows that the Father in begetting the Son does not transmit any part of His nature, but communicates His whole nature to Him, the distinction only of origin remaining, as explained above (Q. 40, A. 2).

Reply Obj. 1. When we say that the Son was born of the Father, the preposition *of* designates a consubstantial generating principle, but not a material principle. For that, which is produced from matter, is made by a change of form in that whence it is produced. But the divine essence is unchangeable, and is not susceptive of another form.

Reply Obj. 2. When we say the Son is begotten of the essence of the Father, as the Master of the Sentences explains (1 *Sent. D.* v), this denotes the habitude of a kind of active principle, and as he expounds, *the Son is begotten of the essence of the Father*—that is, of the Father Who is essence; and so Augustine says (*De Trin.* xv. 13): *When I say of the Father Who is essence, it is the same as if I said more explicitly, of the essence of the Father.*

This, however, is not enough to explain the real meaning of the words. For we can say

* The Septuagint.

that the creature is from God Who is essence; but not that it is from the essence of God. So we may explain them otherwise, by observing that the preposition *of* (*de*) always denotes consubstantiality. We do not say that a house is *of* (*de*) the builder, since he is not the consubstantial cause. We can say, however, that something is *of* another, if this is its consubstantial principle, no matter in what way it is so, whether it be an active principle, as the son is said to be *of* the father, or a material principle, as a knife is *of* iron; or a formal principle, but in those things only in which the forms are subsisting, and not accidental to another, for we can say that an angel is *of* an intellectual nature. In this way, then, we say that the Son is begotten *of* the essence of the Father, inasmuch as the essence of the Father, communicated by generation, subsists in the Son.

Reply Obj. 3. When we say that the Son is begotten of the essence of the Father, a term is added which saves the distinction. But when we say that the three persons are *of* the divine essence, there is nothing expressed to warrant the distinction signified by the preposition, so there is no parity of argument.

Reply Obj. 4. When we say *Wisdom was created,* this may be understood not of Wisdom which is the Son of God, but of created wisdom given by God to creatures: for it is said, *He created her* (namely, Wisdom) *in the Holy Ghost, and He poured her out over all His works* (Ecclus. i. 9, 10). Nor is it inconsistent for Scripture in one text to speak of the Wisdom begotten and wisdom created, for wisdom created is a kind of participation of the uncreated Wisdom. The saying may also be referred to the created nature assumed by the Son, so that the sense be, *From the beginning and before the world was I made*—that is, I was foreseen as united to the creature. Or the mention of wisdom as both created and begotten insinuates into our minds the mode of the divine generation; for in generation what is generated receives the nature of the generator, and this pertains to perfection; whereas in creation the Creator is not changed, but the creature does not receive the Creator's nature. Thus the Son is called both created and begotten, in order that from the idea of creation the immutability of the Father may be understood, and from generation the unity of nature in the Father and the Son. In this way Hilary expounds the sense of this text of Scripture (*De Synod.*). The other passages quoted do not refer to the Holy Ghost, but to the created spirit, sometimes called wind, sometimes air, sometimes the breath of man, sometimes also the soul, or any other invisible substance.

FOURTH ARTICLE

Whether in God There Is a Power in Respect of the Notional Acts?

We proceed thus to the Fourth Article:—

Objection 1. It would seem that in God there is no power in respect of the notional acts. For every kind of power is either active, or passive; neither of which can be here applied, there being in God nothing which we call passive power, as above explained (Q. 25, A. 1); nor can active power belong to one person as regards another, since the dvine persons were not made, as stated above (A. 3). Therefore in God there is no power in respect of the notional acts.

Obj. 2. Further, the object of power is what is possible. But the divine persons are not regarded as possible, but as necessary. Therefore, as regards the notional acts, whereby the divine persons proceed, there cannot be power in God.

Obj. 3. Further, the Son proceeds as the word, which is the concept of the intellect; and the Holy Ghost proceeds as love, which belongs to the will. But in God power exists as regards effects, and not as regards intellect and will, as stated above (Q. 25, A. 1). Therefore, in God power does not exist in reference to the notional acts.

On the contrary, Augustine says (*Contra Maxim.* iii. 1): *If God the Father could not beget a co-equal Son, where is the omnipotence of God the Father?* Power therefore exists in God regarding the notional acts.

I answer that, As the notional acts exist in God, so must there be also a power in God regarding these acts; since power only means the principle of act. So, as we understand the Father to be principle of generation; and the Father and the Son to be the principle of spiration, we must attribute the power of generating to the Father, and the power of spiration to the Father and the Son; for the power of generation means that whereby the generator generates. Now every generator generates by something. Therefore in every generator we must suppose the power of generating, and in the spirator the power of spirating.

Reply Obj. 1. As a person, according to notional acts, does not proceed as if made; so the power in God as regards the notional acts has no reference to a person as if made, but only as regards the person as proceeding.

Reply Obj. 2. Possible, as opposed to what is nesessary, is a consequence of a passive power, which does not exist in God. Hence, in God there is no such thing as possibility in this sense, but only in the sense of possible as contained in what is necessary; and in this latter sense it can be said that as it is possible

for God to be, so also is it possible that the Son should be generated.

Reply Obj. 3. Power signifies a principle: and a principle implies distinction from that of which it is the principle. Now we must observe a double distinction in things said of God: one is a real distinction, the other is a distinction of reason only. By a real distinction, God by His essence is distinct from those things of which He is the principle by creation: just as one person is distinct from the other of which He is principle by a notional act. But in God the distinction of action and agent is one of reason only, otherwise action would be an accident in God. And therefore with regard to those actions in respect of which certain things proceed which are distinct from God, either personally or essentially, we may ascribe power to God in its proper sense of principle. And as we ascribe to God the power of creating, so we may ascribe the power of begetting and of spirating. But *to understand* and *to will* are not such actions as to designate the procession of something distinct from God, either essentially or personally. Wherefore, with regard to these actions we cannot ascribe power to God in its proper sense, but only after our way of understanding and speaking: inasmuch as we designate by different terms the intellect and the act of understanding in God, whereas in God the act of understanding is His very essence which has no principle.

FIFTH ARTICLE

Whether the Power of Begetting Signifies a Relation, and Not the Essence?

We proceed thus to the Fifth Article:—

Objection 1. It would seem that the power of begetting, or of spirating, signifies the relation and not the essence. For power signifies a principle, as appears from its definition: for active power is the principle of action, as we find in *Metaph.* v, text 17. But in God principle in regard to Person is said notionally. Therefore, in God, power does not signify essence but relation.

Obj. 2. Further, in God, the power to act (*posse*) and *to act* are not distinct. But in God, begetting signifies relation. Therefore, the same applies to the power of begetting.

Obj. 3. Further, terms signifying the essence in God, are common to the three persons. But the power of begetting is not common to the three persons, but proper to the Father. Therefore it does not signify the essence.

On the contrary, As God has the power to beget the Son, so also He wills to beget Him. But the will to beget signifies the essence. Therefore, also, the power to beget.

I answer that, Some have said that the power to beget signifies relation in God. But this is not possible. For in every agent, that is properly called power, by which the agent acts. Now, everything that produces something by its action, produces something like itself, as to the form by which it acts; just as man begotten is like his begetter in his human nature, in virtue of which the father has the power to beget a man. In every begetter, therefore, that is the power of begetting in which the begotten is like the begetter.

Now the Son of God is like the Father, who begets Him, in the divine nature. Wherefore the divine nature in the Father is in Him the power of begetting. And so Hilary says (*De Trin.* v.): *The birth of God cannot but contain that nature from which it proceeded; for He cannot subsist other than God, Who subsists from no other source than God.*

We must therefore conclude that the power of begetting signifies principally the divine essence as the Master says (1 *Sent. D.* vii), and not the relation only. Nor does it signify the essence as identified with the relation, so as to signify both equally. For although paternity is signified as the form of the Father, nevertheless it is a personal property, being in respect to the person of the Father, what the individual form is to the individual creature. Now the individual form in things created constitutes the person begetting, but is not that by which the begetter begets, otherwise Socrates would beget Socrates. So neither can paternity be understood as that by which the Father begets, but as constituting the person of the Father, otherwise the Father would beget the Father. But that by which the Father begets is the divine nature, in which the Son is like to him. And in this sense Damascene says (*De Fide Orthod.* i. 18) that generation is the *work of nature,* not of nature as generating, but of nature, as being that by which the generator generates. And therefore the power of begetting signifies the divine nature directly, but the relation indirectly.

Reply Obj. 1. Power does not signify the relation itself of a principle, for thus it would be in the genus of relation; but it signifies that which is a principle; not, indeed, in the sense in which we call the agent a principle, but in the sense of being that by which the agent acts. Now the agent is distinct from that which it makes, and the generator from that which it generates: but that by which the generator generates is common to generated and generator, and so much more perfectly, as the generation is more perfect. Since, therefore, the divine generation is most perfect, that by which the Begetter begets, is common to Be-

gotten and Begetter by a community of identity, and not only of species, as in things created. Therefore, from the fact that we say that the divine essence *is the principle by which the Begetter begets,* it does not follow that the divine essence is distinct (from the Begotten): which would follow if we were to say that the divine essence begets.

Reply Obj. 2. As in God, the power of begetting is the same as the act of begetting, so the divine essence is the same in reality as the act of begetting or paternity; although there is a distinction of reason.

Reply Obj. 3. When I speak of the *power of begetting,* power is signified directly, generation indirectly: just as if I were to say, the *essence of the Father.* Wherefore in respect of the essence, which is signified, the power of begetting is common to the three persons: but in respect of the notion that is connoted, it is proper to the person of the Father.

SIXTH ARTICLE

Whether Several Persons Can Be the Term of One Notional Act?

Objection 1. It would seem that a notional act can be directed to several Persons, so that there may be several Persons begotten or spirated in God. For whoever has the power of begetting can beget. But the Son has the power of begetting. Therefore He can beget. But He can not beget Himself: therefore He can beget another son. Therefore there can be several Sons in God.

Obj. 2. Further, Augustine says (*Contra Maxim.* iii. 12): *The Son did not beget a Creator: not that He could not, but that it behoved Him not.*

Obj. 3. Further, God the Father has greater power to beget than has a created father. But a man can beget several sons. Therefore God can also: the more so that the power of the Father is not diminished after begetting the Son.

On the contrary, In God *that which is possible,* and *that which is* do not differ. If, therefore, in God it were possible for there to be several Sons, there would be several Sons. And thus there would be more than three Persons in God; which is heretical.

I answer that, As Athanasius says, in God there is only *one Father, one Son, one Holy Ghost.* For this four reasons may be given.

The first reason is in regard to the relations by which alone are the Persons distinct. For since the divine Persons are the relations themselves as subsistent, there would not be several Fathers, or several Sons in God, unless there were more than one paternity, or more than one filiation. And this, indeed, would not be possible except owing to a material distinction: since forms of one species are not multiplied except in respect of matter, which is not in God. Wherefore there can be but one subsistent filiation in God: just as there could be but one subsistent whiteness.

The second reason is taken from the manner of the processions. For God understands and wills all things by one simple act. Wherefore there can be but one person proceeding after the manner of word, which person is the Son; and but one person proceeding after the manner of love, which person is the Holy Ghost.

The third reason is taken from the manner in which the persons proceed. For the persons proceed naturally, as we have said (A. 2), and nature is determined to one.

The fourth reason is taken from the perfection of the divine persons. For this reason is the Son perfect, that the entire divine filiation is contained in Him, and that there is but one Son. The argument is similar in regard to the other persons.

Reply Obj. 1. We can grant, without distinction, that the Son has the same power as the Father; but we cannot grant that the Son has the power *generandi* (of begetting) thus taking *generandi* as the gerund of the active verb, so that the sense would be that the Son has the *power to beget.* Just as, although Father and Son have the same being, it does not follow that the Son is the Father, by reason of the notional term added. But if the word *generandi* (of being begotten) is taken as the gerundive of the passive verb, the power *generandi* is in the Son—that is, the power of being begotten. The same is to be said if it be taken as the gerundive of an impersonal verb, so that the sense be *the power* of generation—that is, a power by which it is generated by some person.

Reply Obj. 2. Augustine does not mean to say by those words that the Son could beget a Son: but that if He did not, it was not because He could not, as we shall see later on (Q. 42, A. 6 *ad* 3).

Reply Obj. 3. Divine perfection and the total absence of matter in God require that there cannot be several Sons in God, as we have explained. Wherefore that there are not several Sons is not due to any lack of begetting power in the Father.

QUESTION 42

Of Equality and Likeness among the Divine Persons

(In Six Articles)

We now have to consider the persons as compared to one another: firstly, with regard to equality and likeness; secondly, with regard to mission. Concerning the first there are six points of inquiry.

(1) Whether there is equality among the divine persons? (2) Whether the person who proceeds is equal to the one from Whom He proceeds in eternity? (3) Whether there is any order among the divine persons? (4) Whether the divine persons are equal in greatness? (5) Whether the one divine person is in another? (6) Whether they are equal in power?

FIRST ARTICLE

Whether There Is Equality in God?

We proceed thus to the First Article:—

Objection 1. It would seem that equality is not becoming to the divine persons. For equality is in relation to things which are one in quantity as the Philosopher says (*Metaph.* v., text 20). But in the divine persons there is no quantity, neither continuous intrinsic quantity, which we call size, nor continuous extrinsic quantity, which we call place and time. Nor can there be equality by reason of discrete quantity, because two persons are more than one. Therefore equality is not becoming to the divine persons.

Obj. 2. Further, the divine persons are of one essence, as we have said (Q. 39, A. 2). Now essence is signified by way of form. But agreement in form makes things to be alike, not to be equal. Therefore, we may speak of likeness in the divine persons, but not of equality.

Obj. 3. Further, things wherein there is to be found equality, are equal to one another, for equality is reciprocal. But the divine persons cannot be said to be equal to one another. For as Augustine says (*De Trin.* vi. 10): *If an image answers perfectly to that whereof it is the image, it may be said to be equal to it; but that which it represents cannot be said to be equal to the image.* But the Son is the image of the Father; and so the Father is not equal to the Son. Therefore equality is not to be found among the divine persons.

Obj. 4. Further, equality is a relation. But no relation is common to the three persons; for the persons are distinct by reason of the relations. Therefore equality is not becoming to the divine persons.

On the contrary, Athanasius says that *the three persons are co-eternal and co-equal to one another.*

I answer that, We must needs admit equality among the divine persons. For, according to the Philosopher (*Metaph.* x., text. 15, 16, 17), equality signifies the negation of greater or less. Now we cannot admit anything greater or less in the divine persons; for as Boëthius says (*De Trin.* i): *They must needs admit a difference*—namely, of Godhead—*who speak of either increase or decrease, as the Arians do, who sunder the Trinity by distinguishing degrees as of numbers, thus involving a plurality.* Now the reason of this is that unequal things cannot have the same quantity. But quantity, in God, is nothing else than His essence. Wherefore it follows, that if there were any inequality in the divine persons, they would not have the same essence; and thus the three persons would not be one God; which is impossible. We must therefore admit equality among the divine persons.

Reply Obj. 1. Quantity is twofold. There is quantity of *bulk* or dimensive quantity, which is to be found only in corporeal things, and has, therefore, no place in God. There is also quantity of *virtue,* which is measured according to the perfection of some nature or form: to this sort of quantity we allude when we speak of something as being more, or less, hot; forasmuch as it is more, or less, perfect in heat. Now this virtual quantity is measured firstly by its source—that is, by the perfection of that form or nature: such is the greatness of spiritual things, just as we speak of great heat on account of its intensity and perfection. And so Augustine says (*De Trin.* vi. 18) that *in things which are great, but not in bulk, to be greater is to be better,* for the more perfect a thing is the better it is. Secondly, virtual quantity is measured by the effects of the form. Now the first effect of form is being, for everything has being by reason of its form. The second effect is operation, for every agent acts through its form. Consequently virtual quantity is measured both in regard to being and in regard to action: in regard to being, forasmuch as things of a more perfect nature are of longer duration; and in regard to action, forasmuch as things of a more perfect nature are more powerful to act. And so as Augustine (Fulgentius, *De Fide ad Petrum* i) says: *We understand equality to be in the Father, Son, and*

Holy Ghost, inasmuch as no one of them either precedes in eternity, or excels in greatness, or surpasses in power.

Reply Obj. 2. Where we have equality in respect of virtual quantity, equality includes likeness and something besides, because it excludes excess. For whatever things have a common form, may be said to be alike, even if they do not participate in that form equally, just as the air may be said to be like fire in heat; but they cannot be said to be equal, if one participates in the form more perfectly than another. And because not only is the same nature in both Father and Son, but also is it in both in perfect equality, therefore we say not only that the Son is like to the Father, in order to exclude the error of Eunomius, but also that He is equal to the Father to exclude the error of Arius.

Reply Obj. 3. Equality and likeness in God may be designated in two ways—namely, by nouns and by verbs. When designated by nouns, equality in the divine persons is mutual, and so is likeness; for the Son is equal and like to the Father, and conversely. This is because the divine essence is not more the Father's than the Son's. Wherefore, just as the Son has the greatness of the Father, and is therefore equal to the Father, so the Father has the greatness of the Son, and is therefore equal to the Son. But in reference to creatures, Dionysius says (*Div. Nom.* ix): *Equality and likeness are not mutual.* For effects are said to be like their causes, inasmuch as they have the form of their causes: but not conversely, for the form is principally in the cause, and secondarily in the effect.

But verbs signify equality with movement. And although movement is not in God, there is something that receives. Since, therefore, the Son receives from the Father, this, namely, that He is equal to the Father, and not conversely, for this reason we say that the Son is equalled to the Father, but not conversely.

Reply Obj. 4. In the divine persons there is nothing for us to consider but the essence which they have in common and the relations in which they are distinct. Now equality implies both—namely, distinction of persons, for nothing can be said to be equal to itself; and unity of essence, since for this reason are the persons equal to one another, that they are of the same greatness and essence. Now it is clear that the relation of a thing to itself is not a real relation. Nor, again, is one relation referred to another by a further relation: for when we say that paternity is opposed to filiation, opposition is not a relation mediating between paternity and filiation. For in both these cases relation would be multiplied indefinitely. Therefore equality and likeness in the divine persons is not a real relation distinct from the personal relations: but in its concept it includes both the relations which distinguish the persons, and the unity of essence. For this reason the Master says (1 *Sent. D.* xxxi) that in these *it is only the terms that are relative.*

SECOND ARTICLE

Whether the Person Proceeding Is Co-Eternal With His Principle, As the Son with the Father?

We proceed thus to the Second Article:—

Objection 1. It would seem that the person proceeding is not co-eternal with His principle, as the Son with the Father. For Arius gives twelve modes of generation. The first mode is like the issue of a line from a point; wherein is wanting equality of simplicity. The second is like the emission of rays from the sun; wherein is absent equality of nature. The third is like the mark or impression made by a seal; wherein is wanting consubstantiality and executive power. The fourth is the infusion of a good will from God; wherein also consubstantiality is wanting. The fifth is the emanation of an accident from its subject; but the accident has no subsistence. The sixth is the abstraction of a species from matter, as sense receives the species from the sensible object; wherein is wanting equality of spiritual simplicity. The seventh is the exciting of the will by knowledge. which excitation is merely temporal. The eighth is transformation, as an image is made of brass; which transformation is material. The ninth is motion from a mover; and here again we have effect and cause. The tenth is the taking of species from genera; but this mode has no place in God, for the Father is not predicated of the Son as the genus of a species. The eleventh is the realization of an idea (*ideatio*), as an external coffer arises from the one in the mind. The twelfth is birth, as a man is begotten of his father; which implies priority and posteriority of time. Thus it is clear that equality of nature or of time is absent in every mode whereby one thing is from another. So if the Son is from the Father, we must say that He is less than the Father, or later than the Father, or both.

Obj. 2. Further, everything that comes from another has a principle. But nothing eternal has a principle. Therefore the Son is not eternal; nor is the Holy Ghost.

Obj. 3. Further, everything which is corrupted ceases to be. Hence everything generated begins to be; for the end of generation is existence. But the Son is generated by the Father. Therefore He begins to exist, and is not co-eternal with the Father.

Obj. 4. Further, if the Son be begotten by

the Father, either He is always being begotten, or there is some moment in which He is begotten. If He is always being begotten, since, during the process of generation, a thing must be imperfect, as appears in successive things, which are always in process of becoming, as time and motion, it follows that the Son must be always imperfect, which cannot be admitted. Thus there is a moment to be assigned for the begetting of the Son, and before that moment the Son did not exist.

On the contrary, Athanasius declares that *all the three persons are co-eternal with each other.*

I answer that, We must say that the Son is co-eternal with the Father. In proof of which we must consider that for a thing which proceeds from a principle to be posterior to its principle may be due to two reasons: one on the part of the agent, and the other on the part of the action. On the part of the agent this happens differently as regards free agents and natural agents. In free agents, on account of the choice of time; for as a free agent can choose the form it gives to the effect, as stated above (Q. 41, A. 2), so it can choose the time in which to produce its effect. In natural agents, however, the same happens from the agent not having its perfection of natural power from the very first, but obtaining it after a certain time; as, for instance, a man is not able to generate from the very first. Considered on the part of action, anything derived from a principle cannot exist simultaneously with its principle when the action is successive. So, given that an agent, as soon as it exists, begins to act thus, the effect would not exist in the same instant, but in the instant of the action's termination. Now it is manifest, according to what has been said (Q. 41, A. 2), that the Father does not beget the Son by will, but by nature; and also that the Father's nature was perfect from eternity; and again that the action whereby the Father produces the Son is not successive, because thus the Son would be successively generated, and this generation would be material, and accompanied with movement; which is quite impossible. Therefore we conclude that the Son existed whensoever the Father existed; and thus the Son is co-eternal with the Father, and likewise the Holy Ghost is co-eternal with both.

Reply Obj. 1. As Augustine says (*De Verbis Domini,* Serm. 38), no mode of the procession of any creature perfectly represents the divine generation. Hence we need to gather a likeness of it from many of these modes, so that what is wanting in one may be somewhat supplied from another; and thus it is declared in the council of Ephesus: *Let Splendor tell thee that the co-eternal Son existed always with the Father; let the Word announce the impassibility of His Birth; let the name Son insinuate His consubstantiality.* Yet, above them all the procession of the word from the intellect represents it more exactly; the intellectual word not being posterior to its source except in an intellect passing from potentiality to act; and this cannot be said of God.

Reply Obj. 2. Eternity excludes the principle of duration, but not the principle of origin.

Reply Obj. 3. Every corruption is a change; and so all that corrupts begins not to exist and ceases to be. The divine generation, however, is not changed, as stated above (Q. 27, A. 2). Hence the Son is ever being begotten, and the Father is always begetting.

Reply Obj. 4. In time there is something indivisible—namely, the instant; and there is something else which endures—namely, time. But in eternity the indivisible *now* stands ever still, as we have said above (Q. 10, A. 2 *ad* 1, A. 4 *ad* 2). But the generation of the Son is not in the *now* of time, or in time, but in eternity. And so to express the presentiality and permanence of eternity, we can say that *He is ever being born,* as Origen said (*Hom. in Jo.* i). But as Gregory* and Augustine† said, it is better to say *ever born,* so that *ever* may denote the permanence of eternity, and *born* the perfection of the only Begotten. Thus, therefore, neither is the Son imperfect, nor *was there a time when He was not,* as Arius said.

THIRD ARTICLE

Whether in the Divine Persons There Exists an Order of Nature?

We proceed thus to the Third Article:—

Objection 1. It would seem that among the divine persons there does not exist an order of nature. For whatever exists in God is the essence, or a person, or a notion. But the order of nature does not signify the essence, nor any of the persons, or notions. Therefore there is no order of nature in God.

Obj. 2. Further, wherever order of nature exists, there one comes before another, at least, according to nature and intellect. But in the divine persons there exists neither priority nor posteriority, as declared by Athanasius. Therefore, in the divine persons there is no order of nature.

Obj. 3. Further, wherever order exists, distinction also exists. But there is no distinction in the divine nature. Therefore it is not subject to order; and order of nature does not exist in it.

Obj. 4. Further, the divine nature is the

* *Moral.* xxix. 21. † Super Ps. ii. 7.

divine essence. But there is no order of essence in God. Therefore neither is there of nature.

On the contrary, Where plurality exists without order, confusion exists. But in the divine persons there is no confusion, as Athanasius says. Therefore in God order exists.

I answer that, Order always has reference to some principle. Wherefore since there are many kinds of principle—namely, according to site, as a point; according to intellect, as the principle of demonstration; and according to each individual cause—so are there many kinds or order. Now principle, according to origin, without priority, exists in God as we have stated (Q. 33, A. 1): so there must likewise be order according to origin, without priority; and this is called *the order of nature:* in the words of Augustine (*Contra Maxim.* iv): *Not whereby one is prior to another, but whereby one is from another.*

Reply Obj. 1. The order of nature signifies the notion of origin in general, not a special kind of origin.

Reply Obj. 2. In things created, even when what is derived from a principle is coeval in duration with its principle, the principle still comes first in the order of nature and reason, if formally considered as principle. If, however, we consider the relations of cause and effect, or of the principle and the thing proceeding therefrom, it is clear that the things so related are simultaneous in the order of nature and reason, inasmuch as the one enters the definition of the other. But in God the relations themselves are the persons subsisting in one nature. So, neither on the part of the nature, nor on the part of the relations, can one person be prior to another, not even in the order of nature and reason.

Reply Obj. 3. The order of nature means not the ordering of nature itself, but the existence of order in the divine Persons according to natural origin.

Reply Obj. 4. Nature in a certain way implies the idea of a principle, but essence does not; and so the order of origin is more correctly called the order of nature than the order of essence.

FOURTH ARTICLE

Whether the Son Is Equal to the Father in Greatness?

We proceed thus to the Fourth Article:—

Objection 1. It would seem that the Son is not equal to the Father in greatness. For He Himself said (Jo. xiv. 28): *The Father is greater than I;* and the Apostle says (1 Cor. xv. 28): *The Son Himself shall be subject to Him that put all things under Him.*

Obj. 2. Further, paternity is part of the Father's dignity. But paternity does not belong to the Son. Therefore the Son does not possess all the Father's dignity; and so He is not equal in greatness to the Father.

Obj. 3. Further, wherever there exist a whole and a part, many parts are more than one only, or than fewer parts; as three men are more than two, or than one. But in God a universal whole exists, and a part; for under relation or notion, several notions are included. Therefore, since in the Father there are three notions, while in the Son there are only two, the Son is evidently not equal to the Father.

On the contrary, It is said (Phil. ii. 6): *He thought it not robbery to be equal with God.*

I answer that, The Son is necessarily equal to the Father in greatness. For the greatness of God is nothing but the perfection of His nature. Now it belongs to the very nature of paternity and filiation that the Son by generation should attain to the possession of the perfection of the nature which is in the Father, in the same way as it is in the Father Himself. But since in men generation is a certain kind of transmutation of one proceeding from potentiality to act, it follows that a man is not equal at first to the father who begets him, but attains to equality by due growth, unless owing to a defect in the principle of generation it should happen otherwise. From what precedes (Q. 27, A. 2; Q. 33, AA. 2, 3), it is evident that in God there exist real true paternity and filiation. Nor can we say that the power of generation in the Father was defective, or that the Son of God arrived at perfection in a successive manner and by change. Therefore we must say that the Son was eternally equal to the Father in greatness. Hence, Hilary says (*De Synod., Can.* 27): *Remove bodily weakness, remove the beginning of conception, remove pain and all human shortcomings, then every son, by reason of his natural nativity, is the father's equal, because he has a like nature.*

Reply Obj. 1. These words are to be understood of Christ's human nature, wherein He is less than the Father, and subject to Him; but in His divine nature He is equal to the Father. This is expressed by Athanasius, *Equal to the Father in His Godhead; less than the Father in humanity*: and by Hilary (*De Trin.* ix): *By the fact of giving, the Father is greater; but He is not less to Whom the same being is given;* and (*De Synod.*): *The Son subjects Himself by His inborn piety*—that is, by His recognition of paternal authority; whereas *creatures are subject by their created weakness.*

Reply Obj. 2. Equality is measured by greatness. In God greatness signifies the perfection of nature, as above explained (A. 1 *ad* 1), and belongs to the essence. Thus equality

and likeness in God have reference to the essence; nor can there be inequality or dissimilitude arising from the distinction of the relations. Wherefore Augustine says (*Contra Maxim.* iii. 13), *The question of origin is, Who is from whom? but the question of equality is, Of what kind, or how great, is he?* Therefore, paternity is the Father's dignity, as also the Father's essence: since dignity is something absolute, and pertains to the essence. As, therefore, the same essence, which in the Father is paternity, in the Son is filiation, so the same dignity which, in the Father is paternity, in the Son is filiation. It is thus true to say that the Son possesses whatever dignity the Father has; but we cannot argue—*the Father has paternity, therefore the Son has paternity,* for there is a transition from substance to relation. For the Father and the Son have the same essence and dignity, which exist in the Father by the relation of giver, and in the Son by the relation of receiver.

Reply Obj. 3. In God relation is not a universal whole, although it is predicated of each of the relations; because all the relations are one in essence and being, which is irreconcilable with the idea of universal, the parts of which are distinguished in being. Person likewise is not a universal term in God as we have seen above (Q. 30, A. 4). Wherefore all the relations together are not greater than only one; nor are all the persons something greater than only one; because the whole perfection of the divine nature exists in each person.

FIFTH ARTICLE

Whether the Son Is in the Father, and Conversely?

We proceed thus to the Fifth Article:—

Objection 1. It would seem that the Son and the Father are not in each other. For the Philosopher (*Phys.* iv, text. 23) gives eight modes of one thing existing in another, according to none of which is the Son in the Father, or conversely; as is patent to anyone who examines each mode. Therefore the Son and the Father are not in each other.

Obj. 2. Further, nothing that has come out from another is within it. But the Son from eternity came out from the Father, according to Micheas v. 2: *His going forth is from the beginning, from the days of eternity.* Therefore the Son is not in the Father.

Obj. 3. Further, one of two opposites cannot be in the other. But the Son and the Father are relatively opposed. Therefore one cannot be in the other.

On the contrary, It is said (Jo. xiv. 10): *I am in the Father, and the Father is in Me.*

I answer that, There are three points of consideration as regards the Father and the Son; the essence, the relation, and the origin; and according to each the Son and the Father are in each other. The Father is in the Son by His essence, forasmuch as the Father is His own essence, and communicates His essence to the Son not by any change on His part. Hence it follows that as the Father's essence is in the Son, the Father Himself is in the Son; likewise, since the Son is His own essence, it follows that He Himself is in the Father in Whom is His essence. This is expressed by Hilary (*De Trin.* v), *The unchangeable God, so to speak, follows His own nature in begetting an unchangeable subsisting God. So we understand the nature of God to subsist in Him, for He is God in God.* It is also manifest that as regards the relations, each of two relative opposites is in the concept of the other. Regarding origin also, it is clear that the procession of the intelligible word is not outside the intellect, inasmuch as it remains in the utterer of the word. What also is uttered by the word is therein contained. And the same applies to the Holy Ghost.

Reply Obj. 1. What is contained in creatures does not sufficiently represent what exists in God; so according to none of the modes enumerated by the Philosopher, are the Son and the Father in each other. The mode the most nearly approaching to the reality is to be found in that whereby something exists in its originating principle, except that the unity of essence between the principle and that which proceeds therefrom is wanting in things created.

Reply Obj. 2. The Son's going forth from the Father is by mode of the interior procession whereby the word emerges from the heart and remains therein. Hence this going forth in God is only by the distinction of the relations, not by any kind of essential separation.

Reply Obj. 3. The Father and the Son are relatively opposed, but not essentially; while, as above explained, one relative opposite is in the other.

SIXTH ARTICLE

Whether the Son Is Equal to the Father in Power?

We proceed thus to the Sixth Article:—

Objection 1. It would seem that the Son is not equal to the Father in power. For it is said (Jo. v. 19): *The Son cannot do anything of Himself but what he seeth the Father doing.* But the Father can act of Himself. Therefore the Father's power is greater than the Son's.

Obj. 2. Further, greater is the power of him who commands and teaches than of him who obeys and hears. But the Father commands the Son according to Jo. xiv. 31: *As the Father gave Me commandment, so do I.* The

Father also teaches the Son: *The Father loveth the Son, and showeth Him all things that Himself doth* (Jo. v. 20). Also, the Son hears: *As I hear, so I judge* (Jo. v. 30). Therefore, the Father has greater power than the Son.

Obj. 3. Further, it belongs to the Father's omnipotence to be able to beget a Son equal to Himself. For Augustine says (*Contra Maxim.* iii. 7), *Were He unable to beget one equal to Himself, where would be the omnipotence of God the Father?* But the Son cannot beget a Son, as proved above (Q. 41, A.6). Therefore the Son cannot do all that belongs to the Father's omnipotence; and hence He is not equal to Him in power.

On the contrary, It is said (Jo. v. 19): *Whatsoever things the Father doth, these the Son also doth in like manner.*

I answer that, The Son is necessarily equal to the Father in power. Power of action is a consequence of perfection of nature. In creatures, for instance, we see that the more perfect the nature, the greater power is there for action. Now it was shown above (A. 4) that the very notion of the divine paternity and filiation requires that the Son should be the Father's equal in greatness—that is, in perfection of nature. Hence it follows that the Son is equal to the Father in power; and the same applies to the Holy Ghost in relation to both.

Reply Obj. 1. The words, *the Son cannot of Himself do anything,* do not withdraw from the Son any power possessed by the Father, since it is immediately added, *Whatsoever things the Father doth, the Son doth in like manner:* but their meaning is to show that the Son derives His power from the Father, of Whom He receives His nature. Hence, Hilary says (*De Trin.* ix), *The unity of the divine nature implies that the Son so acts of Himself* (*per se*), *that He does not act by Himself* (*a se*).

Reply Obj. 2. The Father's *showing* and the Son's *hearing* are to be taken in the sense that the Father communicates knowledge to the Son, as He communicates His essence. The command of the Father can be explained in the same sense, as giving Him from eternity knowledge and will to act, by begetting Him. Or, better still, this may be referred to Christ in His human nature.

Reply Obj. 3. As the same essence is paternity in the Father, and filiation in the Son: so by the same power the Father begets, and the Son is begotten. Hence it is clear that the Son can do whatever the Father can do; yet it does not follow that the Son can beget; for to argue thus would imply transition from substance to relation, for generation signifies a divine relation. So the Son has the same omnipotence as the Father, but with another relation; the Father possessing power as *giving* signified when we say that He is able to beget; while the Son possesses the power of *receiving,* signified by saying that He can be begotten.

QUESTION 43

The Mission of the Divine Persons

(In Eight Articles)

We next consider the mission of the divine persons, concerning which there are eight points of inquiry: (1) Whether it is suitable for a divine person to be sent? (2) Whether mission is eternal, or only temporal? (3) In what sense a divine person is invisibly sent? (4) Whether it is fitting that each person be sent? (5) Whether both the Son and the Holy Ghost are invisibly sent? (6) To whom the invisible mission is directed? (7) Of the visible mission. (8) Whether any person sends Himself visibly or invisibly?

FIRST ARTICLE

Whether a Divine Person Can Be Properly Sent?

We proceed thus to the First Article:—

Objection 1. It would seem that a divine person cannot be properly sent. For one who is sent is less than the sender. But one divine person is not less than another. Therefore one person is not sent by another.

Obj. 2. Further, what is sent is separated from the sender; hence Jerome says, commenting on *Ezechiel* xvi. 53: *What is joined and tied in one body cannot be sent.* But in the divine persons there is nothing that is separable, as Hilary says (*De Trin.* vii). Therefore one person is not sent by another.

Obj. 3. Further, whoever is sent, departs from one place and comes anew into another. But this does not apply to a divine person, Who is everywhere. Therefore it is not suitable for a divine person to be sent.

On the contrary, It is said (Jo. viii. 16): *I am not alone, but I and the Father that sent Me.*

I answer that, the notion of mission includes two things: the habitude of the one sent to the sender; and that of the one sent to the

end whereto he is sent. Anyone being sent implies a certain kind of procession of the one sent from the sender: either according to command, as the master sends the servant; or according to counsel, as an adviser may be said to send the king to battle; or according to origin, as a tree sends forth its flowers. The habitude to the term to which he is sent is also shown, so that in some way he begins to be present there: either because in no way was he present before in the place whereto he is sent, or because he begins to be there in some way in which he was not there hitherto. Thus the mission of a divine person is a fitting thing, as meaning in one way the procession of origin from the sender, and as meaning a new way of existing in another; thus the Son is said to be sent by the Father into the world, inasmuch as He began to exist visibly in the world by taking our nature; whereas *He was previously in the world* (Jo. i. 1).

Reply Obj. 1. Mission implies inferiority in the one sent, when it means procession from the sender as principle, by command or counsel; forasmuch as the one commanding is the greater, and the counsellor is the wiser. In God, however, it means only procession of origin, which is according to equality, as explained above (Q. 42, AA. 4, 6).

Reply Obj. 2. What is so sent as to begin to exist where previously it did not exist, is locally moved by being sent; hence it is necessarily separated locally from the sender. This, however, has no place in the mission of a divine person; for the divine person sent neither begins to exist where he did not previously exist, nor ceases to exist where He was. Hence such a mission takes place without a separation, having only distinction of origin.

Reply Obj. 3. This objection rests on the idea of mission according to local motion, which is not in God.

SECOND ARTICLE

Whether Mission Is Eternal, or Only Temporal?

We proceed thus to the Second Article:—

Objection 1. It would seem that mission can be eternal. For Gregory says (*Hom.* xxvi. *in Ev.*), *The Son is sent as He is begotten.* But the Son's generation is eternal. Therefore mission is eternal.

Obj. 2. Further, a thing is changed if it becomes something temporally. But a divine person is not changed. Therefore the mission of a divine person is not temporal, but eternal.

Obj. 3. Further, mission implies procession. But the procession of the divine persons is eternal. Therefore mission is also eternal.

On the contrary, It is said (Gal. iv. 4): *When the fulness of the time was come, God sent His Son.*

I answer that, A certain difference is to be observed in all the words that express the origin of the divine persons. For some express only relation to the principle, as *procession* and *going forth.* Others express the term of procession together with the relation to the principle. Of these some express the eternal term, as *generation* and *spiration;* for generation is the procession of the divine person into the divine nature, and passive spiration is the procession of the subsisting love. Others express the temporal term with the relation to the principle, as *mission* and *giving.* For a thing is sent that it may be in something else, and is given that it may be possessed; but that a divine person be possessed by any creature, or exist in it in a new mode, is temporal.

Hence *mission* and *giving* have only a temporal significance in God; but *generation* and *spiration* are exclusively eternal; whereas *procession* and *giving,* in God, have both an eternal and a temporal signification: for the Son may proceed eternally as God; but temporally, by becoming man, according to His visible mission, or likewise by dwelling in man according to his invisible mission.

Reply Obj. 1. Gregory speaks of the temporal generation of the Son, not from the Father, but from His mother; or it may be taken to mean that He could be sent because eternally begotten.

Reply Obj. 2. That a divine person may newly exist in anyone, or be possessed by anyone in time, does not come from change of the divine person, but from change in the creature; as God Himself is called Lord temporally by change of the creature.

Reply Obj. 3. Mission signifies not only procession from the principle, but also determines the temporal term of the procession. Hence mission is only temporal. Or we may say that it includes the eternal procession, with the addition of a temporal effect. For the relation of a divine person to His principle must be eternal. Hence the procession may be called a twin procession, eternal and temporal, not that there is a double relation to the principle, but a double term, temporal and eternal.

THIRD ARTICLE

Whether the Invisible Mission of the Divine Person Is Only According to the Gift of Sanctifying Grace?

We proceed thus to the Third Article:—

Objection 1. It would seem that the invisible mission of the divine person is not only according to the gift of sanctifying grace. For the sending of a divine person means that He is given. Hence if the divine person is sent

only according to the gift of sanctifying grace, the divine person Himself will not be given, but only His gifts; and this is the error of those who say that the Holy Ghost is not given, but that His gifts are given.

Obj. 2. Further, this preposition, *according to,* denotes the habitude of some cause. But the divine person is the cause why the gift of sanctifying grace is possessed, and not conversely, according to Rom. v. 5, *the charity of God is poured forth in our hearts by the Holy Ghost, Who is given to us.* Therefore it is improperly said that the divine person is sent according to the gift of sanctifying grace.

Obj. 3. Further, Augustine says (*De Trin.* iv. 20) that *the Son, when temporally perceived by the mind, is sent.* But the Son is known not only by sanctifying grace, but also by gratuitous grace, as by faith and knowledge. Therefore the divine person is not sent only according to the gift of sanctifying grace.

Obj. 4. Further, Rabanus says that the Holy Ghost was given to the apostles for the working of miracles. This, however, is not a gift of sanctifying grace, but a gratuitous grace. Therefore the divine person is not given only according to the gift of sanctifying grace.

On the contrary, Augustine says (*De Trin.* iii. 4) that *the Holy Ghost proceeds temporally for the creature's sanctification.* But mission is a temporal procession. Since then the creature's sanctification is by sanctifying grace, it follows that the mission of the divine person is only by sanctifying grace.

I answer that, The divine person is fittingly sent in the sense that He exists newly in any one; and He is given as possessed by anyone; and neither of these is otherwise than by sanctifying grace.

For God is in all things by His essence, power, and presence, according to His one common mode, as the cause existing in the effects which participate in His goodness. Above and beyond this common mode, however, there is one special mode belonging to the rational nature wherein God is said to be present as the object known is in the knower, and the beloved in the lover. And since the rational creature by its operation of knowledge and love attains to God Himself, according to this special mode God is said not only to exist in the rational creature, but also to dwell therein as in His own temple. So no other effect can be put down as the reason why the divine person is in the rational creature in a new mode, except sanctifying grace. Hence, the divine person is sent, and proceeds temporally only according to sanctifying grace.

Again, we are said to possess only what we can freely use or enjoy: and to have the power of enjoying the divine person can only be according to sanctifying grace. And yet the Holy Ghost is possessed by man, and dwells within him, in the very gift itself of sanctifying grace. Hence the Holy Ghost Himself is given and sent.

Reply Obj. 1. By the gift of sanctifying grace the rational creature is perfected so that it can freely use not only the created gift itself, but enjoy also the divine person Himself; and so the invisible mission takes place according to the gift of sanctifying grace; and yet the divine person Himself is given.

Reply Obj. 2. Sanctifying grace disposes the soul to possess the divine person; and this is signified when it is said that the Holy Ghost is given according to the gift of grace. Nevertheless the gift itself of grace is from the Holy Ghost; which is meant by the words, *the charity of God is poured forth in our hearts by the Holy Ghost.*

Reply Obj. 3. Although the Son can be known by us according to other effects, yet neither does He dwell in us, nor is He possessed by us according to those effects.

Reply Obj. 4. The working of miracles manifests sanctifying grace as also does the gift of prophecy and any other gratuitous graces. Hence gratuitous grace is called the *manifestation of the Spirit* (1 Cor. xii. 7). So the Holy Ghost is said to be given to the apostles for the working of miracles, because sanctifying grace was given to them with the outward sign. Were the sign only of sanctifying grace given to them without the grace itself, it would not be simply said that the Holy Ghost was given, except with some qualifying term; just as we read of certain ones receiving the gift of the spirit of prophecy, or of miracles, as having from the Holy Ghost the power of prophesying or of working miracles.

FOURTH ARTICLE

Whether the Father Can Be Fittingly Sent?

We proceed thus to the Fourth Article:—

Objection 1. It would seem that it is fitting also that the Father should be sent. For being sent means that the divine person is given. But the Father gives Himself since He can only be possessed by His giving Himself. Therefore it can be said that the Father sends Himself.

Obj. 2. Further, the divine person is sent according to the indwelling of grace. But by grace the whole Trinity dwells in us according to Jo. xiv. 23: *We will come to him and make Our abode with him.* Therefore each one of the divine persons is sent.

Obj. 3. Further, whatever belongs to one person, belongs to them all, except the notions

and persons. But mission does not signify any person; nor even a notion, since there are only five notions, as stated above (Q. 32, A. 3). Therefore every divine person can be sent.

On the contrary, Augustine says (*De Trin.* ii. 3), *The Father alone is never described as being sent.*

I answer that, The very idea of mission means procession from another, and in God it means procession according to origin, as above expounded. Hence, as the Father is not from another, in no way is it fitting for Him to be sent; but this can only belong to the Son and to the Holy Ghost, to Whom it belongs to be from another.

Reply Obj. 1. In the sense of *giving* as a free bestowal of something, the Father gives Himself, as freely bestowing Himself to be enjoyed by the creature. But as implying the authority of the giver as regards what is given, *to be given* only applies in God to the Person Who is from another; and the same as regards *being sent.*

Reply Obj. 2. Although the effect of grace is also from the Father, Who dwells in us by grace, just as the Son and the Holy Ghost, still He is not described as being sent, for He is not from another. Thus Augustine says (*De Trin.* iv. 20) that *The Father, when known by anyone in time, is not said to be sent; for there is no one whence He is, or from whom He proceeds.*

Reply Obj. 3. Mission, meaning procession from the sender, includes the signification of a notion, not of a special notion, but in general; thus *to be from another* is common to two of the notions.

FIFTH ARTICLE

Whether It Is Fitting for the Son to Be Sent Invisibly?

We proceed thus to the Fifth Article:—

Objection 1. It would seem that it is not fitting for the Son to be sent invisibly. For invisible mission of the divine person is according to the gift of grace. But all gifts of grace belong to the Holy Ghost, according to 1 Cor. xii. 11: *One and the same Spirit worketh all things.* Therefore only the Holy Ghost is sent invisibly.

Obj. 2. Further, the mission of the divine person is according to sanctifying grace. But the gifts belonging to the perfection of the intellect are not gifts of sanctifying grace, since they can be held without the gift of charity, according to 1 Cor. xiii. 2: *If I should have prophecy, and should know all mysteries, and all knowledge, and if I should have all faith so that I could move mountains, and have not charity, I am nothing.* Therefore, since the Son proceeds as the word of the intellect, it seems unfitting for Him to be sent invisibly.

Obj. 3. Further, the mission of the divine person is a procession, as expounded above (AA. 1, 4). But the procession of the Son and of the Holy Ghost differ from each other. Therefore they are distinct missions, if both are sent; and then one of them would be superfluous, since one would suffice for the creature's sanctification.

On the contrary, It is said of divine Wisdom (Wisd. ix. 10): *Send her from heaven to Thy Saints, and from the seat of Thy greatness.*

I answer that, The whole Trinity dwells in the mind by sanctifying grace, according to Jo. xiv. 23: *We will come to him, and will make Our abode with him.* But that a divine person be sent to anyone by invisible grace signifies both that this person dwells in a new way within him and that He has His origin from another. Hence, since both to the Son and to the Holy Ghost it belongs to dwell in the soul by grace, and to be from another, it therefore belongs to both of them to be invisibly sent. As to the Father, though He dwells in us by grace, still it does not belong to Him to be from another, and consequently He is not sent.

Reply Obj. 1. Although all the gifts, considered as such, are attributed to the Holy Ghost, forasmuch as He is by His nature the first Gift, since He is Love, as stated above (Q. 38, A. 1), some gifts nevertheless, by reason of their own particular nature, are appropriated in a certain way to the Son, those, namely, which belong to the intellect, and in respect of which we speak of the mission of the Son. Hence Augustine says (*De Trin.* iv. 20) that *The Son is sent to anyone invisibly, whenever He is known and perceived by anyone.*

Reply Obj. 2. The soul is made like to God by grace. Hence for a divine person to be sent to anyone by grace, there must needs be a likening of the soul to the divine person Who is sent, by some gift of grace. Because the Holy Ghost is Love, the soul is assimilated to the Holy Ghost by the gift of charity: hence the mission of the Holy Ghost is according to the mode of charity. Whereas the Son is the Word, not any sort of word, but one Who breathes forth Love. Hence Augustine says (*De Trin.* ix. 10): *The Word we speak of is knowledge with love.* Thus the Son is sent not in accordance with every and any kind of intellectual perfection, but according to the intellectual illumination, which breaks forth into the affection of love, as is said (Jo. vi. 45): *Everyone that hath heard from the Father and hath learned, cometh to Me,* and (Ps. xxxviii. 4): *In my meditation a fire shall flame forth.* Thus Augustine plainly says (*De Trin.* iv. 20): *The Son is sent, whenever He is*

known and perceived by anyone. Now perception implies a certain experimental knowledge; and this is properly called wisdom (*sapientia*), as it were a sweet knowledge (*sapida scientia*), according to Ecclus. vi. 23: *The wisdom of doctrine is according to her name.*

Reply Obj. 3. Since mission implies the origin of the person Who is sent, and His indwelling by grace, as above explained (A. 1), if we speak of mission according to origin, in this sense the Son's mission is distinguished from the mission of the Holy Ghost, as generation is distinguished from procession. If we consider mission as regards the effect of grace, in this sense the two missions are united in the root which is grace, but are distinguished in the effects of grace, which consist in the illumination of the intellect and the kindling of the affection. Thus it is manifest that one mission cannot be without the other, because neither takes place without sanctifying grace, nor is one person separated from the other.

SIXTH ARTICLE

Whether the Invisible Mission Is to All Who Participate Grace?

We proceed thus to the Sixth Article:—

Objection 1. It would seem that the invisible mission is not to all who participate grace. For the Fathers of the Old Testament had their share of grace. Yet to them was made no invisible mission; for it is said (Jo. vii. 39): *The Spirit was not yet given, because Jesus was not yet glorified.* Therefore the invisible mission is not to all partakers in grace.

Obj. 2. Further, progress in virtue is only by grace. But the invisible mission is not according to progress in virtue; because progress in virtue is continuous, since charity ever increases or decreases; and thus the mission would be continuous. Therefore the invisible mission is not to all who share in grace.

Obj. 3. Further, Christ and the blessed have fulness of grace. But mission is not to them, for mission implies distance, whereas Christ, as man, and all the blessed are perfectly united to God. Therefore the invisible mission is not to all sharers in grace.

Obj. 4. Further, the Sacraments of the New Law contain grace, and it is not said that the invisible mission is sent to them. Therefore the invisible mission is not to all that have grace.

On the contrary, According to Augustine (*De Trin.* iii. 4; xv. 27), the invisible mission is for the creature's sanctification. Now every creature that has grace is sanctified. Therefore the invisible mission is to every such creature.

I answer that, As above stated (AA. 3, 4, 5), mission in its very meaning implies that he who is sent either begins to exist where he was not before, as occurs to creatures; or begins to exist where he was before, but in a new way, in which sense mission is ascribed to the divine persons. Thus, mission as regards the one to whom it is sent implies two things, the indwelling of grace, and a certain renewal by grace. Thus the invisible mission is sent to all in whom are to be found these two conditions.

Reply Obj. 1. The invisible mission was directed to the Old Testament Fathers, as appears from what Augustine says (*De Trin.* iv. 20), that the invisible mission of the Son *is in man and with men. This was done in former times with the Fathers and Prophets.* Thus the words, *the Spirit was not yet given,* are to be applied to that giving accompanied with a visible sign which took place on the day of Pentecost.

Reply Obj. 2. The invisible mission takes place also as regards progress in virtue or increase of grace. Hence Augustine says (*De Trin.* iv. 20), that *the Son is sent to each one when He is known and perceived by anyone, so far as He can be known and perceived according to the capacity of the soul, whether journeying towards God, or united perfectly to Him.* Such invisible mission, however, chiefly occurs as regards anyone's proficiency in the performance of a new act, or in the acquisition of a new state of grace; as, for example, the proficiency in reference to the gift of miracles or of prophecy, or in the fervor of charity leading a man to expose himself to the danger of martyrdom, or to renounce his possessions, or to undertake any arduous work.

Reply Obj. 3. The invisible mission is directed to the blessed at the very beginning of their beatitude. The invisible mission is made to them subsequently, not by *intensity* of grace, but by the further revelation of mysteries; which goes on till the day of judgment. Such an increase is by the *extension* of grace, because it extends to a greater number of objects. To Christ the invisible mission was sent at the first moment of His conception; but not afterwards, since from the beginning of His conception He was filled with all wisdom and grace.

Reply Obj. 4. Grace resides instrumentally in the sacraments of the New Law, as the form of a thing designed resides in the instruments of the art designing, according to a process flowing from the agent to the passive object. But mission is only spoken of as directed to its term. Hence the mission of the divine person is not sent to the sacraments, but to those who receive grace through the sacraments.

SEVENTH ARTICLE

Whether It Is Fitting for the Holy Ghost to Be Sent Visibly?

We proceed thus to the Seventh Article:—

Objection 1. It would seem that the Holy Ghost is not fittingly sent in a visible manner. For the Son as visibly sent to the world is said to be less than the Father. But the Holy Ghost is never said to be less than the Father. Therefore the Holy Ghost is not fittingly sent in a visible manner.

Obj. 2. Further, the visible mission takes place by way of union to a visible creature, as the Son's mission according to the flesh. But the Holy Ghost did not assume any visible creature; and hence it cannot be said that He exists otherwise in some creatures than in others, unless perhaps as in a sign, as He is also present in the sacraments, and in all the figures of the law. Thus the Holy Ghost is either not sent visibly at all, or His visible mission takes place in all these things.

Obj. 3. Further, every visible creature is an effect showing forth the whole Trinity. Therefore the Holy Ghost is not sent by reason of those visible creatures more than any other person.

Obj. 4. Further, the Son was visibly sent by reason of the noblest kind of creature—namely, the human nature. Therefore if the Holy Ghost is sent visibly, He ought to be sent by reason of rational creatures.

Obj. 5. Further, whatever is done visibly by God is dispensed by the ministry of the angels; as Augustine says (*De Trin.* iii. 4, 5, 9). So visible appearances, if there have been any, came by means of the angels. Thus the angels are sent, and not the Holy Ghost.

Obj. 6. Further, the Holy Ghost being sent in a visible manner is only for the purpose of manifesting the invisible mission; as invisible things are made known by the visible. So those to whom the invisible mission was not sent, ought not to receive the visible mission; and to all who received the invisible mission, whether in the New or in the Old Testament, the visible mission ought likewise to be sent; and this is clearly false. Therefore the Holy Ghost is not sent visibly.

On the contrary, It is said (*Matt.* iii. 16) that, when our Lord was baptized, the Holy Ghost descended upon Him in the shape of a dove.

I answer that, God provides for all things according to the nature of each thing. Now the nature of man requires that he be led to the invisible by visible things, as explained above (Q. 12, A. 12). Wherefore the invisible things of God must be made manifest to man by the things that are visible. As God, therefore, in a certain way has demonstrated Himself and His eternal processions to men by visible creatures, according to certain signs; so was it fitting that the invisible missions also of the divine persons should be made manifest by some visible creatures.

This mode of manifestation applies in different ways to the Son and to the Holy Ghost. For it belongs to the Holy Ghost, Who proceeds as Love, to be the gift of sanctification; to the Son as the principle of the Holy Ghost, it belongs to the author of this sanctification. Thus the Son has been sent visibly as the author of sanctification; the Holy Ghost as the sign of sanctification.

Reply Obj. 1. The Son assumed the visible creature, wherein He appeared, into the unity of His person, so that whatever can be said of that creature can be said of the Son of God; and so, by reason of the nature assumed, the Son is called less than the Father. But the Holy Ghost did not assume the visible creature, in which He appeared, into the unity of His person; so that what is said of it cannot be predicated of Him. Hence He cannot be called less than the Father by reason of any visible creature.

Reply Obj. 2. The visible mission of the Holy Ghost does not apply to the imaginary vision which is that of prophecy; because as Augustine says (*De Trin.* ii. 6): *The prophetic vision is not displayed to corporeal eyes by corporeal shapes, but is shown in the spirit by the spiritual images of bodies. But whoever saw the dove and the fire, saw them by their eyes. Nor, again, has the Holy Ghost the same relation to these images that the Son has to the rock, because it is said, "The rock was Christ"* (1 Cor. x. 4). *For that rock was already created, and after the manner of an action was named Christ, Whom it typified; whereas the dove and the fire suddenly appeared to signify only what was happening. They seem, however, to be like to the flame of the burning bush seen by Moses and to the column which the people followed in the desert, and to the lightning and thunder issuing forth when the law was given on the mountain. For the purpose of the bodily appearances of those things was that they might signify, and then pass away.* Thus the visible mission is neither displayed by prophetic vision, which belongs to the imagination, and not to the body, nor by the sacramental signs of the Old and New Testament, wherein certain pre-existing things are employed to signify something. But the Holy Ghost is said to be sent visibly, inasmuch as He showed Himself in certain creatures as in signs especially made for that purpose.

Reply Obj. 3. Although the whole Trin-

ity makes those creatures, still they are made in order to show forth in some special way this or that person. For as the Father, Son, and Holy Ghost are signified by diverse names, so also can They each one be signified by different things; although neither separation nor diversity exists amongst Them.

Reply Obj. 4. It was necessary for the Son to be declared as the author of sanctification, as explained above. Thus the visible mission of the Son was necessarily made according to the rational nature to which it belongs to act, and which is capable of sanctification; whereas any other creature could be the sign of sanctification. Nor was such a visible creature, formed for such a purpose, necessarily assumed by the Holy Ghost into the unity of His person, since it was not assumed or used for the purpose of action, but only for the purpose of a sign; and so likewise it was not required to last beyond what its use required.

Reply Obj. 5. Those visible creatures were formed by the ministry of the angels, not to signify the person of an angel, but to signify the Person of the Holy Ghost. Thus, as the Holy Ghost resided in those visible creatures as the one signified in the sign, on that account the Holy Ghost is said to be sent visibly, and not an angel.

Reply Obj. 6. It is not necessary that the invisible mission should always be made manifest by some visible external sign; but, as is said (1 Cor. xii. 7)—*the manifestation of the Spirit is given to every man unto profit*—that is, of the Church. This utility consists in the confirmation and propagation of the faith by such visible signs. This has been done chiefly by Christ and by the apostles, according to Heb. ii. 3, *which having begun to be declared by the Lord, was confirmed unto us by them that heard.*

Thus in a special sense, a mission of the Holy Ghost was directed to Christ, to the apostles, and to some of the early saints on whom the Church was in a way founded; in such a manner, however, that the visible mission made to Christ should show forth the invisible mission made to Him, not at that particular time, but at the first moment of His conception. The visible mission was directed to Christ at the time of His baptism by the figure of a dove, a fruitful animal, to show forth in Christ the authority of the giver of grace by spiritual regeneration; hence the Father's voice spoke, *This is My beloved Son* (Matt. iii. 17), that others might be regenerated to the likeness of the only Begotten. The Transfiguration showed it forth in the appearance of a bright cloud, to show the exuberance of doctrine; and hence it was said, *Hear ye Him* (Matt. xvii. 5). To the apostles the mission was directed in the form of breathing to show forth the power of their ministry in the dispensation of the sacraments; and hence it was said, *Whose sins you shall forgive, they are forgiven* (Jo. xx. 23): and again under the sign of fiery tongues, to show forth the office of teaching; whence it is said that, *they began to speak with divers tongues* (Acts ii. 4). The visible mission of the Holy Ghost was fittingly not sent to the fathers of the Old Testament, because the visible mission of the Son was to be accomplished before that of the Holy Ghost; since the Holy Ghost manifests the Son, as the Son manifests the Father. Visible apparitions of the divine persons were, however, given to the Fathers of the Old Testament, which, indeed, cannot be called visible missions; because, according to Augustine (*De Trin.* ii. 17), they were not sent to designate the indwelling of the divine person by grace, but for the manifestation of something else.

EIGHTH ARTICLE

Whether a Divine Person Is Sent Only by the Person Whence He Proceeds Eternally?

We proceed thus to the Eighth Article:—

Objection 1. It would seem that a divine person is sent only by the one whence He proceeds eternally. For as Augustine says (*De Trin.* iv), *The Father is sent by no one because He is from no one.* Therefore if a divine person is sent by another, He must be from that other.

Obj. 2. Further, the sender has authority over the one sent. But there can be no authority as regards a divine person except from origin. Therefore the divine person sent must proceed from the one sending.

Obj. 3. Further, if a divine person can be sent by one whence He does not proceed, then the Holy Ghost may be given by a man, although He proceeds not from him; which is contrary to what Augustine says (*De Trin.* xv). Therefore the divine person is sent only by the one whence He proceeds.

On the contrary, The Son is sent by the Holy Ghost, according to Isa. xlviii. 16, *Now the Lord God hath sent Me and His Spirit.* But the Son is not from the Holy Ghost. Therefore a divine person is sent by one from Whom He does not proceed.

I answer that, There are different opinions on this point. Some say that the divine person is sent only by the one whence He proceeds eternally; and so, when it is said that the Son of God is sent by the Holy Ghost, this is to be explained as regards His human nature, by reason of which He was sent to preach by the Holy Ghost. Augustine, however, says (*De*

Trin. ii. 5) that the Son is sent by Himself, and by the Holy Ghost; and the Holy Ghost is sent by Himself, and by the Son; so that to be sent in God does not apply to each person, but only to the person proceeding from another, whereas to send belongs to each person.

There is some truth in both of these opinions; because when a person is described as being sent, the person Himself existing from another is designated, with the visible or invisible effect, applicable to the mission of the divine person. Thus if the sender be designated as the principle of the person sent, in this sense not each person sends, but that person only Who is the principle of that person who is sent; and thus the Son is sent only by the Father; and the Holy Ghost by the Father and the Son. If, however, the person sending is understood as the principle of the effect implied in the mission, in that sense the whole Trinity sends the person sent. This reason does not prove that a man can send the Holy Ghost, forasmuch as man cannot cause the effect of grace.

The answers to the objections appear from the above.

THE PRODUCTION OF CREATURES

		Question	Article	Page
The Production of Creatures	1. The First Cause.—Is God the efficient cause of all Being?—Is He the exemplar and final cause of things?—of prime matter?	44	4	229
	2. The Mode of Procession of Creatures.—What is creation?—Is creation common to the Trinity or proper to one Person?	45	8	232
	3. The Principle of the Duration of Things.—Did creatures always exist?—How did God create heaven and earth?—Is creation in time an article of faith?	46	3	240
The Distinction of Creatures	1. In General	47	3	245
	2. In Particular — 1. The Distinction between Good and Evil — 1. Evil	48	6	245
	2. In Particular — 1. The Distinction between Good and Evil — 2. Its Cause	49	3	248
	2. In Particular — 2. The Distinction between Corporeal and Spiritual Creatures — 1. The Angels	See chart—page 257		
	2. In Particular — 2. The Distinction between Corporeal and Spiritual Creatures — 2. The Creature Wholly Corporeal	See chart—page 257		
	2. In Particular — 2. The Distinction between Corporeal and Spiritual Creatures — 3. Composite Creatures Corporeal and Spiritual Which is Man	See chart—page 257		

TREATISE ON THE CREATION

QUESTION 44

The Procession of Creatures from God, and of the First Cause of All Things

(In Four Articles)

AFTER treating of the procession of the divine persons, we must consider the procession of creatures from God. This consideration will be threefold: (1) of the production of creatures; (2) of the distinction between them; (3) of their preservation and government. Concerning the first point there are three things to be considered: (1) the first cause of beings; (2) the mode of procession of creatures from the first cause; (3) the principle of the duration of things.

Under the first head there are four points of inquiry: (1) Whether God is the efficient cause of all beings? (2) Whether primary matter is created by God, or is an independent co-ordinate principle with Him? (3) Whether God is the exemplar cause of beings, or whether there are other exemplar causes? (4) Whether He is the final cause of things?

FIRST ARTICLE

Whether It Is Necessary That Every Being Be Created by God?

We proceed thus to the First Article:—

Objection 1. It would seem that it is not necessary that every being be created by God. For there is nothing to prevent a thing from being without that which does not belong to its essence, as a man can be found without whiteness. But the relation of the thing caused to its cause does not appear to be essential to beings, for some beings can be understood without it; therefore they can exist without it; and therefore it is possible that some beings should not be created by God.

Obj. 2. Further, a thing requires an efficient cause in order to exist. Therefore whatever cannot but exist does not require an efficient cause. But no necessary thing can not exist, because whatever necessarily exists cannot but exist. Therefore as there are many necessary things in existence, it appears that not all beings are from God.

Obj. 3. Further, whatever things have a cause, can be demonstrated by that cause. But in mathematics demonstration is not made by the efficient cause, as appears from the Philosopher (*Metaph.* iii, text 3); therefore not all beings are from God as from their efficient cause.

On the contrary, It is said (Rom. xi. 36): *Of Him, and by Him, and in Him are all things.*

I answer that, It must be said that every being in any way existing is from God. For whatever is found in anything by participation, must be caused in it by that to which it belongs essentially, as iron becomes ignited by fire. Now it has been shown above (Q. 3, A. 4) when treating of the divine simplicity that God is the essentially self-subsisting Being; and also it was shown (Q. 11, AA. 3, 4) that subsisting being must be one; as, if whiteness were self-subsisting, it would be one, since whiteness is multiplied by its recipients. Therefore all beings apart from God are not their own being, but are beings by participation. Therefore it must be that all things which are diversified by the diverse participation of being, so as to be more or less perfect, are caused by one First Being, Who possesses being most perfectly.

Hence Plato said (*Parmen.* xxvi) that unity must come before multitude; and Aristotle said (*Metaph.* ii., text. 4) that whatever is greatest in being and greatest in truth, is the cause of every being and of every truth; just as whatever is the greatest in heat is the cause of all heat.

Reply Obj. 1. Though the relation to its cause is not part of the definition of a thing caused, still it follows, as a consequence, on what belongs to its essence; because from the fact that a thing has being by participation, it follows that it is caused. Hence such a being cannot be without being caused, just as man cannot be without having the faculty of laughing. But, since to be caused does not enter into the essence of being as such, therefore is it possible for us to find a being uncaused.

Reply Obj. 2. This objection has led some to say that what is necessary has no cause (*Phys.* viii, text. 46). But this is manifestly false in demonstrative sciences, where necessary principles are the causes of necessary conclusions. And therefore Aristotle says (*Metaph.* v, text. 6), that there are some necessary things which have a cause of their necessity. But the reason why an efficient cause is required is not merely because the

effect is not necessary, but because the effect might not be if the cause were not. For this conditional proposition is true, whether the antecedent and consequent be possible or impossible.

Reply Obj. 3. The science of mathematics treats its object as though it were something abstracted mentally, whereas it is not abstract in reality. Now, it is becoming that everything should have an efficient cause in proportion to its being. And so, although the object of mathematics has an efficient cause, still, its relation to that cause is not the reason why it is brought under the consideration of the mathematician, who therefore does not demonstrate that object from its efficient cause.

SECOND ARTICLE

Whether Primary Matter Is Created by God?

We proceed thus to the Second Article:—

Objection 1. It would seem that primary matter is not created by God. For whatever is made is composed of a subject and of something else (*Phys.* i, text. 62). But primary matter has no subject. Therefore primary matter cannot have been made by God.

Obj. 2. Further, action and passion are opposite members of a division. But as the first active principle is God, so the first passive principle is matter. Therefore God and primary matter are two principles divided against each other, neither of which is from the other.

Obj. 3. Further, every agent produces its like, and thus, since every agent acts in proportion to its actuality, it follows that everything made is in some degree actual. But primary matter is only in potentiality, formally considered in itself. Therefore it is against the nature of primary matter to be a thing made.

On the contrary, Augustine says (*Conf.* xii. 7), Two *things hast Thou made, O Lord; one nigh unto Thyself*—viz., angels—*the other nigh unto nothing*—viz., primary matter.

I answer that, The ancient philosophers gradually, and as it were step by step, advanced to the knowledge of truth. At first being of grosser mind, they failed to realize that any beings existed except sensible bodies. And those among them who admitted movement, did not consider it except as regards certain accidents, for instance, in relation to rarefaction and condensation, by union and separation. And supposing as they did that corporeal substance itself was uncreated, they assigned certain causes for these accidental changes, as for instance, affinity, discord, intellect, or something of that kind. An advance was made when they understood that there was a distinction between the substantial form and matter, which latter they imagined to be uncreated, and when they perceived transmutation to take place in bodies in regard to essential forms. Such transmutations they attributed to certain universal causes, such as the oblique circle,* according to Aristotle (*De Gener.* ii), or ideas, according to Plato. But we must take into consideration that matter is contracted by its form to a determinate species, as a substance, belonging to a certain species, is contracted by a supervening accident to a determinate mode of being; for instance, man by whiteness. Each of these opinions, therefore, considered *being* under some particular aspect, either as *this* or as *such;* and so they assigned particular efficient causes to things. Then others there were who arose to the consideration of *being,* as being, and who assigned a cause to things, not as *these,* or as *such,* but as *beings.*

Therefore whatever is the cause of things considered as beings, must be the cause of things, not only according as they are *such* by accidental forms, nor according as they are *these* by substantial forms, but also according to all that belongs to their being at all in any way. And thus it is necessary to say that also primary matter is created by the universal cause of things.

Reply Obj. 1. The Philosopher (*Phys.* i, text. 62), is speaking of *becoming* in particular —that is, from form to form, either accidental or substantial. But here we are speaking of things according to their emanation from the universal principle of being; from which emanation matter itself is not excluded, although it is excluded from the former mode of being made.

Reply Obj. 2. Passion is an effect of action. Hence it is reasonable that the first passive principle should be the effect of the first active principle, since every imperfect thing is caused by one perfect. For the first principle must be most perfect, as Aristotle says (*Metaph.* xii, text. 40).

Reply Obj. 3. The reason adduced does not show that matter is not created, but that it is not created without form; for though everything created is actual, still it is not pure act. Hence it is necessary that even what is potential in it should be created, if all that belongs to its being is created.

THIRD ARTICLE

Whether the Exemplar Cause Is Anything Besides God?

We proceed thus to the Third Article:—

Objection 1. It would seem that the exemplar cause is something besides God. For the effect is like its exemplar cause. But creatures

* The zodiac.

are far from being like God. Therefore God is not their exemplar cause.

Obj. 2. Further, whatever is by participation is reduced to something self-existing, as a thing ignited is reduced to fire, as stated above (A. 1). But whatever exists in sensible things exists only by participation of some species. This appears from the fact that in all sensible things is found not only what belongs to the species, but also individuating principles added to the principles of the species. Therefore it is necessary to admit self-existing species, as, for instance, a *per se* man, and a *per se* horse, and the like, which are called the exemplars. Therefore exemplar causes exist besides God.

Obj. 3. Further, sciences and definitions are concerned with species themselves, but not as these are in particular things, because there is no science or definition of particular things. Therefore there are some beings, which are beings or species not existing in singular things, and these are called exemplars. Therefore the same conclusion follows as above.

Obj. 4. Further, this likewise appears from Dionysius, who says (*Div. Nom.* v) that self-subsisting being is before self-subsisting life, and before self-subsisting wisdom.

On the contrary, The exemplar is the same as the idea. But ideas, according to Augustine (QQ. 83, *qu.* 46), are *the master forms, which are contained in the divine intelligence.* Therefore the exemplars of things are not outside God.

I answer that, God is the first exemplar cause of all things. In proof whereof we must consider that if for the production of anything an exemplar is necessary, it is in order that the effect may receive a determinate form. For an artificer produces a determinate form in matter by reason of the exemplar before him, whether it is the exemplar beheld externally, or the exemplar interiorily conceived in the mind. Now it is manifest that things made by nature receive determinate forms. This determination of forms must be reduced to the divine wisdom as its first principle, for divine wisdom devised the order of the universe, which order consists in the variety of things. And therefore we must say that in the divine wisdom are the types of all things, which types we have called ideas—*i.e.,* exemplar forms existing in the divine mind (Q. 15, A. 1). And these ideas, though multiplied by their relations to things, in reality are not apart from the divine essence, according as the likeness to that essence can be shared diversely by different things. In this manner therefore God Himself is the first exemplar of all things. Moreover, in things created one may be called the exemplar of another by the reason of its likeness thereto, either in species, or by the analogy of some kind of imitation.

Reply Obj. 1. Although creatures do not attain to a natural likeness to God according to similitude of species, as a man begotten is like to the man begetting, still they do attain to likeness to Him, forasmuch as they represent the divine idea, as a material house is like to the house in the architect's mind.

Reply Obj. 2. It is of a man's nature to be in matter, and so a man without matter is impossible. Therefore although this particular man is a man by participation of the species, he cannot be reduced to anything self-existing in the same species, but to a superior species, such as separate substances. The same applies to other sensible things.

Reply Obj. 3. Although every science and definition is concerned only with beings, still it is not necessary that a thing should have the same mode in reality as the thought of it has in our understanding. For we abstract universal ideas by force of the active intellect from the particular conditions; but it is not necessary that the universals should exist outside the particulars in order to be their exemplars.

Reply Obj. 4. As Dionysius says (*Div. Nom. iv*), by *self-existing life and self-existing wisdom* he sometimes denotes God Himself, sometimes the powers given to things themselves; but not any self-subsisting things, as the ancients asserted.

FOURTH ARTICLE

Whether God Is the Final Cause of All Things?

We proceed thus to the Fourth Article:—

Objection 1. It would seem that God is not the final cause of all things. For to act for an end seems to imply need of the end. But God needs nothing. Therefore it does not become Him to act for an end.

Obj. 2. Further, the end of generation, and the form of the thing generated, and the agent cannot be identical (*Phys.* ii, text. 70), because the end of generation is the form of the thing generated. But God is the first agent producing all things. Therefore He is not the final cause of all things.

Obj. 3. Further, all things desire their end. But all things do not desire God, for all do not even know Him. Therefore God is not the end of all things.

Obj. 4. Further, the final cause is the first of causes. If, therefore, God is the efficient cause and the final cause, it follows that before and after exist in Him; which is impossible.

On the contrary, It is said (Prov. xvi. 4): *The Lord has made all things for Himself.*

I answer that, Every agent acts for an end: otherwise one thing would not follow more than another from the action of the agent, unless it were by chance. Now the end of the agent and of the patient considered as such is the same, but in a different way respectively. For the impression which the agent intends to produce, and which the patient intends to receive, are one and the same. Some things, however, are both agent and patient at the same time: these are imperfect agents, and to these it belongs to intend, even while acting, the acquisition of something. But it does not belong to the First Agent, Who is agent only, to act for the acquisition of some end; He intends only to communicate His perfection, which is His goodness; while every creature intends to acquire its own perfection, which is the likeness of the divine perfection and goodness. Therefore the divine goodness is the end of all things.

Reply Obj. 1. To act from need belongs only to an imperfect agent, which by its nature is both agent and patient. But this does not belong to God, and therefore He alone is the most perfectly liberal giver, because He does not act for His own profit, but only for His own goodness.

Reply Obj. 2. The form of the thing generated is not the end of generation, except inasmuch as it is the likeness of the form of the generator, which intends to communicate its own likeness; otherwise the form of the thing generated would be more noble than the generator, since the end is more noble than the means to the end.

Reply Obj. 3. All things desire God as their end, when they desire some good thing, whether this desire be intellectual or sensible, or natural, *i.e.,* without knowledge; because nothing is good and desirable except forasmuch as it participates in the likeness to God.

Reply Obj. 4. Since God is the efficient, the exemplar and the final cause of all things, and since primary matter is from Him, it follows that the first principle of all things is one in reality. But this does not prevent us from mentally considering many things in Him, some of which come into our mind before others.

QUESTION 45

The Mode of Emanation of Things from the First Principle

(In Eight Articles)

THE next question concerns the mode of the emanation of things from the First Principle, and this is called creation, and includes eight points of inquiry: (1) What is creation? (2) Whether God can create anything? (3) Whether creation is anything in the very nature of things? (4) To what things it belongs to be created? (5) Whether it belongs to God alone to create? (6) Whether creation is common to the whole Trinity, or proper to any one Person? (7) Whether any trace of the Trinity is to be found in created things? (8) Whether the work of creation is mingled with the works of nature and of the will?

FIRST ARTICLE

Whether to Create Is to Make Something from Nothing?

We proceed thus to the First Article:—

Objection 1. It would seem that to create is not to make anything from nothing. For Augustine says (*Contra Adv. Leg. et Proph.* i): *To make concerns what did not exist at all; but to create is to make something by bringing forth something from what was already.*

Obj. 2. Further, the nobility of action and of motion is considered from their terms. Action is therefore nobler from good to good, and from being to being, than from nothing to something. But creation appears to be the most noble action, and first among all actions. Therefore it is not from nothing to something, but rather from being to being.

Obj. 3. Further, the preposition *from* (*ex*) imports relation of some cause, and especially of the material cause; as when we say that a statue is made from brass. But *nothing* cannot be the matter of being, nor in any way its cause. Therefore to create is not to make something from nothing.

On the contrary, On the text of Gen. i, *In the beginning God created,* etc., the gloss has, *To create is to make something from nothing.*

I answer that, As said above (Q. 44, A. 2), we must consider not only the emanation of a particular being from a particular agent, but also the emanation of all being from the universal cause, which is God; and this emanation we designate by the name of creation. Now what proceeds by particular emanation, is not presupposed to that emanation; as when a man is generated, he was not before, but man is made from *not-man,* and white from *not-white.* Hence if the emanation of the whole universal being from the first principle be considered, it is impossible that any being

should be presupposed before this emanation. For nothing is the same as no being. Therefore as the generation of a man is from the *not-being* which is *not-man,* so creation, which is the emanation of all being, is from the *not-being* which is *nothing.*

Reply Obj. 1. Augustine uses the word creation in an equivocal sense, according as to be created signifies improvement in things; as when we say that a bishop is created. We do not, however, speak of creation in that way here, but as it is described above.

Reply Obj. 2. Changes receive species and dignity, not from the term *wherefrom,* but from the term *whereto.* Therefore a change is more perfect and excellent when the term *whereto* of the change is more noble and excellent, although the term *wherefrom,* corresponding to the term *whereto,* may be more imperfect: thus generation is simply nobler and more excellent than alteration, because the substantial form is nobler than the accidental form; and yet the privation of the substantial form, which is the term *wherefrom* in generation, is more imperfect than the contrary, which is the term *wherefrom* in alteration. Similarly creation is more perfect and more excellent than generation and alteration, because the term *whereto* is the whole substance of the thing; whereas what is understood as the term *wherefrom* is simply not-being.

Reply Obj. 3. When anything is said to be made from nothing, this preposition *from* (*ex*) does not signify the material cause, but only order; as when we say, *from morning comes midday—i.e.,* after morning is midday. But we must understand that this preposition *from* (*ex*) can comprise the negation implied when I say the word *nothing,* or can be included in it. If taken in the first sense, then we affirm the order by stating the relation between what is now and its previous non-existence. But if the negation includes the preposition, then the order is denied, and the sense is, *It is made from nothing—i.e., it is not made from anything*—as if we were to say, *He speaks of nothing,* because he does not speak of anything. And this is verified in both ways, when it is said, that anything is made from nothing. But in the first way this preposition *from* (*ex*) implies order, as has been said in this reply. In the second sense, it imports the material cause, which is denied.

SECOND ARTICLE

Whether God Can Create Anything?

We proceed thus to the Second Article:—

Objection 1. It would seem that God cannot create anything, because, according to the Philosopher (*Phys.* i, text 34), the ancient philosophers considered it as a commonly received axiom that *nothing is made from nothing.* But the power of God does not extend to the contraries of first principles; as, for instance, that God could make the whole to be less than its part, or that affirmation and negation are both true at the same time. Therefore God cannot make anything from nothing, or create.

Obj. 2. Further, if to create is to make something from nothing, to be created is to be made. But to be made is to be changed. Therefore creation is change. But every change occurs in some subject, as appears by the definition of movement: for movement is the act of what is in potentiality. Therefore it is impossible for anything to be made out of nothing by God.

Obj. 3. Further, what has been made must have at some time been becoming. But it cannot be said that what is created, at the same time, is becoming and has been made, because in permanent things what is becoming, is not, and what has been made, already is: and so it would follow that something would be, and not be, at the same time. Therefore when anything is made, its becoming precedes its having been made. But this is impossible, unless there is a subject in which the becoming is sustained. Therefore it is impossible that anything should be made from nothing.

Obj. 4. Further, infinite distance cannot be crossed. But infinite distance exists between being and nothing. Therefore it does not happen that something is made from nothing.

On the contrary, It is said (Gen. i. 1): *In the beginning God created heaven and earth.*

I answer that, Not only is it impossible that anything should be created by God, but it is necessary to say that all things were created by God, as appears from what has been said (Q. 44, A. 1). For when anyone makes one thing from another, this latter thing from which he makes is presupposed to his action, and is not produced by his action; thus the craftsman works from natural things, as wood or brass, which are caused not by the action of art, but by the action of nature. So also nature itself causes natural things as regards their form, but presupposes matter. If therefore God did only act from something presupposed, it would follow that the thing presupposed would not be caused by Him. Now it has been shown above (Q. 44, AA. 1, 2), that nothing can be, unless it is from God, Who is the universal cause of all being. Hence it is necessary to say that God brings things into being from nothing.

Reply Obj. 1. Ancient philosophers, as is said above (Q. 44, A. 2), considered only the emanation of particular effects from particular

causes, which necessarily presuppose something in their action; whence came their common opinion that *nothing is made from nothing*. But this has no place in the first emanation from the universal principle of things.

Reply Obj. 2. Creation is not change, except according to a mode of understanding. For change means that the same something should be different now from what it was previously. Sometimes, indeed, the same actual thing is different now from what it was before, as in motion according to quantity, quality and place; but sometimes it is the same being only in potentiality, as in substantial change, the subject of which is matter. But in creation, by which the whole substance of a thing is produced, the same thing can be taken as different now and before only according to our way of understanding, so that a thing is understood as first not existing at all, and afterwards as existing. But as action and passion coincide as to the substance of motion, and differ only according to diverse relations (*Phys.* iii, text 20, 21), it must follow that when motion is withdrawn, only diverse relations remain in the Creator and in the creature. But because the mode of signification follows the mode of understanding as was said above (Q. 13., A. 1), creation is signified by mode of change; and on this account it is said that to create is to make something from nothing. And yet *to make* and *to be made* are more suitable expressions here than *to change* and *to be changed,* because *to make* and *to be made* import a relation of cause to the effect, and of effect to the cause, and imply change only as a consequence.

Reply Obj. 3. In things which are made without movement, to become and to be already made are simultaneous, whether such making is the term of movement, as illumination (for a thing is being illuminated and is illuminated at the same time) or whether it is not the term of movement, as the word is being made in the mind and is made at the same time. In these things what is being made, is; but when we speak of its being made, we mean that it is from another, and was not previously. Hence since creation is without movement, a thing is being created and is already created at the same time.

Reply Obj. 4. This objection proceeds from a false imagination, as if there were an infinite medium between nothing and being; which is plainly false. This false imagination comes from creation being taken to signify a change existing between two terms.

THIRD ARTICLE

Whether Creation Is Anything in the Creature?

We proceed thus to the Third Article:—

Objection 1. It would seem that creation is not anything in the creature. For as creation taken in a passive sense is attributed to the creature, so creation taken in an active sense is attributed to the Creator. But creation taken actively is not anything in the Creator, because otherwise it would follow that in God there would be something temporal. Therefore creation taken passively is not anything in the creature.

Obj. 2. Further, there is no medium between the Creator and the creature. But creation is signified as the medium between them both: since it is not the Creator, as it is not eternal; nor is it the creature, because in that case it would be necessary for the same reason to suppose another creation to create it, and so on to infinity. Therefore creation is not anything in the creature.

Obj. 3. Further, if creation is anything besides the created substance, it must be an accident belonging to it. But every accident is in a subject. Therefore a thing created would be the subject of creation, and so the same thing would be the subject and also the term of creation. This is impossible, because the subject is before the accident, and preserves the accident; while the term is after the action and passion whose term it is, and as soon as it exists, action and passion cease. Therefore creation itself is not any thing.

On the contrary, It is greater for a thing to be made according to its entire substance, than to be made according to its substantial or accidental form. But generation taken simply, or relatively, whereby anything is made according to the substantial or the accidental form, is something in the thing generated. Therefore much more is creation, whereby a thing is made according to its whole substance, something in the thing created.

I answer that, Creation places something in the thing created according to relation only; because what is created, is not made by movement, or by change. For what is made by movement or by change is made from something pre-existing. And this happens, indeed, in the particular productions of some beings, but cannot happen in the production of all being by the universal cause of all beings, which is God. Hence God by creation produces things without movement. Now when movement is removed from action and passion, only relation remains, as was said above (A. 2 *ad* 2). Hence creation in the creature is only a certain relation to the Creator as to the principle of its being; even as in passion, which implies movement, is implied a relation to the principle of motion.

Reply Obj. 1. Creation signified actively means the divine action, which is God's es-

sence, with a relation to the creature. But in God relation to the creature is not a real relation, but only a relation of reason; whereas the relation of the creature to God is a real relation, as was said above (Q. 13, A. 7) in treating of the divine names.

Reply Obj. 2. Because creation is signified as a change, as was said above (A. 2, *ad* 2), and change is a kind of medium between the mover and the moved, therefore also creation is signified as a medium between the Creator and the creature. Nevertheless passive creation is in the creature, and is a creature. Nor is there need of a further creation in its creation; because relations, or their entire nature being referred to something, are not referred by any other relations, but by themselves; as was also shown above (Q. 42, A. 1, *ad* 4), in treating of the equality of the Persons.

Reply Obj. 3. The creature is the term of creation as signifying a change, but is the subject of creation, taken as a real relation, and is prior to it in being, as the subject is to the accident. Nevertheless creation has a certain aspect of priority on the part of the object to which it is directed, which is the beginning of the creature. Nor is it necessary that as long as the creature is it should be created; because creation imports a relation of the creature to the Creator, with a certain newness or beginning.

FOURTH ARTICLE

Whether to Be Created Belongs to Composite and Subsisting Things?

We proceed thus to the Fourth Article:—

Objection 1. It would seem that to be created does not belong to composite and subsisting things. For in the book, *De Causis* (prop. iv), it is said, *The first of creatures is being.* But the being of a thing created is not subsisting. Therefore creation properly speaking does not belong to subsisting and composite things.

Obj. 2. Further, whatever is created is from nothing. But composite things are not from nothing, but are the result of their own component parts. Therefore composite things are not created.

Obj. 3. Further, what is presupposed in the second emanation is properly produced by the first: as natural generation produces the natural thing, which is presupposed in the operation of art. But the thing supposed in natural generation is matter. Therefore matter, and not the composite, is, properly speaking, that which is created.

On the contrary, It is said (Gen. i. 1): *In the beginning God created heaven and earth.* But heaven and earth are subsisting composite things. Therefore creation belongs to them.

I answer that, To be created is, in a manner, to be made, as was shown above (Q. 44, A. 2, *ad* 2 and 3). Now, to be made is directed to the being of a thing. Hence to be made and to be created properly belong to whatever being belongs; which, indeed, belongs properly to subsisting things, whether they are simple things, as in the case of separate substances, or composite, as in the case of material substances. For being belongs to that which has being—that is, to what subsists in its own being. But forms and accidents and the like are called beings, not as if they themselves were, but because something is by them; as whiteness is called a being, forasmuch as its subject is white by it. Hence, according to the Philosopher (*Metaph.* vii, text. 2) accident is more properly said to be *of a being* than *a being.* Therefore, as accidents and forms and the like non-subsisting things are to be said to co-exist rather than to exist, so they ought to be called rather *concreated* than *created* things; whereas, properly speaking, created things are subsisting beings.

Reply Obj. 1. In the proposition *the first of created things is being,* the word *being* does not refer to the subject of creation, but to the proper concept of the object of creation. For a created thing is called created because it is a being, not because it is *this* being, since creation is the emanation of all being from the Universal Being, as was said above (A. 1). We use a similar way of speaking when we say that *the first visible thing is color,* although, strictly speaking, the thing colored is what is seen.

Reply Obj. 2. Creation does not mean the building up of a composite thing from pre-existing principles; but it means that the *composite* is created so that it is brought into being at the same time with all its principles.

Reply Obj. 3. This reason does not prove that matter alone is created, but that matter does not exist except by creation; for creation is the production of the whole being, and not only of matter.

FIFTH ARTICLE

Whether It Belongs to God Alone to Create?

We proceed thus to the Fifth Article:—

Objection 1. It would seem that it does not belong to God alone to create, because, according to the Philosopher (*De Anima* ii, text. 34), what is perfect can make its own likeness. But immaterial creatures are more perfect than material creatures, which nevertheless can make their own likeness, for fire generates fire, and man begets man. Therefore an imma-

terial substance can make a substance like to itself. But immaterial substance can be made only by creation, since it has no matter from which to be made. Therefore a creature can create.

Obj. 2. Further, the greater the resistance is on the part of the thing made, so much the greater power is required in the maker. But a *contrary* resists more than *nothing*. Therefore it requires more power to make (something) from its contrary, which nevertheless a creature can do, than to make a thing from nothing. Much more therefore can a creature do this.

Obj. 3. Further, the power of the maker is considered according to the measure of what is made. But created being is finite, as we proved above when treating of the infinity of God (Q. 7, AA. 2, 3, 4). Therefore only a finite power is needed to produce a creature by creation. But to have a finite power is not contrary to the nature of a creature. Therefore it is not impossible for a creature to create.

On the contrary, Augustine says (*De Trin.* iii, 8) that neither good nor bad angels can create anything. Much less therefore can any other creatures.

I answer that, It sufficiently appears at the first glance, according to what precedes (A. 1), that to create can be the action of God alone. For the more universal effects must be reduced to the more universal and prior causes. Now among all effects the most universal is being itself: and hence it must be the proper effect of the first and most universal cause, and that is God. Hence also it is said (*De Causis,* prop. iii) that *neither intelligence nor the soul gives us being, except inasmuch as it works by divine operation.* Now to produce being absolutely, not as this or that being, belongs to creation. Hence it is manifest that creation is the proper act of God alone.

It happens, however, that something participates the proper action of another, not by its own power, but instrumentally, inasmuch as it acts by the power of another; as air can heat and ignite by the power of fire. And so some have supposed that although creation is the proper act of the universal cause, still some inferior cause acting by the power of the first cause, can create. And thus Avicenna asserted that the first separate substance created by God created another after itself, and the substance of the world and its soul; and that the substance of the world creates the matter of inferior bodies. And in the same manner the Master says (*Sent.* iv, D. 5) that God can communicate to a creature the power of creating, so that the latter can create ministerially, not by its own power.

But such a thing cannot be, because the secondary instrumental cause does not participate the action of the superior cause, except inasmuch as by something proper to itself it acts dispositively to the effect of the principal agent. If therefore it effects nothing, according to what is proper to itself, it is used to no purpose; nor would there be any need of certain instruments for certain actions. Thus we see that a saw, in cutting wood, which it does by the property of its own form, produces the form of a bench, which is the proper effect of the principal agent. Now the proper effect of God creating is what is presupposed to all other effects, and that is absolute being. Hence nothing else can act dispositively and instrumentally to this effect, since creation is not from anything presupposed, which can be disposed by the action of the instrumental agent. So therefore it is impossible for any creature to create, either by its own power, or instrumentally—that is, ministerially.

And above all it is absurd to suppose that a body can create, for no body acts except by touching or moving; and thus it requires in its action some pre-existing thing, which can be touched or moved, which is contrary to the very idea of creation.

Reply Obj. 1. A perfect thing participating any nature, makes a likeness to itself, not by absolutely producing that nature, but by applying it to something else. For an individual man cannot be the cause of human nature absolutely, because he would then be the cause of himself; but he is the cause of human nature being in the man begotten; and thus he presupposes in his action a determinate matter whereby he is an individual man. But as an individual man participates human nature, so every created being participates, so to speak, the nature of being; for God alone is His own being, as we have said above (Q. 7, AA. 1, 2). Therefore no created being can produce a being absolutely, except forasmuch as it causes *being* in *this:* and so it is necessary to presuppose that whereby a thing is this thing, before the action whereby it makes its own likeness. But in an immaterial substance it is not possible to presuppose anything whereby it is this thing; because it is what it is by its form, whereby it has being, since it is a subsisting form. Therefore an immaterial substance cannot produce another immaterial substance like to itself as regards its being, but only as regards some added perfection; as we may say that a superior angel illuminates an inferior, as Dionysius says (*Cœl. Hier.* iv, x). In this way even in heaven there is paternity, as the Apostle says (Eph. iii. 15): *From whom all paternity in heaven and on earth is named.* From which it evidently appears that no created being can cause anything, unless some-

thing is presupposed; which is against the very idea of creation.

Reply Obj. 2. A thing is made from its contrary indirectly (*Phys.* i, text. 43), but directly from the subject which is in potentiality. And so the contrary resists the agent, inasmuch as it impedes the potentiality from the act which the agent intends to induce, as fire intends to reduce the matter of water to an act like to itself, but is impeded by the form and contrary dispositions, whereby the potentiality (of the water) is restrained from being reduced to act; and the more the potentiality is restrained, the more power is required in the agent to reduce the matter to act. Hence a much greater power is required in the agent when no potentiality pre-exists. Thus therefore it appears that it is an act of much greater power to make a thing from nothing, than from its contrary.

Reply Obj. 3. The power of the maker is reckoned not only from the substance of the thing made, but also from the mode of its being made; for a greater heat heats not only more, but quicker. Therefore although to create a finite effect does not show an infinite power, yet to create it from nothing does show an infinite power: which appears from what has been said (*ad 2*). For if a greater power is required in the agent in proportion to the distance of the potentiality from the act, it follows that the power of that which produces something from no presupposed potentiality is infinite, because there is no proportion between *no potentiality* and the potentiality presupposed by the power of a natural agent, as there is no proportion between *not being* and *being*. And because no creature has simply an infinite power, any more than it has an infinite being, as was proved above (Q. 7, A. 2), it follows that no creature can create.

SIXTH ARTICLE

Whether to Create Is Proper to Any Person?

We proceed thus to the Sixth Article:—

Objection 1. It would seem that to create is proper to some Person. For what comes first is the cause of what is after; and what is perfect is the cause of what is imperfect. But the procession of the divine Person is prior to the procession of the creature: and is more perfect, because the divine Person proceeds in perfect similitude of its principle; whereas the creature proceeds in imperfect similitude. Therefore the processions of the divine Persons are the cause of the processions of things, and so to create belongs to a Person.

Obj. 2. Further, the divine Persons are distinguished from each other only by their processions and relations. Therefore whatever difference is attributed to the divine Persons belongs to them according to the processions and relations of the Persons. But the causation of creatures is diversely attributed to the divine Persons; for in the Creed, to the Father is attributed that *He is the Creator of all things visible and invisible;* to the Son is attributed that by Him *all things were made;* and to the Holy Ghost is attributed that He is *Lord and Life-giver*. Therefore the causation of creatures belongs to the Persons according to processions and relations.

Obj. 3. Further, if it be said that the causation of the creature flows from some essential attribute appropriated to some one Person, this does not appear to be sufficient; because every divine effect is caused by every essential attribute—viz., by power, goodness, and wisdom—and thus does not belong to one more than to another. Therefore any determinate mode of causation ought not to be attributed to one Person more than to another, unless they are distinguished in creating according to relations and processions.

On the contrary, Dionysius says (*Div. Nom.* ii) that all things caused are the common work of the whole Godhead.

I answer that, To create is, properly speaking, to cause or produce the being of things. And as every agent produces its like, the principle of action can be considered from the effect of the action; for it must be fire that generates fire. And therefore to create belongs to God according to His being, that is, His essence, which is common to the three Persons. Hence to create is not proper to any one Person, but is common to the whole Trinity.

Nevertheless the divine Persons, according to the nature of their procession, have a causality respecting the creation of things. For as was said above (Q. 14, A. 8; Q. 19, A. 4), when treating of the knowledge and will of God, God is the cause of things by His intellect and will, just as the craftsman is cause of the things made by his craft. Now the craftsman works through the word conceived in his mind, and through the love of his will regarding some object. Hence also God the Father made the creature through His Word, which is His Son; and through His Love, which is the Holy Ghost. And so the processions of the Persons are the type of the productions of creatures inasmuch as they include the essential attributes, knowledge, and will.

Reply Obj. 1. The processions of the divine Persons are the cause of creation, as above explained.

Reply Obj. 2. As the divine nature, although common to the three Persons, still belongs to them in a kind of order, inasmuch as the Son

receives the divine nature from the Father, and the Holy Ghost from both: so also likewise the power of creation, whilst common to the three Persons, belongs to them in a kind of order. For the Son receives it from the Father, and the Holy Ghost from both. Hence to be the Creator is attributed to the Father as to Him Who does not receive the power of creation from another. And of the Son it is said (Jo. i. 3), *Through Him all things were made,* inasmuch as He has the same power, but from another; for this preposition *through* usually denotes a mediate cause, or *a principle from a principle.* But to the Holy Ghost, Who has the same power from both, is attributed that by His sway He governs, and quickens what is created by the Father through the Son. Again, the reason for this particular appropriation may be taken from the common notion of the appropriation of the essential attributes. For, as above stated (Q. 39, A. 8, *ad* 3), to the Father is appropriated power which is chiefly shown in creation, and therefore it is attributed to Him to be the Creator. To the Son is appropriated wisdom, through which the intellectual agent acts; and therefore it is said: *Through Whom all things were made.* And to the Holy Ghost is appropriated goodness, to which belong both government, which brings things to their proper end, and the giving of life—for life consists in a certain interior movement; and the first mover is the end, and goodness.

Reply Obj. 3. Although every effect of God proceeds from each attribute, each effect is reduced to that attribute with which it is naturally connected; thus the order of things is reduced to *wisdom,* and the justification of the sinner to *mercy* and *goodness* poured out superabundantly. But creation, which is the production of the very substance of a thing, is reduced to *power.*

SEVENTH ARTICLE

Whether in Creatures Is Necessarily Found a Trace of the Trinity?

We proceed thus to the Seventh Article:—

Objection 1. It would seem that in creatures there is not necessarily found a trace of the Trinity. For anything can be traced through its traces. But the trinity of persons cannot be traced from the creatures, as was above stated (Q. 32, A. 1). Therefore there is no trace of the Trinity in creatures.

Obj. 2. Further, whatever is in creatures is created. Therefore if the trace of the Trinity is found in creatures according to some of their properties, and if everything created has a trace of the Trinity, it follows that we can find a trace of the Trinity in each of these (properties): and so on to infinitude.

Obj. 3. Further, the effect represents only its own cause. But the causality of creatures belongs to the common nature, and not to the relations whereby the Persons are distinguished and numbered. Therefore in the creature is to be found a trace not of the Trinity but of the unity of essence.

On the contrary, Augustine says (*De Trin.* vi. 10), that *the trace of the Trinity appears in creatures.*

I answer that, Every effect in some degree represents its cause, but diversely. For some effects represent only the causality of the cause, but not its form; as smoke represents fire. Such a representation is called a *trace:* for a trace shows that someone has passed by but not who it is. Other effects represent the cause as regards the similitude of its form, as fire generated represents fire generating; and a statue of Mercury represents Mercury; and this is called the representation of *image.* Now the processions of the divine Persons are referred to the acts of intellect and will, as was said above (Q. 27). For the Son proceeds as the word of the intellect; and the Holy Ghost proceeds as love of the will. Therefore in rational creatures, possessing intellect and will, there is found the representation of the Trinity by way of image, inasmuch as there is found in them the word conceived, and the love proceeding.

But in all creatures there is found the trace of the Trinity, inasmuch as in every creature are found some things which are necessarily reduced to the divine Persons as to their cause. For every creature subsists in its own being, and has a form, whereby it is determined to a species, and has relation to something else. Therefore as it is a created substance, it represents the cause and principle; and so in that manner it shows the Person of the Father, Who is the *principle from no principle.* According as it has a form and species, it represents the Word as the form of the thing made by art is from the conception of the craftsman. According as it has relation of order, it represents the Holy Ghost, inasmuch as He is love, because the order of the effect to something else is from the will of the Creator. And therefore Augustine says (*De Trin.* vi, *loc. cit.*) that the trace of the Trinity is found in every creature, according as *it is one individual,* and according *as it is formed by a species,* and according as it *has a certain relation of order.* And to these also are reduced those three, *number, weight,* and *measure,* mentioned in the Book of Wisdom (xi. 21). For *measure* refers to the substance of the thing limited by its principles, *number* refers to the

species, *weight* refers to the order. And to these three are reduced the other three mentioned by Augustine (*De Nat. Boni* iii), *mode, species,* and *order,* and also those he mentions (QQ. 83, *qu.* 18): *that which exists; whereby it is distinguished; whereby it agrees.* For a thing exists by its substance, is distinct by its form, and agrees by its order. Other similar expressions may be easily reduced to the above.

Reply Obj. 1. The representation of the trace is to be referred to the appropriations: in which manner we are able to arrive at a knowledge of the trinity of the divine persons from creatures, as we have said (Q. 32, A. 1).

Reply Obj. 2. A creature properly speaking is a thing self-subsisting; and in such are the three above-mentioned things to be found. Nor is it necessary that these three things should be found in all that exists in the creature; but only to a subsisting being is the trace ascribed in regard to those three things.

Reply Obj. 3. The processions of the persons are also in some way the cause and type of creation; as appears from the above (A. 6).

EIGHTH ARTICLE

Whether Creation Is Mingled with Works of Nature and Art?

We proceed thus to the Eighth Article:—

Objection 1. It would seem that creation is mingled in works of nature and art. For in every operation of nature and art some form is produced. But it is not produced from anything, since matter has no part in it. Therefore it is produced from nothing; and thus in every operation of nature and art there is creation.

Obj. 2. Further, the effect is not more powerful than its cause. But in natural things the only agent is the accidental form, which is an active or a passive form. Therefore the substantial form is not produced by the operation of nature; and therefore it must be produced by creation.

Obj. 3. Further, in nature like begets like. But some things are found generated in nature by a thing unlike to them; as is evident in animals generated through putrefaction. Therefore the form of these is not from nature, but by creation; and the same reason applies to other things.

Obj. 4. Further, what is not created, is not a creature. If therefore in nature's productions there were not creation, it would follow that nature's productions are not creatures; which is heretical.

On the contrary, Augustine (*Super Gen.* v. 6, 14, 15) distinguishes the work of propagation, which is a work of nature, from the work of creation.

I answer that, The doubt on this subject arises from the forms which, some said, do not come into existence by the action of nature, but previously exist in matter; for they asserted that forms are latent. This arose from ignorance concerning matter, and from not knowing how to distinguish between potentiality and act. For because forms pre-exist in matter, *in potentiality,* they asserted that they pre-existed *simply.* Others, however, said that the forms were given or caused by a separate agent by way of creation; and accordingly, that to each operation of nature is joined creation. But this opinion arose from ignorance concerning form. For they failed to consider that the form of the natural body is not subsisting, but is that by which a thing is. And therefore, since to be made and to be created belong properly to a subsisting thing alone, as shown above (A. 4), it does not belong to forms to be made or to be created, but to be *concreated.* What, indeed, is properly made by the natural agent is the *composite,* which is made from matter.

Hence in the works of nature creation does not enter, but is presupposed to the work of nature.

Reply Obj. 1. Forms begin to be actual when the composite things are made, not as though they were made *directly,* but only *indirectly.*

Reply Obj. 2. The active qualities in nature act by virtue of substantial forms: and therefore the natural agent not only produces its like according to quality, but according to species.

Reply Obj. 3. For the generation of imperfect animals, a universal agent suffices, and this is to be found in the celestial power to which they are assimilated, not in species, but according to a kind of analogy. Nor is it necessary to say that their forms are created by a separate agent. However, for the generation of perfect animals the universal agent does not suffice, but a proper agent is required, in the shape of a univocal generator.

Reply Obj. 4. The operation of nature takes place only on the presupposition of created principles; and thus the products of nature are called creatures.

QUESTION 46

Of the Beginning of the Duration of Creatures

(In Three Articles)

NEXT must be considered the beginning of the duration of creatures, about which there are three points for treatment: (1) Whether creatures always existed? (2) Whether that they began to exist in an article of Faith? (3) How God is said to have created heaven and earth in the beginning?

FIRST ARTICLE

Whether the Universe of Creatures Always Existed?

We proceed thus to the First Article:—

Objection 1. It would seem that the universe of creatures, called the world, had no beginning, but existed from eternity. For everything which begins to exist, is a possible being before it exists: otherwise it would be impossible for it to exist. If therefore the world began to exist, it was a possible being before it began to exist. But possible being is matter, which is in potentiality to existence, which results from a form, and to non-existence, which results from privation of form. If therefore the world began to exist, matter must have existed before the world. But matter cannot exist without form: while the matter of the world with its form is the world. Therefore the world existed before it began to exist: which is impossible.

Obj. 2. Further, nothing which has power to be always, sometimes is and sometimes is not; because so far as the power of a thing extends so long it exists. But every incorruptible thing has power to be always; for its power does not extend to any determinate time. Therefore no incorruptible thing sometimes is, and sometimes is not: but everything which has a beginning at some time is, and at some time is not; therefore no incorruptible thing begins to exist. But there are many incorruptible things in the world, as the celestial bodies and all intellectual substances. Therefore the world did not begin to exist.

Obj. 3. Further, what is unbegotten has no beginning. But the Philosopher (*Phys.* i, text. 82) proves that matter is unbegotten, and also (*De Cœlo et Mundo* i, text. 20) that the heaven is unbegotten. Therefore the universe did not begin to exist.

Obj. 4. Further, a vacuum is where there is not a body, but there might be. But if the world began to exist, there was first no body where the body of the world now is; and yet it could be there, otherwise it would not be there now. Therefore before the world there was a vacuum; which is impossible.

Obj. 5. Further, nothing begins anew to be moved except through either the mover or the thing moved being otherwise than it was before. But what is otherwise now than it was before, is moved. Therefore before every new movement there was a previous movement. Therefore movement always was; and therefore also the thing moved always was, because movement is only in a movable thing.

Obj. 6. Further, every mover is either natural or voluntary. But neither begins to move except by some pre-existing movement. For nature always moves in the same manner: hence unless some change precede either in the nature of the mover, or in the movable thing, there cannot arise from the natural mover a movement which was not there before. And the will, without itself being changed, puts off doing what it proposes to do; but this can be only by some imagined change, at least on the part of time. Thus he who wills to make a house tomorrow, and not today, awaits something which will be tomorrow, but is not today; and at least awaits for today to pass, and for tomorrow to come; and this cannot be without change, because time is the measure of movement. Therefore it remains that before every new movement, there was a previous movement; and so the same conclusion follows as before.

Obj. 7. Further, whatever is always in its beginning, and always in its end, cannot cease and cannot begin; because what begins is not in its end, and what ceases is not in its beginning. But time always is in its beginning and end, because there is no time except *now* which is the end of the past and the beginning of the future. Therefore time cannot begin or end, and consequently neither can movement, the measure of which is time.

Obj. 8. Further, God is before the world either in the order of nature only, or also by duration. If in the order of nature only, therefore, since God is eternal, the world also is eternal. But if God is prior by duration; since what is prior and posterior in duration constitutes time, it follows that time existed before the world, which is impossible.

Obj. 9. Further, if there is a sufficient cause, there is an effect; for a cause to which there is no effect is an imperfect cause, requir-

ing something else to make the effect follow. But God is the sufficient cause of the world; being the final cause, by reason of His goodness, the exemplar cause by reason of His wisdom, and the efficient cause, by reason of His power as appears from the above (Q. 44, AA. 2, 3, 4). Since therefore God is eternal, the world also is eternal.

Obj. 10. Further, eternal action postulates an eternal effect. But the action of God is His substance, which is eternal. Therefore the world is eternal.

On the contrary, It is said (Jo. xvii. 5), *Glorify Me, O Father, with Thyself with the glory which I had before the world was;* and (Prov. viii. 22),*The Lord possessed Me in the beginning of His ways, before He made anything from the beginning.*

I answer that, Nothing except God can be eternal. And this statement is far from impossible to uphold: for it has been shown above (Q. 19, A. 4) that the will of God is the cause of things. Therefore things are necessary, according as it is necessary for God to will them, since the necessity of the effect depends on the necessity of the cause (*Metaph.* v, text. 6). Now it was shown above (Q. 19, A. 3), that, absolutely speaking, it is not necessary that God should will anything except Himself. It is not therefore necessary for God to will that the world should always exist; but the world exists forasmuch as God wills it to exist, since the being of the world depends on the will of God, as on its cause. It is not therefore necessary for the world to be always; and hence it cannot be proved by demonstration.

Nor are Aristotle's reasons (*Phys.* viii) simply, but relatively, demonstrative—viz., in order to contradict the reasons of some of the ancients who asserted that the world began to exist in some quite impossible manner. This appears in three ways. Firstly, because, both in *Phys.* viii and in *De Cœlo* i, text. 101, he premises some opinions, as those of Anaxagoras, Empedocles and Plato, and brings forward reasons to refute them. Secondly, because wherever he speaks of this subject, he quotes the testimony of the ancients, which is not the way of a demonstrator, but of one persuading of what is probable. Thirdly, because he expressly says (*Topic.* i. 9), that there are dialectical problems, about which we have nothing to say from reason, as, *whether the world is eternal.*

Reply Obj. 1. Before the world existed it was possible for the world to be, not, indeed, according to a passive power which is matter, but according to the active power of God; and also, according as a thing is called absolutely possible, not in relation to any power, but from the sole habitude of the terms which are not repugnant to each other; in which sense possible is opposed to impossible, as appears from the Philosopher (*Metaph.* v, text. 17).

Reply Obj. 2. Whatever has power always to be, from the fact of having that power, cannot sometimes be and sometimes not be; but before it received that power, it did not exist.

Hence this reason, which is given by Aristotle (*De Cœlo* i, text. 120), does not prove simply that incorruptible things never began to exist; but that they did not begin by the natural mode whereby things generated and corruptible begin.

Reply Obj. 3. Aristotle (*Phys.* i, text. 82) proves that matter is unbegotten from the fact that it has not a subject from which to derive its existence; and (*De Cœlo et Mundo* i, text. 20) he proves that heaven is ungenerated, forasmuch as it has no contrary from which to be generated. Hence it appears that no conclusion follows either way, except that matter and heaven did not begin by generation, as some said, especially about heaven. But we say that matter and heaven were produced into being by creation, as appears above (Q. 44, A. 1 *ad* 2).

Reply Obj. 4. The notion of a vacuum is not only *in which is nothing,* but also implies a space capable of holding a body and in which there is not a body, as appears from Aristotle (*Phys.* iv., text. 60). Whereas we hold that there was no place or space before the world was.

Reply Obj. 5. The first mover was always in the same state: but the first movable thing was not always so, because it began to be whereas hitherto it was not. This, however, was not through change, but by creation, which is not change, as said above (Q. 45, A. 2 *ad* 2). Hence it is evident that this reason, which Aristotle gives (*Phys.* viii), is valid against those who admitted the existence of eternal movable things, but not eternal movement, as appears from the opinions of Anaxagoras and Empedocles. But we hold that from the moment that movable things began to exist movement also existed.

Reply Obj. 6. The first agent is a voluntary agent. And although He had the eternal will to produce some effect, yet He did not produce an eternal effect. Nor is it necessary for some change to be presupposed, not even on account of imaginary time. For we must take into consideration the difference between a particular agent, that presupposes something and produces something else, and the universal agent, who produces the whole. The particular agent produces the form, and presupposes the matter; and hence it is necessary that it introduce the form in due proportion into a

suitable matter. Hence it is correct to say that it introduces the form into such matter, and not into another, on account of the different kinds of matter. But it is not correct to say so of God Who produces form and matter together: whereas it is correct to say of Him that He produces matter fitting to the form and to the end. Now, a particular agent presupposes time just as it presupposes matter. Hence it is correctly described as acting in time *after* and not in time *before*, according to an imaginary succession of time after time. But the universal agent who produces the thing and time also, is not correctly described as acting now, and not before, according to an imaginary succession of time succeeding time, as if time were presupposed to His action; but He must be considered as giving time to His effect as much as and when He willed, and according to what was fitting to demonstrate His power. For the world leads more evidently to the knowledge of the divine creating power, if it was not always, than if it had always been; since everything which was not always manifestly has a cause; whereas this is not so manifest of what always was.

Reply Obj. 7. As is stated (*Phys.* iv., text. 99), *before* and *after* belong to time, according as they are in movement. Hence beginning and end in time must be taken in the same way as in movement. Now, granted the eternity of movement, it is necessary that any given moment in movement be a beginning and an end of movement; which need not be if movement has a beginning. The same applies to the *now* of time. Thus it appears that the idea of the instant *now*, as being always the beginning and end of time, presupposes the eternity of time and movement. Hence Aristotle brings forward this reason (*Phys.* viii., text. 10) against those who asserted the eternity of time, but denied the eternity of movement.

Reply Obj. 8. God is prior to the world by priority of duration. But the word *prior* signifies priority not of time, but of eternity.—Or we may say that it signifies the eternity of imaginary time, and not of time really existing; thus, when we say that above heaven there is nothing, the word *above* signifies only an imaginary place, according as it is possible to imagine other dimensions beyond those of the heavenly body.

Reply Obj. 9. As the effect follows from the cause that acts by nature, according to the mode of its form, so likewise it follows from the voluntary agent, according to the form preconceived and determined by the agent, as appears from what was said above (Q. 19, A. 4; Q. 41, A. 2). Therefore, although God was from eternity the sufficient cause of the world, we should not say that the world was produced by Him, except as preordained by His will—that is, that it should have being after not being, in order more manifestly to declare its author.

Reply Obj. 10. Given the action, the effect follows according to the requirement of the form, which is the principle of action. But in agents acting by will, what is conceived and preordained is to be taken as the form, which is the principle of action. Therefore from the eternal action of God an eternal effect did not follow; but such an effect as God willed, an effect, to wit, which has being after not being.

SECOND ARTICLE

Whether It Is an Article of Faith That the World Began?

We proceed thus to the Second Article:—

Objection 1. It would seem that it is not an article of faith but a demonstrable conclusion that the world began. For everything that is made has a beginning of its duration. But it can be proved demonstratively that God is the effective cause of the world; indeed this is asserted by the more approved philosophers. Therefore it can be demonstratively proved that the world began.

Obj. 2. Further, if it is necessary to say that the world was made by God, it must therefore have been made from nothing, or from something. But it was not made from something; otherwise the matter of the world would have preceded the world; against which are the arguments of Aristotle (*De Cœlo* i), who held that heaven was ungenerated. Therefore it must be said that the world was made from nothing; and thus it has being after not being. Therefore it must have begun.

Obj. 3. Further, everything which works by intellect, works from some principle, as appears in all kinds of craftsmen. But God acts by intellect: therefore His work has a principle. The world, therefore, which is His effect, did not always exist.

Obj. 4. Further, it appears manifestly that certain arts have developed, and certain countries have begun to be inhabited at some fixed time. But this would not be the case if the world had been always. Therefore it is manifest that the world did not always exist.

Obj. 5. Further, it is certain that nothing can be equal to God. But if the world had always been, it would be equal to God in duration. Therefore it is certain that the world did not always exist.

Obj. 6. Further, if the world always was, the consequence is that infinite days preceded this present day. But it is impossible to pass

through an infinite medium. Therefore we should never have arrived at this present day; which is manifestly false.

Obj. 7. Further, if the world was eternal, generation also was eternal. Therefore one man was begotten of another in an infinite series. But the father is the efficient cause of the son (*Phys.* ii., text. 29). Therefore in efficient causes there could be an infinite series, which is disproved (*Metaph.* ii., text. 5).

Obj. 8. Further, if the world and generation always were, there have been an infinite number of men. But man's soul is immortal: therefore an infinite number of human souls would actually now exist, which is impossible. Therefore it can be known with certainty that the world began, and not only is it known by faith.

On the contrary, The articles of faith cannot be proved demonstratively, because faith is of things *that appear not* (Heb. xi. 1). But that God is the Creator of the world: hence that the world began, is an article of faith; for we say, *I believe in one God,* etc. And again, Gregory says (*Hom.* i. *in Ezech.*), that Moses prophesied of the past, saying, *In the beginning God created heaven and earth:* in which words the newness of the world is stated. Therefore the newness of the world is known only by revelation; and therefore it cannot be proved demonstratively.

I answer that, By faith alone do we hold, and by no demonstration can it be proved, that the world did not always exist, as was said above of the mystery of the Trinity (Q. 32, A. 1). The reason of this is that the newness of the world cannot be demonstrated on the part of the world itself. For the principle of demonstration is the essence of a thing. Now everything according to its species is abstracted from *here* and *now;* whence it is said that universals are everywhere and always. Hence it cannot be demonstrated that man, or heaven, or a stone were not always. Likewise neither can it be demonstrated on the part of the efficient cause, which acts by will. For the will of God cannot be investigated by reason, except as regards those things which God must will of necessity; and what He wills about creatures is not among these, as was said above (Q. 19, A. 3). But the divine will can be manifested by revelation, on which faith rests. Hence that the world began to exist is an object of faith, but not of demonstration or science. And it is useful to consider this, lest anyone, presuming to demonstrate what is of faith, should bring forward reasons that are not cogent, so as to give occasion to unbelievers to laugh, thinking that on such grounds we believe things that are of faith.

Reply Obj. 1. As Augustine says (*De Civ. Dei* xi. 4), the opinion of philosophers who asserted the eternity of the world was twofold. For some said that the substance of the world was not from God, which is an intolerable error; and therefore it is refuted by proofs that are cogent. Some, however, said that the world was eternal, although made by God. For they hold that the world has a beginning, not of time, but of creation, so that in a certain hardly intelligible way it was always made. *And they try to explain their meaning thus* (*De Civ. Dei* x. 31): *for as, if the foot were always in the dust from eternity, there would always be a footprint which without doubt was caused by him who trod on it, so also the world always was, because its Maker always existed.* To understand this we must consider that the efficient cause, which acts by motion, of necessity precedes its effect in time; because the effect is only in the end of the action, and every agent must be the principle of action. But if the action is instantaneous and not successive, it is not necessary for the maker to be prior to the thing made in duration, as appears in the case of illumination. Hence they say that it does not follow necessarily if God is the active cause of the world, that He should be prior to the world in duration; because creation, by which He produced the world, is not a successive change, as was said above (Q. 45, A. 2).

Reply Obj. 2. Those who would say that the world was eternal, would say that the world was made by God from nothing, not that it was made after nothing, according to what we understand by the word creation, but that it was not made from anything; and so also some of them do not reject the word creation, as appears from Avicenna (*Metaph.* ix, text. 4).

Reply Obj. 3. This is the argument of Anaxagoras (as quoted in *Phys.* viii., text. 15). But it does not lead to a necessary conclusion, except as to that intellect which deliberates in order to find out what should be done, which is like movement. Such is the human intellect, but not the divine intellect (Q. 14, AA. 7, 12).

Reply Obj. 4. Those who hold the eternity of the world hold that some region was changed an infinite number of times, from being uninhabitable to being inhabitable and *vice versa,* and likewise they hold that the arts, by reason of various corruptions and accidents, were subject to an infinite variety of advance and decay. Hence Aristotle says (*Meteor.* i), that it is absurd from such particular changes to hold the opinion of the newness of the whole world.

Reply Obj. 5. Even supposing that the

world always was, it would not be equal to God in eternity, as Boëthius says (*De Consol.* v. 6); because the divine Being is all being simultaneously without succession; but with the world it is otherwise.

Reply Obj. 6. Passage is always understood as being from term to term. Whatever bygone day we choose, from it to the present day there is a finite number of days which can be passed through. The objection is founded on the idea that, given two extremes, there is an infinite number of mean terms.

Reply Obj. 7. In efficient causes it is impossible to proceed to infinity *per se*—thus, there cannot be an infinite number of causes that are *per se* required for a certain effect; for instance, that a stone be moved by a stick, the stick by the hand, and so on to infinity. But it is not impossible to proceed to infinity *accidentally* as regards efficient causes; for instance, if all the causes thus infinitely multiplied should have the order of only one cause, their multiplication being accidental, as an artificer acts by means of many hammers accidentally, because one after the other may be broken. It is accidental, therefore, that one particular hammer acts after the action of another; and likewise it is accidental to this particular man as generator to be generated by another man; for he generates as a man, and not as the son of another man. For all men generating hold one grade in efficient causes—viz., the grade of a particular generator. Hence it is not impossible for a man to be generated by man to infinity; but such a thing would be impossible if the generation of this man depended upon this man, and on an elementary body, and on the sun, and so on to infinity.

Reply Obj. 8. Those who hold the eternity of the world evade this reason in many ways. For some do not think it impossible for there to be an actual infinity of souls, as appears from the *Metaphysics* of Algazel, who says that such a thing is an accidental infinity. But this was disproved above (Q. 7, A. 4). Some say that the soul is corrupted with the body. And some say that of all souls only one will remain. But others, as Augustine says,* asserted on this account a circuit of souls—viz., that souls separated from their bodies return again thither after a course of time; a fuller consideration of which matters will be given later (Q. 75, A. 6; Q. 76, A. 2; Q.118, A. 6). But be it noted that this argument considers only a particular case. Hence one might say that the world was eternal, or at least some creature, as an angel, but not man. But we are considering the question in general, as to whether any creature can exist from eternity .

THIRD ARTICLE

Whether the Creation of Things Was in the Beginning of Time?

We proceed thus to the Third Article:—

Objection 1. It would seem that the creation of things was not in the beginning of time. For whatever is not in time, is not in any part of time. But the creation of things was not in time; for by the creation the substance of things was brought into being; and time does not measure the substance of things, and especially of incorporeal things. Therefore, creation was not in the beginning of time.

Obj. 2. Further, the Philosopher proves (*Phys.* vi., text. 40) that everything which is made, was being made; and so to be made implies a *before* and *after*. But in the beginning of time, since it is indivisible, there is no *before* and *after*. Therefore, since to be created is a kind of *being made*, it appears that things were not created in the beginning of time.

Obj. 3. Further, even time itself is created. But time cannot be created in the beginning of time, since time is divisible, and the beginning of time is indivisible. Therefore, the creation of things was not in the beginning of time.

On the contrary, It is said (Gen. i. 1): *In the beginning God created heaven and earth.*

I answer that, The words of Genesis, *In the beginning God created heaven and earth,* are expounded in a threefold sense in order to exclude three errors. For some said that the world always was, and that time had no beginning; and to exclude this the words *In the beginning* are expounded—viz., *of time.* And some said that there are two principles of creation, one of good things and the other of evil things, against which *In the beginning* is expounded— *in the Son.* For as the efficient principle is appropriated to the Father by reason of power, so the exemplar principle is appropriated to the Son by reason of wisdom, in order that, as it is said (Ps. ciii. 24), *Thou hast made all things in wisdom,* it may be understood that God made all things in the beginning—that is, in the Son; according to the word of the Apostle (Col. i. 16), *In Him*—viz., the Son—*were created all things.* But others said that corporeal things were created by God through the medium of spiritual creation; and to exclude this it is expounded thus: *In the beginning*—i.e., before all things—*God created heaven and earth.* For four things are stated to be created together—viz., the empyrean heaven, corporeal matter, by which is meant the earth, time, and the angelic nature.

* Serm. xiv, *De Temp.*, 4, 5; *De Hæres.*, hæres. 46; *De Civ. Dei* xii. 13.

Reply Obj. 1. Things are said to be created in the beginning of time, not as if the beginning of time were a measure of creation, but because together with time heaven and earth were created.

Reply Obj. 2. This saying of the Philosopher is understood *of being made* by means of movement, or as the term of movement. Because, since in every movement there is *before* and *after*, before any one point in a given movement—that is, whilst anything is in the process of being moved and made, there is a *before* and also an *after*, because what is in the beginning of movement or in its term is not in *being moved*. But creation is neither movement nor the term of movement, as was said above (Q. 45, AA. 2, 3). Hence a thing is created in such a way that it was not being created before.

Reply Obj. 3. Nothing is made except as it exists. But nothing exists of time except *now*. Hence time cannot be made except according to some *now*; not because in the first *now* is time, but because from it time begins.

QUESTION 47

Of the Distinction of Things in General

(In Three Articles)

After considering the production of creatures, we come to the consideration of the distinction of things. This consideration will be threefold—first, of the distinction of things in general; secondly, of the distinction of good and evil; thirdly of the distinction of the spiritual and corporeal creature.

Under the first head there are three points of inquiry: (1) The multitude or distinction of things. (2) Their inequality. (3) The unity of the world.

FIRST ARTICLE

Whether the Multitude and Distinction of Things Come from God?

We proceed thus to the First Article:—

Objection 1. It would seem that the multitude and distinction of things does not come from God. For one naturally always makes one. But God is supremely one, as appears from what precedes (Q. 11, A.4). Therefore He produces but one effect.

Obj. 2. Further, the representation is assimilated to its exemplar. But God is the exemplar cause of His effect, as was said above (Q. 44, A. 3). Therefore, as God is one, His effect is one only, and not diverse.

Obj. 3. Further, the means are proportional to the end. But the end of the creation is one—viz., the divine goodness, as was shown above (Q. 44, A. 4). Therefore the effect of God is but one.

On the contrary, It is said (Gen. i. 4, 7) that God *divided the light from the darkness*, and *divided waters from waters*. Therefore the distinction and multitude of things is from God.

I answer that, The distinction of things has been ascribed to many causes. For some attributed the distinction to matter, either by itself or with the agent. Democritus, for instance, and all the ancient natural philosophers, who admitted no cause but matter, attributed it to matter alone; and in their opinion the distinction of things comes from chance according to the movement of matter. Anaxagoras, however, attributed the distinction and multitude of things to matter and to the agent together; and he said that the intellect distinguishes things by extracting what is mixed up in matter.

But this cannot stand, for two reasons. First, because, as was shown above (Q. 44, A. 2), even matter itself was created by God. Hence we must reduce whatever distinction comes from matter to a higher cause. Secondly, because matter is for the sake of the form, and not the form for the matter, and the distinction of things comes from their proper forms. Therefore the distinction of things is not on account of the matter; but rather, on the contrary, created matter is formless, in order that it may be accommodated to different forms.

Others have attributed the distinction of things to secondary agents, as did Avicenna, who said that God by understanding Himself, produced the first intelligence; in which, forasmuch as it was not its own being, there is necessarily composition of potentiality and act, as will appear later (Q. 50, A. 3). And so the first intelligence, inasmuch as it understood the first cause, produced the second intelligence; and in so far as it understood itself as in potentiality it produced the heavenly body, which causes movement, and inasmuch as it understood itself as having actuality it produced the soul of the heavens.

But this opinion cannot stand, for two reasons. First, because it was shown above (Q. 45, A. 5) that to create belongs to God alone, and hence what can be caused only by creation is produced by God alone—viz., all those things which are not subject to generation and corruption. Secondly, because, ac-

cording to this opinion, the universality of things would not proceed from the intention of the first agent, but from the concurrence of many active causes; and such an effect we can describe only as being produced by chance. Therefore, the perfection of the universe, which consists of the diversity of things, would thus be a thing of chance, which is impossible.

Hence we must say that the distinction and multitude of things come from the intention of the first agent, who is God. For He brought things into being in order that His goodness might be communicated to creatures, and be represented by them; and because His goodness could not be adequately represented by one creature alone, He produced many and diverse creatures, that what was wanting to one in the representation of the divine goodness might be supplied by another. For goodness, which in God is simple and uniform, in creatures is manifold and divided; and hence the whole universe together participates the divine goodness more perfectly, and represents it better than any single creature whatever.

And because the divine wisdom is the cause of the distinction of things, therefore Moses said that things are made distinct by the word of God, which is the concept of His wisdom; and this is what we read in Genesis (i. 3, 4): *God said: Be light made. . . . And He divided the light from the darkness.*

Reply Obj. 1. The natural agent acts by the form which makes it what it is, and which is only one in one thing; and therefore its effect is one only. But the voluntary agent, such as God is, as was shown above (Q. 19, A. 4), acts by an intellectual form. Since, therefore, it is not against God's unity and simplicity to understand many things, as was shown above (Q. 15, A. 2), it follows that, although He is one, He can make many things.

Reply Obj. 2. This reason would apply to the representation which reflects the exemplar perfectly, and which is multiplied by reason of matter only; hence the uncreated image, which is perfect, is only one. But no creature represents the first exemplar perfectly, which is the divine essence; and, therefore, it can be represented by many things. Still, according as ideas are called exemplars, the plurality of ideas corresponds in the divine mind to the plurality of things.

Reply Obj. 3. In speculative things the medium of demonstration, which demonstrates the conclusion perfectly, is one only; whereas probable means of proof are many. Likewise when operation is concerned, if the means be equal, so to speak, to the end, one only is sufficient. But the creature is not such a means to its end, which is God; and hence the multiplication of creatures is necessary.

SECOND ARTICLE

Whether the Inequality of Things Is from God?

We proceed thus to the Second Article:—

Objection 1. It would seem that the inequality of things is not from God. For it belongs to the best to produce the best. But among things that are best, one is not greater than another. Therefore, it belongs to God, Who is the Best, to make all things equal.

Obj. 2. Further, equality is the effect of unity (*Metaph.* v, text. 20). But God is one. Therefore, He has made all things equal.

Obj. 3. Further, it is the part of justice to give unequal to unequal things. But God is just in all His works. Since, therefore, no inequality of things is presupposed to the operation whereby He gives being to things, it seems that He has made all things equal.

On the contrary, It is said (Ecclus. xxxiii. 7): *Why does one day excel another, and one light another, and one year another year, one sun another sun?* (Vulg.—*when all come of the sun*). *By the knowledge of the Lord they were distinguished.*

I answer that, When Origen wished to refute those who said that the distinction of things arose from the contrary principles of good and evil, he said that in the beginning all things were created equal by God. For he asserted that God first created only the rational creatures, and all equal; and that inequality arose in them from free-will, some being turned to God more and some less, and others turned more and others less away from God. And so those rational creatures which were turned to God by free-will, were promoted to the order of angels according to the diversity of merits. And those who were turned away from God were bound down to bodies according to the diversity of their sin; and he said this was the cause of the creation and diversity of bodies. But according to this opinion, it would follow that the universality of bodily creatures would not be the effect of the goodness of God as communicated to creatures, but it would be for the sake of the punishment of sin, which is contrary to what is said: *God saw all the things that He had made, and they were very good* (Gen. i. 31). And, as Augustine says (*De Civ. Dei* ii. 23): *What can be more foolish than to say that the divine Architect provided this one sun for the one world, not to be an ornament to its beauty, nor for the benefit of corporeal things, but that it happened through the sin of one soul; so that, if a hundred souls had sinned, there would be a hundred suns in the world?*

Therefore it must be said that as the wisdom of God is the cause of the distinction of things, so the same wisdom is the cause of

their inequality. This may be explained as follows. A twofold distinction is found in things; one is a formal distinction as regards things differing specifically; the other is a material distinction as regards things differing numerically only. And as the matter is on account of the form, material distinction exists for the sake of the formal distinction. Hence we see that in incorruptible things there is only one individual of each species, forasmuch as the species is sufficiently preserved in the one; whereas in things generated and corruptible there are many individuals of one species for the preservation of the species. Whence it appears that formal distinction is of greater consequence than material. Now, formal distinction always requires inequality, because, as the Philosopher says (*Metaph.* viii. 10), the forms of things are like numbers in which species vary by addition or subtraction of unity. Hence in natural things species seem to be arranged in degrees; as the mixed things are more perfect than the elements, and plants than minerals, and animals than plants, and men than other animals; and in each of these one species is more perfect than others. Therefore, as the divine wisdom is the cause of the distinction of things for the sake of the perfection of the universe, so is it the cause of inequality. For the universe would not be perfect if only one grade of goodness were found in things.

Reply Obj. 1. It is the part of the best agent to produce an effect which is best in its entirety; but this does not mean that He makes every part of the whole the best absolutely, but in proportion to the whole; in the case of an animal, for instance, its goodness would be taken away if every part of it had the dignity of an eye. Thus, therefore, God also made the universe to be best as a whole, according to the mode of a creature; whereas He did not make each single creature best, but one better than another. And therefore we find it said of each creature, *God saw the light that it was good* (Gen. i. 4); and in like manner of each one of the rest. But of all together it is said, *God saw all the things that He had made, and they were very good* (Gen. i. 31).

Reply Obj. 2. The first effect of unity is equality; and then comes multiplicity; and therefore from the Father, to Whom, according to Augustine (*De Doctr. Christ.* i. 5), is appropriated unity, the Son proceeds, to Whom is appropriated equality, and then from Him the creature proceeds, to which belongs inequality; but nevertheless even creatures share in a certain equality—namely, of proportion.

Reply Obj. 3. This is the argument that persuaded Origen: but it holds only as regards the distribution of rewards, the inequality of which is due to unequal merits. But in the constitution of things there is no inequality of parts through any preceding inequality, either of merits or of the disposition of the matter; but inequality comes from the perfection of the whole. This appears also in works done by art; for the roof of a house differs from the foundation, not because it is made of other material; but in order that the house may be made perfect of different parts, the artificer seeks different material; indeed, he would make such material if he could.

THIRD ARTICLE

Whether There Is Only One World?

We proceed thus to the Third Article:—

Objection 1. It would seem that there is not only one world, but many. Because, as Augustine says (QQ. 83, *qu.* 46), it is unfitting to say that God has created things without a reason. But for the same reason He created one, He could create many, since His power is not limited to the creation of one world; but rather it is infinite, as was shown above (Q. 25, A. 2). Therefore God has produced many worlds.

Obj. 2. Further, nature does what is best and much more does God. But it is better for there to be many worlds than one, because many good things are better than a few. Therefore many worlds have been made by God.

Obj. 3. Further, everything which has a form in matter can be multiplied in number, the species remaining the same, because multiplication in number comes from matter. But the world has a form in matter. Thus as when I say *man* I mean the form, and when I say *this man,* I mean the form in matter; so when we say *world,* the form is signified, and when we say *this world,* the form in matter is signified. Therefore there is nothing to prevent the existence of many worlds.

On the contrary, It is said (Jo. i. 10): *The world was made by Him,* where the world is named as one, as if only one existed.

I answer that, The very order of things created by God shows the unity of the world. For this world is called one by the unity of order, whereby some things are ordered to others. But whatever things come from God, have relation of order to each other, and to God Himself, as shown above (Q. 11, A. 3; Q. 21, A. 1). Hence it must be that all things should belong to one world. Therefore those only can assert that many worlds exist who do not acknowledge any ordaining wisdom, but rather believe in chance, as Democritus, who said that this world, besides an infinite number of other

worlds, was made from a casual concourse of atoms.

Reply Obj. 1. This reason proves that the world is one because all things must be arranged in one order, and to one end. Therefore from the unity of order in things Aristotle infers (*Metaph.* xii., text. 52) the unity of God governing all; and Plato (*Tim.*), from the unity of the exemplar, proves the unity of the world, as the thing designed.

Reply Obj. 2. No agent intends material plurality as the end; forasmuch as material multitude has no certain limit, but of itself tends to infinity, and the infinite is opposed to the notion of end. Now when it is said that many worlds are better than one, this has reference to material order. But the best in this sense is not the intention of the divine agent; forasmuch as for the same reason it might be said that if He had made two worlds, it would be better if He had made three; and so on to infinity.

Reply Obj. 3. The world is composed of the whole of its matter. For it is not possible for there to be another earth than this one, since every earth would naturally be carried to this central one, wherever it was. The same applies to the other bodies which are part of the world.

QUESTION 48

The Distinction of Things in Particular

(In Six Articles)

We must now consider the distinction of things in particular; and firstly the distinction of good and evil; and then the distinction of the spiritual and corporeal creatures.

Concerning the first, we inquire into evil and its cause.

Concerning evil, six points are to be considered: (1) Whether evil is a nature? (2) Whether evil is found in things? (3) Whether good is the subject of evil? (4) Whether evil totally corrupts good? (5) The division of evil into pain and fault. (6) Whether pain, or fault, has more the nature of evil?

FIRST ARTICLE

Whether Evil Is a Nature?

We proceed thus to the First Article:—

Objection 1. It would seem that evil is a nature. For every genus is a nature. But evil is a genus; for the Philosopher says (*Prædic.* x) that *good and evil are not in a genus, but are genera of other things.* Therefore evil is a nature.

Obj. 2. Further, every difference which constitutes a species is a nature. But evil is a difference constituting a species of morality; for a bad habit differs in species from a good habit, as liberality from illiberality. Therefore evil signifies a nature.

Obj. 3. Further, each extreme of two contraries is a nature. But evil and good are not opposed as privation and habit, but as contraries, as the Philosopher shows (*Prædic.* x) by the fact that between good and evil there is a medium, and from evil there can be a return to good. Therefore evil signifies a nature.

Obj. 4. Further, what is not, acts not. But evil acts, for it corrupts good. Therefore evil is a being and a nature.

Obj. 5. Further, nothing belongs to the perfection of the universe except what is a being and a nature. But evil belongs to the perfection of the universe of things; for Augustine says (*Enchir.* 10, 11) that the *admirable beauty of the universe is made up of all things. In which even what is called evil, well ordered and in its place, is the eminent commendation of what is good.* Therefore evil is a nature.

On the contrary, Dionysius says (*Div. Nom.* iv), *Evil is neither a being nor a good.*

I answer that, One opposite is known through the other, as darkness is known through light. Hence also what evil is must be known from the nature of good. Now, we have said above that good is everything appetible; and thus, since every nature desires its own being and its own perfection, it must be said also that the being and the perfection of any nature is good. Hence it cannot be that evil signifies being, or any form or nature. Therefore it must be that by the name of evil is signified the absence of good. And this is what is meant by saying that *evil is neither a being nor a good.* For since being, as such, is good, the absence of one implies the absence of the other.

Reply Obj. 1. Aristotle speaks there according to the opinion of the Pythagoreans, who thought that evil was a kind of nature; and therefore they asserted the existence of the genus of good and evil. For Aristotle, especially in his logical works, brings forward examples that in his time were probable in the opinion of some philosophers. Or, it may be said that, as the Philosopher says (*Metaph.*

iv, text. 6), *the first kind of contrariety is habit and privation,* as being verified in all contraries; since one contrary is always imperfect in relation to another, as black in relation to white, and bitter in relation to sweet. And in this way good and evil are said to be genera not simply, but in regard to contraries; because, as every form has the nature of good, so every privation, as such, has the nature of evil.

Reply Obj. 2. Good and evil are not constitutive differences except in morals, which receive their species from the end, which is the object of the will, the source of all morality. And because good has the nature of an end, therefore good and evil are specific differences in moral things; good in itself, but evil as the absence of the due end. Yet neither does the absence of the due end by itself constitute a moral species, except as it is joined to the undue end; just as we do not find the privation of the substantial form in natural things, unless it is joined to another form. Thus, therefore, the evil which is a constitutive difference in morals is a certain good joined to the privation of another good; as the end proposed by the intemperate man is not the privation of the good of reason, but the delight of sense without the order of reason. Hence evil is not a constitutive difference as such, but by reason of the good that is annexed.

Reply Obj. 3. This appears from the above. For the Philosopher speaks there of good and evil in morality. Because in that respect, between good and evil there is a medium, as good is considered as something rightly ordered, and evil as a thing not only out of right order, but also as injurious to another. Hence the Philosopher says (*Ethic.* iv. i) that a *prodigal man is foolish, but not evil.* And from this evil in morality, there may be a return to good, but not from any sort of evil; for from blindness there is no return to sight, although blindness is an evil.

Reply Obj. 4. A thing is said to act in a threefold sense. In one way, formally, as when we say that whiteness makes white; and in that sense evil considered even as a privation is said to corrupt good, forasmuch as it is itself a corruption or privation of good. In another sense a thing is said to act effectively, as when a painter makes a wall white. Thirdly, it is said in the sense of the final cause, as the end is said to effect by moving the efficient cause. But in these two ways evil does not effect anything of itself, that is, as a privation, but by virtue of the good annexed to it. For every action comes from some form; and everything which is desired as an end, is a perfection. And therefore, as Dionysius says (*Div. Nom.* iv): *Evil does not act, nor is it desired, except by virtue of some good joined to it: while of itself it is nothing definite, and beside the scope of our will and intention.*

Reply Obj. 5. As was said above, the parts of the universe are ordered to each other, according as one acts on the other, and according as one is the end and exemplar of the other. But, as was said above, this can only happen to evil as joined to some good. Hence evil neither belongs to the perfection of the universe, nor does it come under the order of the same, except accidentally, that is, by reason of some good joined to it.

SECOND ARTICLE

Whether Evil Is Found in Things?

We proceed thus to the Second Article:—

Objection 1. It would seem that evil is not found in things. For whatever is found in things, is either something, or a privation of something, that is a *not-being.* But Dionysius says (*Div. Nom.* iv) that *evil is distant from existence, and even more distant from non-existence.* Therefore evil is not at all found in things.

Obj. 2. Further, *being* and *thing* are convertible. If, therefore, evil is a being in things, it follows that evil is a thing, which is contrary to what has been said (A. 1).

Obj. 3. Further, *the white unmixed with black is the most white,* as the Philosopher says (*Topic.* iii. 4). Therefore also the good unmixed with evil is the greater good. But God makes always what is best, much more than nature does. Therefore in things made by God there is no evil.

On the contrary, On the above assumptions, all prohibitions and penalties would cease, for they exist only for evils.

I answer that, As was said above (Q. 47, AA. 1, 2), the perfection of the universe requires that there should be inequality in things, so that every grade of goodness may be realized. Now, one grade of goodness is that of the good which cannot fail. Another grade of goodness is that of the good which can fail in goodness, and this grade is to be found in existence itself; for some things there are which cannot lose their existence as incorruptible things, while some there are which can lose it, as things corruptible.

As, therefore, the perfection of the universe requires that there should be not only beings incorruptible, but also corruptible beings; so the perfection of the universe requires that there should be some which can fail in goodness, and thence it follows that sometimes they do fail. Now it is in this that evil consists,

namely, in the fact that a thing fails in goodness. Hence it is clear that evil is found in things, as corruption also is found; for corruption is itself an evil.

Reply Obj. 1. Evil is distant both from simple being and from simple *not-being,* because it is neither a habit nor a pure negation, but a privation.

Reply Obj. 2. As the Philosopher says (*Metaph.* v., text. 14), being is twofold. In one way it is considered as signifying the entity of a thing, as divisible by the ten *predicaments;* and in that sense it is convertible with thing, and thus no privation is a being, and neither therefore is evil a being. In another sense being conveys the truth of a proposition which unites together subject and attribute by a copula, notified by this word *is;* and in this sense being is what answers to the question, *Does it exist?* and thus we speak of blindness as being in the eye; or of any other privation. In this way even evil can be called a being. Through ignorance of this distinction some, considering that things may be evil, or that evil is said to be in things, believed that evil was a positive thing in itself.

Reply Obj. 3. God and nature and any other agent make what is best in the whole, but not what is best in every single part, except in order to the whole, as was said above (Q. 47, A. 2). And the whole itself, which is the universe of creatures, is all the better and more perfect if some things in it can fail in goodness, and do sometimes fail, God not preventing this. This happens, firstly, because *it belongs to Providence not to destroy, but to save nature,* as Dionysius says (*Div. Nom.* iv); but it belongs to nature that what may fail should sometimes fail; secondly, because, as Augustine says (*Enchir.* 11), *God is so powerful that He can even make good out of evil.* Hence many good things would be taken away if God permitted no evil to exist; for fire would not be generated if air was not corrupted, nor would the life of a lion be preserved unless the ass were killed. Neither would avenging justice nor the patience of a sufferer be praised if there were no injustice.

THIRD ARTICLE

Whether Evil Is in Good As in Its Subject?

We proceed thus to the Third Article:—

Objection 1. It would seem that evil is not in good as its subject. For good is something that exists. But Dionysius says (*Div. Nom.* iv. 4) that *evil does not exist, nor is it in that which exists.* Therefore, evil is not in good as its subject.

Obj. 2. Further, evil is not a being; whereas good is a being. But *not-being* does not require being as its subject. Therefore, neither does evil require good as its subject.

Obj. 3. Further, one contrary is not the subject of another. But good and evil are contraries. Therefore, evil is not in good as in its subject.

Obj. 4. Further, the subject of whiteness is called white. Therefore, also, the subject of evil is evil. If, therefore, evil is in good as in its subject, it follows that good is evil, against what is said (Isa. v. 20): *Woe to you who call evil good, and good evil!*

On the contrary, Augustine says (*Enchir.* 14) that *evil exists only in good.*

I answer that, As was said above (A. 1), evil imports the absence of good. But not every absence of good is evil. For absence of good can be taken in a privative and in a negative sense. Absence of good, taken negatively, is not evil; otherwise, it would follow that what does not exist is evil, and also that everything would be evil, through not having the good belonging to something else; for instance, a man would be evil who had not the swiftness of the roe, or the strength of a lion. But the absence of good, taken in a privative sense, is an evil; as, for instance, the privation of sight is called blindness.

Now, the subject of privation and of form is one and the same—viz., being in potentiality, whether it be being in absolute potentiality, as primary matter, which is the subject of the substantial form, and of privation of the opposite form; or whether it be being in relative potentiality, and absolute actuality, as in the case of a transparent body, which is the subject both of darkness and light. It is, however, manifest that the form which makes a thing actual is a perfection and a good; and thus every actual being is a good; and likewise every potential being, as such, is a good, as having a relation to good. For as it has being in potentiality, so has it goodness in potentiality. Therefore, the subject of evil is good.

Reply Obj. 1. Dionysius means that evil is not in existing things as a part, or as a natural property of any existing thing.

Reply Obj. 2. *Not-being,* understood negatively, does not require a subject; but privation is negation in a subject, as the Philosopher says (*Metaph.* iv., text. 4), and such *not-being* is an evil.

Reply Obj. 3. Evil is not in the good opposed to it as in its subject, but in some other good, for the subject of blindness is not *sight,* but *animal.* Yet, it appears, as Augustine says (*Enchir.* 13), that the rule of dialectics here fails, where it is laid down that contraries cannot exist together. But this is to be taken as referring to good and evil in general, but not

in reference to any particular good and evil. For white and black, sweet and bitter, and the like contraries, are only considered as contraries in a special sense, because they exist in some determinate genus; whereas good enters into every genus. Hence one good can coexist with the privation of another good.

Reply Obj. 4. The prophet invokes woe to those who say that good as such is evil. But this does not follow from what is said above, as is clear from the explanation given.

FOURTH ARTICLE

Whether Evil Corrupts the Whole Good?

We proceed thus to the Fourth Article:—

Objection 1. It would seem that evil corrupts the whole good. For one contrary is wholly corrupted by another. But good and evil are contraries. Therefore evil corrupts the whole good.

Obj. 2. Further, Augustine says (*Enchir.* 12) that *evil hurts inasmuch as it takes away good.* But good is all of a piece and uniform. Therefore it is wholly taken away by evil.

Obj. 3. Further, evil, as long as it lasts, hurts, and takes away good. But that from which something is always being removed, is at some time consumed, unless it is infinite, which cannot be said of any created good. Therefore evil wholly consumes good.

On the contrary, Augustine says (*Enchir., loc. cit.*) that *evil cannot wholly consume good.*

I answer that, Evil cannot wholly consume good. To prove this we must consider that good is threefold. One kind of good is wholly destroyed by evil, and this is the good opposed to the evil, as light is wholly destroyed by darkness, and sight by blindness. Another kind of good is neither wholly destroyed nor diminished by evil, and that is the good which is the subject of evil; for by darkness the substance of the air is not injured. And there is also a kind of good which is diminished by evil, but is not wholly taken away; and this good is the aptitude of a subject to some actuality.

The diminution, however, of this kind of good is not to be considered by way of subtraction, as diminution in quantity, but rather by way of remission, as diminution in qualities and forms. The remission likewise of this habitude is to be taken as contrary to its intensity. For this kind of aptitude receives its intensity by the dispositions whereby the matter is prepared for actuality; which the more they are multiplied in the subject the more is it fitted to receive its perfection and form; and, on the contrary, it receives its remission by contrary dispositions, which, the more they are multiplied in the matter, and the more they are intensified, the more is the potentiality remitted as regards the actuality.

Therefore, if contrary dispositions cannot be multiplied and intensified to infinity, but only to a certain limit, neither is the aforesaid aptitude diminished or remitted infinitely, as appears in the active and passive qualities of the elements; for coldness and humidity, whereby the aptitude of matter to the form of fire is diminished or remitted, cannot be infinitely multiplied. But if the contrary dispositions can be infinitely multiplied, the aforesaid aptitude is also infinitely diminished or remitted; yet, nevertheless, it is not wholly taken away, because its root always remains, which is the substance of the subject. Thus, if opaque bodies were interposed to infinity between the sun and the air, the aptitude of the air to light would be infinitely diminished, but still it would never be wholly removed while the air remained, which in its very nature is transparent. Likewise, addition in sin can be made to infinitude, whereby the aptitude of the soul to grace is more and more lessened; and these sins, indeed, are like obstacles interposed between us and God, according to Isa. lix. 2: *Our sins have divided between us and God.* Yet the aforesaid aptitude of the soul is not wholly taken away, for it belongs to its very nature.

Reply Obj. 1. The good which is opposed to evil is wholly taken away; but other goods are not wholly removed, as said above.

Reply Obj. 2. The aforesaid aptitude is a medium between subject and act. Hence, where it touches act, it is diminished by evil; but where it touches the subject, it remains as it was. Therefore, although good is like to itself, yet, on account of its relation to different things, it is not wholly, but only partially taken away.

Reply Obj. 3. Some, imagining that the diminution of this kind of good is like the diminution of quantity, said that just as the continuous is infinitely divisible, if the division be made in an ever same proportion (for instance, half of half, or a third of a third), so is it in the present case. But this explanation does not avail here. For when in a division we keep the same proportion, we continue to subtract less and less; for half of half is less than half of the whole. But a second sin does not necessarily diminish the above mentioned aptitude less than a preceding sin, but perchance either equally or more.

Therefore it must be said that, although this aptitude is a finite thing, still it may be so diminished infinitely, not *per se,* but accidentally; according as the contrary dispositions are also increased infinitely, as explained above.

FIFTH ARTICLE

Whether Evil Is Adequately Divided Into Pain* and Fault?

We proceed thus to the Fifth Article:—

Objection 1. It would seem that evil is not adequately divided into pain and fault. For every defect is a kind of evil. But in all creatures there is the defect of not being able to preserve their own existence, which nevertheless is neither a pain nor a fault. Therefore evil is inadequately divided into pain and fault.

Obj. 2. Further, in irrational creatures there is neither fault nor pain; but, nevertheless, they have corruption and defect, which are evils. Therefore not every evil is a pain or a fault.

Obj. 3. Further, temptation is an evil, but it is not a fault; for *temptation which involves no consent, is not a sin, but an occasion for the exercise of virtue,* as is said in a gloss on 2 Cor. xii.; nor is it a pain; because temptation precedes the fault, and the pain follows afterwards. Therefore, evil is not sufficiently divided into pain and fault.

Obj. 4. *On the contrary,* It would seem that this division is superfluous: for, as Augustine says (*Enchir.* 12), a thing is evil *because it hurts.* But whatever hurts is penal. Therefore every evil comes under pain.

I answer that, Evil, as was said above (A. 3) is the privation of good, which chiefly and of itself consists in perfection and act. Act, however, is twofold; first, and second. The first act is the form and integrity of a thing; the second act is its operation. Therefore evil also is twofold. In one way it occurs by the subtraction of the form, or of any part required for the integrity of the thing, as blindness is an evil, as also it is an evil to be wanting in any member of the body. In another way evil exists by the withdrawal of the due operation, either because it does not exist, or because it has not its due mode and order. But because good in itself is the object of the will, evil, which is the privation of good, is found in a special way in rational creatures which have a will. Therefore the evil which comes from the withdrawal of the form and integrity of the thing, has the nature of a pain; and especially so on the supposition that all things are subject to divine providence and justice, as was shown above (Q. 22, A. 2); for it is of the very nature of a pain to be against the will. But the evil which consists in the subtraction of the due operation in voluntary things has the nature of a fault; for this is imputed to anyone as a fault to fail as regards perfect action, of which he is master by the will. Therefore every evil in voluntary things is to be looked upon as a pain or a fault.

Reply Obj. 1. Because evil is the privation of good, and not a mere negation, as was said above (A. 3), therefore not every defect of good is an evil, but the defect of the good which is naturally due. For the want of sight is not an evil in a stone, but it is an evil in an animal; since it is against the nature of a stone to see. So, likewise, it is against the nature of a creature to be preserved in existence by itself, because existence and conservation come from one and the same source. Hence this kind of defect is not an evil as regards a creature.

Reply Obj. 2. Pain and fault do not divide evil absolutely considered, but evil that is found in voluntary things.

Reply Obj. 3. Temptation, as importing provocation to evil, is always an evil of fault in the tempter; but in the one tempted it is not, properly speaking, a fault; unless through the temptation some change is wrought in the one who is tempted; for thus is the action of the agent in the patient. And if the tempted is changed to evil by the tempter he falls into fault.

Reply Obj. 4. In answer to the opposite argument, it must be said that the very nature of pain includes the idea of injury to the agent in himself, whereas the idea of fault includes the idea of injury to the agent in his operation; and thus both are contained in evil, as including the idea of injury.

SIXTH ARTICLE

Whether Pain Has the Nature of Evil More Than Fault Has?

We proceed thus to the Sixth Article:—

Objection 1. It would seem that pain has more of evil than fault. For fault is to pain what merit is to reward. But reward has more of good than merit, as its end. Therefore pain has more evil in it than fault has.

Obj. 2. Further, that is the greater evil which is opposed to the greater good. But pain, as was said above (A. 5), is opposed to the good of the agent, while fault is opposed to the good of the action. Therefore, since the agent is better than the action, it seems that pain is worse than fault.

Obj. 3. Further, the privation of the end is a pain consisting in forfeiting the vision of God; whereas the evil of fault is privation of the order to the end. Therefore pain is a greater evil than fault.

On the contrary, A wise workman chooses a less evil in order to prevent a greater, as the

* Pain here means *penalty*: such was its original signification, being derived from *pœna.* In this sense we say *Pain of death, Pain of loss, Pain of sense.—Ed.*

surgeon cuts off a limb to save the whole body. But divine wisdom inflicts pain to prevent fault. Therefore fault is a greater evil than pain.

I answer that, Fault has the nature of evil more than pain has; not only more than pain of sense, consisting in the privation of corporeal goods, which kind of pain appeals to most men; but also more than any kind of pain, thus taking pain in its most general meaning, so as to include privation of grace or glory.

There is a twofold reason for this. The first is that one becomes evil by the evil of fault, but not by the evil of pain, as Dionysius says (*Div. Nom.* iv): *To be punished is not an evil; but it is an evil to be made worthy of punishment.* And this because, since good absolutely considered consists in act, and not in potentiality, and the ultimate act is operation, or the use of something possessed, it follows that the absolute good of man consists in good operation, or the good use of something possessed. Now we use all things by the act of the will. Hence from a good will, which makes a man use well what he has, man is called good, and from a bad will he is called bad. For a man who has a bad will can use ill even the good he has, as when a grammarian of his own will speaks incorrectly. Therefore, because the fault itself consists in the disordered act of the will, and the pain consists in the privation of something used by the will, fault has more of evil in it than pain has.

The second reason can be taken from the fact that God is the author of the evil of pain, but not of the evil of fault. And this is because the evil of pain takes away the creature's good, which may be either something created, as sight, destroyed by blindness, or something uncreated, as by being deprived of the vision of God, the creature forfeits its uncreated good. But the evil of fault is properly opposed to uncreated good: for it is opposed to the fulfilment of the divine will, and to divine love, whereby the divine good is loved for itself, and not only as shared by the creature. Therefore it is plain that fault has more evil in it than pain has.

Reply Obj. 1. Although fault results in pain, as merit in reward, yet fault is not intended on account of the pain, as merit is for the reward; but rather, on the contrary, pain is brought about so that the fault may be avoided, and thus fault is worse than pain.

Reply Obj. 2. The order of action which is destroyed by fault is the more perfect good of the agent, since it is the second perfection, than the good taken away by pain, which is the first perfection.

Reply Obj. 3. Pain and fault are not to be compared as end and order to the end; because one may be deprived of both of these in some way, both by fault and by pain; by pain, accordingly as a man is removed from the end and from the order to the end; by fault, inasmuch as this privation belongs to the action which is not ordered to its due end.

QUESTION 49

The Cause of Evil

(In Three Articles)

We next inquire into the cause of evil. Concerning this there are three points of inquiry: (1) Whether good can be the cause of evil? (2) Whether the supreme good, God, is the cause of evil? (3) Whether there be any supreme evil, which is the first cause of all evils?

FIRST ARTICLE

Whether Good Can Be the Cause of Evil?

We proceed thus to the First Article:—

Objection 1. It would seem that good cannot be the cause of evil. For it is said (Matth. vii. 18): *A good tree cannot bring forth evil fruit.*

Obj. 2. Further, one contrary cannot be the cause of another. But evil is the contrary to good. Therefore good cannot be the cause of evil.

Obj. 3. Further, a deficient effect can proceed only from a deficient cause. But evil is a deficient effect. Therefore its cause, if it has one, is deficient. But everything deficient is an evil. Therefore the cause of evil can only be evil.

Obj. 4. Further, Dionysius says (*Div. Nom.* iv) that evil has no cause. Therefore good is not the cause of evil.

On the contrary, Augustine says (*Contra Julian.* i. 9): *There is no possible source of evil except good.*

I answer that, It must be said that every evil in some way has a cause. For evil is the absence of the good, which is natural and due to a thing. But that anything fail from its natural and due disposition, can come only from some cause drawing it out of its proper disposition. For a heavy thing is not moved upwards except by some impelling force; nor

does an agent fail in its action except from some impediment. But only good can be a cause; because nothing can be a cause except inasmuch as it is a being, and every being, as such, is good.

And if we consider the special kinds of causes, we see that the agent, the form, and the end, import some kind of perfection which belongs to the notion of good. Even matter, as a potentiality to good, has the nature of good. Now that good is the cause of evil by way of the material cause was shown above (Q. 48, A. 3). For it was shown that good is the subject of evil. But evil has no formal cause, rather is it a privation of form; likewise, neither has it a final cause, but rather is it a privation of order to the proper end; since not only the end has the nature of good, but also the useful, which is ordered to the end. Evil, however, has a cause by way of an agent, not directly, but accidentally.

In proof of this, we must know that evil is caused in the action otherwise than in the effect. In the action evil is caused by reason of the defect of some principle of action, either of the principal or the instrumental agent; thus the defect in the movement of an animal may happen by reason of the weakness of the motive power, as in the case of children, or by reason only of the ineptitude of the instrument, as in the lame. On the other hand, evil is caused in a thing, but not in the proper effect of the agent, sometimes by the power of the agent, sometimes by reason of a defect, either of the agent or of the matter. It is caused by reason of the power or perfection of the agent when there necessarily follows on the form intended by the agent the privation of another form; as, for instance, when on the form of fire there follows the privation of the form of air or of water. Therefore, as the more perfect the fire is in strength, so much the more perfectly does it impress its own form, so also the more perfectly does it corrupt the contrary. Hence that evil and corruption befall air and water comes from the perfection of the fire: but this is accidental; because fire does not aim at the privation of the form of water, but at the bringing in of its own form, though by doing this it also accidentally causes the other. But if there is a defect in the proper effect of the fire—as, for instance, that it fails to heat—this comes either by defect of the action, which implies the defect of some principle, as was said above, or by the indisposition of the matter, which does not receive the action of fire, the agent. But this very fact that it is a deficient being is accidental to good to which of itself it belongs to act. Hence it is true that evil in no way has any but an accidental cause; and thus is good the cause of evil.

Reply Obj. 1. As Augustine says (*Contra Julian.* i): *The Lord calls an evil will the evil tree, and a good will a good tree.* Now, a good will does not produce a morally bad act, since it is from the good will itself that a moral act is judged to be good. Nevertheless the movement itself of an evil will is caused by the rational creature, which is good; and thus good is the cause of evil.

Reply Obj. 2. Good does not cause that evil which is contrary to itself, but some other evil: thus the goodness of the fire causes evil to the water, and man, good as to his nature, causes an act morally evil. And, as explained above (Q. 19, A. 9), this is by accident. Moreover, it does happen sometimes that one contrary causes another by accident: for instance, the exterior surrounding cold heats (the body) through the concentration of the inward heat.

Reply Obj. 3. Evil has a deficient cause in voluntary things otherwise than in natural things. For the natural agent produces the same kind of effect as it is itself, unless it is impeded by some exterior thing; and this amounts to some defect belonging to it. Hence evil never follows in the effect, unless some other evil pre-exists in the agent or in the matter, as was said above. But in voluntary things the defect of the action comes from the will actually deficient, inasmuch as it does not actually subject itself to its proper rule. This defect, however, is not a fault, but fault follows upon it from the fact that the will acts with this defect.

Reply Obj. 4. Evil has no direct cause, but only an accidental cause, as was said above.

SECOND ARTICLE

Whether the Supreme Good, God, Is the Cause of Evil?

We proceed thus to the Second Article:—

Objection 1. It would seem that the supreme good, God, is the cause of evil. For it is said (Isa. xlv. 5, 7): *I am the Lord, and there is no other God, forming the light, and creating darkness, making peace, and creating evil.* And (Amos iii. 6), *Shall there be evil in a city, which the Lord hath not done?*

Obj. 2. Further, the effect of the secondary cause is reduced to the first cause. But good is the cause of evil, as was said above (A. 1). Therefore, since God is the cause of every good, as was shown above (Q. 2, A. 3; Q. 6, AA. 1, 4), it follows that also every evil is from God.

Obj. 3. Further, as is said by the Philosopher (*Phys.* ii, text. 30), the cause of both safety and danger of the ship is the same. But God is the cause of the safety of all things. Therefore He is the cause of all perdition and of all evil.

On the contrary, Augustine says (QQ. 83, *qu.* 21), that, *God is not the author of evil because He is not the cause of tending to not-being.*

I answer that, As appears from what was said (A. 1), the evil which consists in the defect of action is always caused by the defect of the agent. But in God there is no defect, but the highest perfection, as was shown above (Q. 4, A. 1). Hence, the evil which consists in defect of action, or which is caused by defect of the agent, is not reduced to God as to its cause.

But the evil which consists in the corruption of some things is reduced to God as the cause. And this appears as regards both natural things and voluntary things. For it was said (A. 1) that some agent inasmuch as it produces by its power a form to which follows corruption and defect, causes by its power that corruption and defect. But it is manifest that the form which God chiefly intends in things created is the good of the order of the universe. Now, the order of the universe requires, as was said above (Q. 22, A. 2 *ad* 2; Q. 48, A. 2), that there should be some things that can, and do sometimes, fail. And thus God, by causing in things the good of the order of the universe, consequently and as it were by accident, causes the corruptions of things, according to 1 Kings ii. 6: *The Lord killeth and maketh alive.* But when we read that *God hath not made death* (Wis. i. 13), the sense is that God does not will death for its own sake. Nevertheless the order of justice belongs to the order of the universe; and this requires that penalty should be dealt out to sinners. And so God is the author of the evil which is penalty, but not of the evil which is fault, by reason of what is said above.

Reply Obj. 1. These passages refer to the evil of penalty, and not to the evil of fault.

Reply Obj. 2. The effect of the deficient secondary cause is reduced to the first non-deficient cause as regards what it has of being and perfection, but not as regards what it has of defect; just as whatever there is of motion in the act of limping is caused by the motive power, whereas what there is of obliqueness in it does not come from the motive power, but from the curvature of the leg. And, likewise, whatever there is of being and action in a bad action, is reduced to God as the cause; whereas whatever defect is in it is not caused by God, but by the deficient secondary cause.

Reply Obj. 3. The sinking of a ship is attributed to the sailor as the cause, from the fact that he does not fulfil what the safety of the ship requires; but God does not fail in doing what is necessary for the safety of all. Hence there is no parity.

THIRD ARTICLE

Whether There Be One Supreme Evil Which Is the Cause of Every Evil?

We proceed thus to the Third Article:—

Objection 1. It would seem that there is one supreme evil which is the cause of every evil. For contrary effects have contrary causes. But contrariety is found in things, according to Ecclus. xxxiii. 15: *Good is set against evil, and life against death; so also is the sinner against a just man.* Therefore there are many contrary principles, one of good, the other of evil.

Obj. 2. Further, if one contrary is in nature, so is the other. But the supreme good is in nature, and is the cause of every good, as was shown above (Q. 2, A. 3; Q. 6, AA. 2, 4). Therefore, also, there is a supreme evil opposed to it as the cause of every evil.

Obj. 3. Further, as we find good and better things, so we find evil and worse. But good and better are so considered in relation to what is best. Therefore evil and worse are so considered in relation to some supreme evil.

Obj. 4. Further, everything participated is reduced to what is essential. But things which are evil among us are evil not essentially, but by participation. Therefore we must seek for some supreme essential evil, which is the cause of every evil.

Obj. 5. Further, whatever is accidental is reduced to that which is *per se.* But good is the accidental cause of evil. Therefore, we must suppose some supreme evil which is the *per se* cause of evils. Nor can it be said that evil has no *per se* cause, but only an accidental cause; for it would then follow that evil would not exist in the many, but only in the few.

Obj. 6. Further, the evil of the effect is reduced to the evil of the cause; because the deficient effect comes from the deficient cause, as was said above (AA. 1, 2). But we cannot proceed to infinity in this matter. Therefore, we must suppose one first evil as the cause of every evil.

On the contrary, The supreme good is the cause of every being, as was shown above (Q. 2, A. 3; Q. 6, A. 4). Therefore there cannot be any principle opposed to it as the cause of evils.

I answer that, It appears from what precedes that there is no one first principle of evil, as there is one first principle of good.

First, indeed, because the first principle of good is essentially good, as was shown above (Q. 6, AA. 3, 4). But nothing can be essentially bad. For it was shown above that every being, as such, is good (Q. 5, A. 3); and that evil can exist only in good as in its subject (Q. 48, A. 3).

Secondly, because the first principle of good

is the highest and perfect good which pre-contains in itself all goodness, as shown above (Q. 6, A. 2). But there cannot be a supreme evil; because, as was shown above (Q. 48, A. 4), although evil always lessens good, yet it never wholly consumes it; and thus, while good ever remains, nothing can be wholly and perfectly bad. Therefore, the Philosopher says (*Ethic.* iv. 5) that *if the wholly evil could be, it would destroy itself;* because all good being destroyed (which it need be for something to be wholly evil), evil itself would be taken away, since its subject is good.

Thirdly, because the very nature of evil is against the idea of a first principle; both because every evil is caused by good, as was shown above (A. 1), and because evil can be only an accidental cause, and thus it cannot be the first cause, for the accidental cause is subsequent to the direct cause.

Those, however, who upheld two first principles, one good and the other evil, fell into this error from the same cause, whence also arose other strange notions of the ancients; namely, because they failed to consider the universal cause of all being, and considered only the particular causes of particular effects. For on that account, if they found a thing hurtful to something by the power of its own nature, they thought that the very nature of that thing was evil; as, for instance, if one should say that the nature of fire was evil because it burnt the house of a poor man. The judgment, however, of the goodness of anything does not depend upon its order to any particular thing, but rather upon what it is in itself, and on its order to the whole universe, wherein every part has its own perfectly ordered place, as was said above (Q. 47, A. 2 *ad* 1).

Likewise, because they found two contrary particular causes of two contrary particular effects, they did not know how to reduce these contrary particular causes to the universal common cause; and therefore they extended the contrariety of causes even to the first principles. But since all contraries agree in something common, it is necessary to search for one common cause for them above their own contrary proper causes; as above the contrary qualities of the elements exists the power of a heavenly body; and above all things that exist, no matter how, there exists one first principle of being, as was shown above (Q. 2, A. 3).

Reply Obj. 1. Contraries agree in one genus, and they also agree in the nature of being; and therefore, although they have contrary particular causes, nevertheless we must come at last to one first common cause.

Reply Obj. 2. Privation and habit belong naturally to the same subject. Now the subject of privation is a being in potentiality, as was said above (Q. 48, A. 3). Hence, since evil is privation of good, as appears from what was said above (*ibid.*, AA. 1, 2, 3), it is opposed to that good which has some potentiality, but not to the supreme good, who is pure act.

Reply Obj. 3. Increase in intensity is in proportion to the nature of a thing. And as the form is a perfection, so privation removes a perfection. Hence every form, perfection, and good is intensified by approach to the perfect term; but privation and evil by receding from that term. Hence a thing is not said to be evil and worse, by reason of access to the supreme evil, in the same way as it is said to be good and better, by reason of access to the supreme good.

Reply Obj. 4. No being is called evil by participation, but by privation of participation. Hence it is not necessary to reduce it to any essential evil.

Reply Obj. 5. Evil can only have an accidental cause, as was shown above (A. 1). Hence reduction to any *per se* cause of evil is impossible. And to say that evil is in the greater number is simply false. For things which are generated and corrupted, in which alone can there be natural evil, are the smaller part of the whole universe. And again, in every species the defect of nature is in the smaller number. In man alone does evil appear as in the greater number; because the good of man as regards the senses is not the good of man as man—that is, in regard to reason; and more men seek good in regard to the senses than good according to reason.

Reply Obj. 6. In the causes of evil we do not proceed to infinity, but reduce all evils to some good cause, whence evil follows accidentally.

CREATION AND THE ANGELS

							Question	Article	Page
The Distinction of Creatures	1. In General...								
		1. The Distinction between Good and Evil							
			1. The Angels	1. Their Substance.	1. Absolutely		50	5	259
					2. In relation to corporeal things	1. To bodies	51	3	264
						2. To place	52	3	267
						3. To local movement	53	3	269
				2. Their Intellect..	1. Their power of knowledge		54	5	273
					2. The medium of their knowledge		55	3	277
					3. The objects of their knowledge	immaterial	56	3	280
						material	57	5	283
					4. The manner of knowing these objects		58	7	288
				3. Their Will	1. Their will itself		59	4	293
					2. Its movement (love or dilection)..		60	5	297
				4. Their Creation..	1. Their production in the order of natural being		61	4	301
					2. Their perfection in the order of grace and glory		62	9	304
					3. How some become evil	1. in regard to sin	63	9	311
						2. in regard to punishment	64	4	319
		2. The Distinction between Corporeal and Spiritual Creatures.							
	2. In Particular.		2. The Creature Wholly Corporeal.	1. The work of creation			65	4	324
				2. The work of distinction ..	1. The order of creation towards distinction		66	4	328
					2. The work of distinction in itself	1. The first day	67	4	334
						2. The second day	68	4	338
						3. The third day	69	2	342
				3. The work of adornment ..	1. As to each day by itself	1. The fourth day	70	3	345
						2. The fifth day	71	1	350
						3. The sixth day	72	1	351
						4. The seventh day	73	3	352
					2. As to all seven days in general		74	3	355
			3. Composite Creature Corporeal and Spiritual Which Is Man...	1. The nature of man—see chart page 360.					
				2. The production of man—see chart page 360.					

TREATISE ON THE ANGELS

QUESTION 50

Of the Substance of the Angels Absolutely Considered

(In Five Articles)

NEXT we consider the distinction of corporeal and spiritual creatures: firstly, the purely spiritual creature which in Holy Scripture is called angel; secondly, the creature wholly corporeal; thirdly, the composite creature, corporeal and spiritual, which is man.

Concerning the angels, we consider first what belongs to their substance; secondly, what belongs to their intellect; thirdly, what belongs to their will; fourthly, what belongs to their creation.

Their substance we consider absolutely, and in relation to corporeal things.

Concerning their substance absolutely considered, there are five points of inquiry: (1) Whether there is any entirely spiritual creature, altogether incorporeal? (2) Supposing that an angel is such, we ask whether it is composed of matter and form? (3) We ask concerning their number. (4) Of their difference from each other. (5) Of their immortality or incorruptibility.

FIRST ARTICLE

Whether an Angel Is Altogether Incorporeal?

We proceed thus to the First Article:—

Objection 1. It would seem that an angel is not entirely incorporeal. For what is incorporeal only as regards ourselves, and not in relation to God, is not absolutely incorporeal. But Damascene says (*De Fid. Orth.* ii) that *an angel is said to be incorporeal and immaterial as regards us; but compared to God it is corporeal and material. Therefore he is not simply incorporeal.*

Obj. 2. Further, nothing is moved except a body, as the Philosopher says (*Phys.* vi, text. 32). But Damascene says (*De Fid. Orth.* ii) that *an angel is an ever movable intellectual substance.* Therefore an angel is a corporeal substance.

Obj. 3. Further, Ambrose says (*De Spir. Sanct.* i. 7): *Every creature is limited within its own nature.* But to be limited belongs to bodies. Therefore, every creature is corporeal. Now angels are God's creatures, as appears from Ps. cxlviii. 2: *Praise ye* the Lord, *all His angels;* and, farther on (*verse* 4), *For He spoke, and they were made; He commanded, and they were created.* Therefore angels are corporeal.

On the contrary, It is said (Ps. ciii. 4): *Who makes His angels spirits.*

I answer that, There must be some incorporeal creatures. For what is principally intended by God in creatures is good, and this consists in assimilation to God Himself. And the perfect assimilation of an effect to a cause is accomplished when the effect imitates the cause according to that whereby the cause produces the effect; as heat makes heat. Now, God produces the creature by His intellect and will (Q. 14, A. 8; Q. 19, A. 4). Hence the perfection of the universe requires that there should be intellectual creatures. Now intelligence cannot be the action of a body, nor of any corporeal faculty; for every body is limited to *here* and *now.* Hence the perfection of the universe requires the existence of an incorporeal creature.

The ancients, however, not properly realizing the force of intelligence, and failing to make a proper distinction between sense and intellect, thought that nothing existed in the world but what could be apprehended by sense and imagination. And because bodies alone fall under imagination, they supposed that no being existed except bodies, as the Philosopher observes (*Phys.* iv, text. 52, 57). Thence came the error of the Sadducees, who said there was no spirit (Acts xxiii. 8).

But the very fact that intellect is above sense is a reasonable proof that there are some incorporeal things comprehensible by the intellect alone.

Reply Obj. 1. Incorporeal substances rank between God and corporeal creatures. Now the medium compared to one extreme appears to be the other extreme, as what is tepid compared to heat seems to be cold; and thus it is said that the angels, compared to God, are material and corporeal, not, however, as if anything corporeal existed in them.

Reply Obj. 2. Movement is there taken in the sense in which it is applied to intelligence and will. Therefore an angel is called an ever mobile substance, because he is ever actually intelligent, and not as if he were sometimes actually and sometimes potentially, as we are. Hence it is clear that the objection rests on an equivocation.

Reply Obj. 3. To be circumscribed by local limits belongs to bodies only; whereas to be circumscribed by essential limits belongs to all creatures, both corporeal and spiritual. Hence Ambrose says (*ibid.*) that *although*

some things are not contained in corporeal place, still they are none the less circumscribed by their substance.

SECOND ARTICLE

Whether an Angel Is Composed of Matter and Form?

We proceed thus to the Second Article:—

Objection 1. It would seem that an angel is composed of matter and form. For everything which is contained under any genus is composed of the genus, and of the difference which added to the genus makes the species. But the genus comes from the matter, and the difference from the form (*Metaph.* xiii, text. 6). Therefore everything which is in a genus is composed of matter and form. But an angel is in the genus of substance. Therefore he is composed of matter and form.

Obj. 2. Further, wherever the properties of matter exist, there is matter. Now the properties of matter are to receive and to substand; whence Boëthius says (*De Trin.*) that *a simple form cannot be a subject*: and the above properties are found in the angel. Therefore an angel is composed of matter and form.

Obj. 3. Further, form is act. So what is form only is pure act. But an angel is not pure act, for this belongs to God alone. Therefore an angel is not form only, but has a form in matter.

Obj. 4. Further, form is properly limited and perfected by matter. So the form which is not in matter is an infinite form. But the form of an angel is not infinite, for every creature is finite. Therefore the form of an angel is in matter.

On the contrary, Dionysius says (*Div. Nom.* iv): *The first creatures are understood to be as immaterial as they are incorporeal.*

I answer that, Some assert that the angels are composed of matter and form; which opinion Avicebron endeavored to establish in his book of the *Fount of Life*. For he supposes that whatever things are distinguished by the intellect are really distinct. Now as regards incorporeal substance, the intellect apprehends that which distinguishes it from corporeal substance, and that which it has in common with it. Hence he concludes that what distinguishes incorporeal from corporeal substance is a kind of form to it, and whatever is subject to this distinguishing form, as it were something common, is its matter. Therefore, he asserts, the universal matter of spiritual and corporeal things is the same; so that it must be understood that the form of incorporeal substance is impressed in the matter of spiritual things, in the same way as the form of quantity is impressed in the matter of corporeal things.

But one glance is enough to show that there cannot be one matter of spiritual and of corporeal things. For it is not possible that a spiritual and a corporeal form should be received into the same part of matter, otherwise one and the same thing would be corporeal and spiritual. Hence it would follow that one part of matter receives the corporeal form, and another receives the spiritual form. Matter, however, is not divisible into parts except as regarded under quantity; and without quantity substance is indivisible, as Aristotle says (*Phys.* i, text. 15). Therefore it would follow that the matter of spiritual things is subject to quantity; which cannot be. Therefore it is impossible that corporeal and spiritual things should have the same matter.

It is, further, impossible for an intellectual substance to have any kind of matter. For the operation belonging to anything is according to the mode of its substance. Now to understand is an altogether immaterial operation, as appears from its object, whence any act receives its species and nature. For a thing is understood according to its degree of immateriality; because forms that exist in matter are individual forms which the intellect cannot apprehend as such. Hence it must be that every intellectual substance is altogether immaterial.

But things distinguished by the intellect are not necessarily distinguished in reality; because the intellect does not apprehend things according to their mode, but according to its own mode. Hence material things which are below our intellect exist in our intellect in a simpler mode than they exist in themselves. Angelic substances, on the other hand, are above our intellect; and hence our intellect cannot attain to apprehend them, as they are in themselves, but by its own mode, according as it apprehends composite things; and in this way also it apprehends God (Q. 3).

Reply Obj. 1. It is difference which constitutes the species. Now everything is constituted in a species according as it is determined to some special grade of being because *the species of things are like numbers,* which differ by the addition and subtraction of unity, as the Philosopher says (*Metaph.* viii, text. 10). But in material things there is one thing which determines to a special grade, and that is the form; and another thing which is determined, and this is the matter; and hence from the latter the *genus* is derived, and from the former the *difference*. Whereas in immaterial things there is no separate determinator and thing determined; each thing by its own self holds a determinate grade in being; and therefore in them *genus* and *difference* are not derived from different things, but from one

and the same. Nevertheless, this differs in our mode of conception; for, inasmuch as our intellect considers it as indeterminate, it derives the idea of their *genus;* and inasmuch as it considers it determinately, it derives the idea of their *difference.*

Reply Obj. 2. This reason is given in the book on the *Fount of Life,* and it would be cogent, supposing that the receptive mode of the intellect and of matter were the same. But this is clearly false. For matter receives the form, that thereby it may be constituted in some species, either of air, or of fire, or of something else. But the intellect does not receive the form in the same way; otherwise the opinion of Empedocles (*De Anima* i. 5, text. 26) would be true, to the effect that we know earth by earth, and fire by fire. But the intelligible form is in the intellect according to the very nature of a form; for as such is it so known by the intellect. Hence such a way of receiving is not that of matter, but of an immaterial substance.

Reply Obj. 3. Although there is no composition of matter and form in an angel, yet there is act and potentiality. And this can be made evident if we consider the nature of material things, which contain a twofold composition. The first is that of form and matter, whereby the nature is constituted. Such a composite nature is not its own existence; but existence is its act. Hence the nature itself is related to its own existence as potentiality to act. Therefore if there be no matter, and supposing that the form itself subsists without matter, there nevertheless still remains the relation of the form to its very existence, as of potentiality to act. And such a kind of composition is understood to be in the angels; and this is what some say, that an angel is composed of, *whereby he is,* and *what is,* or *existence,* and *what is,* as Boëthius says. For *what is,* is the form itself subsisting; and the existence itself is whereby the substance is; as the running is whereby the runner runs. But in God *existence* and *what is* are not different, as was explained above (Q. 3, A. 4). Hence God alone is pure act.

Reply Obj. 4. Every creature is simply finite, inasmuch as its existence is not absolutely subsisting, but is limited to some nature to which it belongs. But there is nothing against a creature being considered relatively infinite. Material creatures are infinite on the part of matter, but finite in their form, which is limited by the matter which receives it. But immaterial created substances are finite in their being; whereas they are infinite in the sense that their forms are not received in anything else; as if we were to say, for example, that whiteness existing separate is infinite as regards the nature of whiteness, forasmuch as it is not contracted to any one subject; while its *being* is finite as determined to some one special nature.

Whence it is said (*De Causis,* prop. 16) that *intelligence is finite from above,* as receiving its being from above itself, and is *infinite from below,* as not received in any matter.

THIRD ARTICLE

Whether the Angels Exist in Any Great Number?

We proceed thus to the Third Article:—

Objection 1. It would seem that the angels are not in great numbers. For number is a species of quantity, and follows the division of a continuous body. But this cannot be in the angels, since they are incorporeal, as was shown above (A. 1). Therefore the angels cannot exist in any great number.

Obj. 2. Further, the more a thing approaches to unity, so much the less is it multiplied, as is evident in numbers. But among other created natures the angelic nature approaches nearest to God. Therefore since God is supremely one, it seems that there is the least possible number in the angelic nature.

Obj. 3. Further, the proper effect of the separate substances seems to be the movements of the heavenly bodies. But the movements of the heavenly bodies fall within some small determined number, which we can apprehend. Therefore the angels are not in greater number than the movements of the heavenly bodies.

Obj. 4. Dionysius says (*Div. Nom.* iv) that *all intelligible and intellectual substances subsist because of the rays of the divine goodness.* But a ray is only multiplied according to the different things that receive it. Now it cannot be said that their matter is receptive of an intelligible ray, since intellectual substances are immaterial, as was shown above (A. 2). Therefore it seems that the multiplication of intellectual substances can only be according to the requirements of the first bodies—that is, of the heavenly ones, so that in some way the shedding form of the aforesaid rays may be terminated in them; and hence, the same conclusion is to be drawn as before.

On the contrary, It is said (Dan. vii. 10): *Thousands of thousands ministered to Him, and ten thousand times a hundred thousand stood before Him.*

I answer that, There have been various opinions with regard to the number of the separate substances. Plato contended that the separate substances are the species of sensible things; as if we were to maintain that human nature is a separate substance of itself: and according to this view it would have to be

maintained that the number of the separate substances is the number of the species of sensible things. Aristotle, however, rejects this view (*Metaph.* i, text. 31) because matter is of the very nature of the species of sensible things. Consequently the separate substances cannot be the exemplar species of these sensible things; but have their own fixed natures, which are higher than the natures of sensible things. Nevertheless Aristotle held (*Metaph.* xi, text. 43) that those more perfect natures bear relation to these sensible things, as that of mover and end; and therefore he strove to find out the number of the separate substances according to the number of the first movements.

But since this appears to militate against the teachings of Sacred Scripture, Rabbi Moses the Jew, wishing to bring both into harmony, held that the angels, in so far as they are styled immaterial substances, are multiplied according to the number of heavenly movements or bodies, as Aristotle held (*loc. cit.*); while he contended that in the Scriptures even men bearing a divine message are styled angels; and again, even the powers of natural things, which manifest God's almighty power. It is, however, quite foreign to the custom of the Scriptures for the powers of irrational things to be designated as angels.

Hence it must be said that the angels, even inasmuch as they are immaterial substances, exist in exceeding great number, far beyond all material multitude. This is what Dionysius says (*Cæl. Hier.* xiv): *There are many blessed armies of the heavenly intelligences, surpassing the weak and limited reckoning of our material numbers.* The reason whereof is this, because, since it is the perfection of the universe that God chiefly intends in the creation of things, the more perfect some things are, in so much greater an excess are they created by God. Now, as in bodies such excess is observed in regard to their magnitude, so in things incorporeal is it observed in regard to their multitude. We see, in fact, that incorruptible bodies, which are the most perfect of bodies, exceed corruptible bodies almost incomparably in magnitude; for the entire sphere of things active and passive is something very small in comparison with the heavenly bodies. Hence it is reasonable to conclude that the immaterial substances as it were incomparably exceed material substances as to multitude.

Reply Obj. 1. In the angels number is not that of discrete quantity, brought about by division of what is continuous, but that which is caused by distinction of forms; according as multitude is reckoned among the transcendentals, as was said above (Q. 30, A. 3; Q. 11).

Reply Obj. 2. From the angelic nature being nighest unto God, it must needs have least of multitude in its composition, but not so as to be found in few subjects.

Reply Obj. 3. This is Aristotle's argument (*Metaph.* xii, text. 44), and it would conclude necessarily if the separate substances were made for corporeal substances. For thus the immaterial substances would exist to no purpose, unless some movement from them were to appear in corporeal things. But it is not true that the immaterial substances exist on account of the corporeal, because the end is nobler than the means to the end. Hence Aristotle says (*loc. cit.*) that this is not a necessary argument, but a probable one. He was forced to make use of this argument, since only through sensible things can we come to know intelligible ones.

Reply Obj. 4. This argument comes from the opinion of such as hold that matter is the cause of the distinction of things; but this was refuted above (Q. 47, A. 1). Accordingly, the multiplication of the angels is not to be taken according to matter, nor according to bodies, but according to the divine wisdom devising the various orders of immaterial substances.

FOURTH ARTICLE

Whether the Angels Differ in Species?

We proceed thus to the Fourth Article:—

Objection 1. It would seem that the angels do not differ in species. For since the *difference* is nobler than the *genus,* all things which agree in what is noblest in them, agree likewise in their ultimate constitutive difference; and so they are the same according to species. But all the angels agree in what is noblest in them—that is to say, in intellectuality. Therefore all the angels are of one species.

Obj. 2. Further, more and less do not change a species. But the angels seem to differ only from one another according to more and less —namely, as one is simpler than another, and of keener intellect. Therefore the angels do not differ specifically.

Obj. 3. Further, soul and angel are contradistinguished mutually from each other. But all souls are of the one species. So therefore are the angels.

Obj. 4. Further, the more perfect a thing is in nature, the more ought it to be multiplied. But this would not be so if there were but one individual under one species. Therefore there are many angels of one species.

On the contrary, In things of one species there is no such thing as *first* and *second* (*prius et posterius*), as the Philosopher says (*Metaph.* iii, text. 2). But in the angels even

of the one order there are first, middle, and last, as Dionysius says (*Hier. Ang.* x). Therefore the angels are not of the same species.

I answer that, Some have said that all spiritual substances, even souls, are of the one species. Others, again, that all the angels are of the one species, but not souls; while others allege that all the angels of one hierarchy, or even of one order, are of the one species.

But this is impossible. For such things as agree in species but differ in number, agree in form, but are distinguished materially. If, therefore, the angels be not composed of matter and form, as was said above (A. 2), it follows that it is impossible for two angels to be of one species; just as it would be impossible for there to be several whitenesses apart, or several humanities, since whitenesses are not several, except in so far as they are in several substances. And if the angels had matter, not even then could there be several angels of one species. For it would be necessary for matter to be the principle of distinction of one from the other, not, indeed, according to the division of quantity, since they are incorporeal, but according to the diversity of their powers; and such diversity of matter causes diversity not merely of species, but of genus.

Reply Obj. 1. *Difference* is nobler than *genus,* as the determined is more noble than the undetermined, and the proper than the common, but not as one nature is nobler than another; otherwise it would be necessary that all irrational animals be of the same species; or that there should be in them some form which is higher than the sensible soul. Therefore irrational animals differ in species according to the various determined degrees of sensitive nature; and in like manner all the angels differ in species according to the diverse degrees of intellectual nature.

Reply Obj. 2. More and less change the species, not according as they are caused by the intensity or remissness of one form, but according as they are caused by forms of diverse degrees; for instance, if we say that fire is more perfect than air: and in this way the angels are diversified according to more or less.

Reply Obj. 3. The good of the species preponderates over the good of the indivdual. Hence it is much better for the species to be multiplied in the angels than for individuals to be multiplied in the one species.

Reply Obj. 4. Numerical multiplication, since it can be drawn out infinitely, is not intended by the agent, but only specific multiplication, as was said above (Q. 47, A. 3). Hence the perfection of the angelic nature calls for the multiplying of species, but not for the multiplying of individuals in one species.

FIFTH ARTICLE

Whether the Angels Are Incorruptible?

We proceed thus to the Fifth Article:—

Objection 1. It would seem that the angels are not incorruptible; for Damascene, speaking of the angel, says (*De Fide Orth.* ii. 3) that he is *an intellectual substance, partaking of immortality by favor, and not by nature.*

Obj. 2. Further, Plato says in the *Timaeus: O gods of gods, whose maker and father am I: You are indeed my works, dissoluble by nature, yet indissoluble because I so will it.* But gods such as these can only be understood to be the angels. Therefore the angels are corruptible by their nature.

Obj. 3. Further, according to Gregory (*Moral.* xvi), *all things would tend towards nothing, unless the hand of the Almighty preserved them.* But what can be brought to nothing is corruptible. Therefore, since the angels were made by God, it would appear that they are corruptible of their own nature.

On the contrary, Dionysius says (*Div. Nom.* iv) that the intellectual substances *have unfailing life, being free from all corruption, death, matter, and generation.*

I answer that, It must necessarily be maintained that the angels are incorruptible of their own nature. The reason for this is, that nothing is corrupted except by its form being separated from the matter. Hence, since an angel is a subsisting form, as is clear from what was said above (A. 2), it is impossible for its substance to be corruptible. For what belongs to anything considered in itself can never be separated from it; but what belongs to a thing, considered in relation to something else, can be separated, when that something else is taken away, in view of which it belonged to it. Roundness can never be taken from the circle, because it belongs to it of itself; but a bronze circle can lose roundness, if the bronze be deprived of its circular shape. Now to be belongs to a form considered in itself; for everything is an actual being according to its form: whereas matter is an actual being by the form. Consequently a subject composed of matter and form ceases to be actually when the form is separated from the matter. But if the form subsists in its own being, as happens in the angels, as was said above (A 2), it cannot lose its being. Therefore, the angel's immateriality is the cause why it is incorruptible by its own nature.

A token of this incorruptibility can be gathered from its intellectual operation; for since everything acts according as it is actual, the operation of a thing indicates its mode of being. Now the species and nature of the operation is understood from the object. But an

intelligible object, being above time, is everlasting. Hence every intellectual substance is incorruptible of its own nature.

Reply Obj. 1. Damascene is dealing with perfect immortality, which includes complete immutability; since *every change is a kind of death,* as Augustine says (*Contra Maxim.* iii). The angels obtain perfect immutability only by favor, as will appear later (Q. 62).

Reply Obj. 2. By the expression *gods* Plato understands the heavenly bodies, which he supposed to be made up of elements, and therefore dissoluble of their own nature; yet they are for ever preserved in existence by the Divine will.

Reply Obj. 3. As was observed above (Q. 44, A. 1) there is a kind of necessary thing which has a cause of its necessity. Hence it is not repugnant to a necessary or incorruptible being to depend for its existence on another as its cause. Therefore, when it is said that all things, even the angels, would lapse into nothing, unless preserved by God, it is not to be gathered therefrom that there is any principle of corruption in the angels; but that the nature of the angels is dependent upon God as its cause. For a thing is said to be corruptible not merely because God can reduce it to nonexistence, by withdrawing His act of preservation; but also because it has some principle of corruption within itself, or some contrariety, or at least the potentiality of matter.

QUESTION 51

Of the Angels in Comparison with Bodies

(In Three Articles)

We next inquire about the angels in comparison with corporeal things; and in the first place about their comparison with bodies; secondly, of the angels in comparison with corporeal places; and, thirdly, of their comparison with local movement.

Under the first heading there are three points of inquiry: (1) Whether angels have bodies naturally united to them? (2) Whether they assume bodies? (3) Whether they exercise functions of life in the bodies assumed?

FIRST ARTICLE

Whether the Angels Have Bodies Naturally United to Them?

We proceed thus to the First Article:—

Objection 1. It would seem that angels have bodies naturally united to them. For Origen says (*Peri Archon* i): *It is God's attribute alone—that is, it belongs to the Father, the Son, and the Holy Ghost, as a property of nature, that He is understood to exist without any material substance and without any companionship of corporeal addition.* Bernard likewise says (*Hom. vi. super Cant.*): *Let us assign incorporeity to God alone even as we do immortality, whose nature alone, neither for its own sake nor on account of anything else, needs the help of any corporeal organ. But it is clear that every created spirit needs corporeal assistance.* Augustine also says (*Gen. ad lit.* iii): *The demons are called animals of the atmosphere because their nature is akin to that of aerial bodies.* But the nature of demons and angels is the same. Therefore angels have bodies naturally united to them.

Obj. 2. Further, Gregory (*Hom.* x. *in Ev.*) calls an angel a rational animal. But every animal is composed of body and soul. Therefore angels have bodies naturally united to them.

Obj. 3. Further, life is more perfect in the angels than in souls. But the soul not only lives, but gives life to the body. Therefore the angels animate bodies which are naturally united to them.

On the contrary, Dionysius says (*Div. Nom.* iv) that *the angels are understood to be incorporeal.*

I answer that, The angels have not bodies naturally united to them. For whatever belongs to any nature as an accident is not found universally in that nature: thus, for instance, to have wings, because it is not of the essence of an animal, does not belong to every animal. Now since to understand is not the act of a body, nor of any corporeal energy, as will be shown later (Q. 75, A. 2), it follows that to have a body united to it is not of the nature of an intellectual substance, as such; but it is accidental to some intellectual substance on account of something else. Even so it belongs to the human soul to be united to a body, because it is imperfect and exists potentially in the genus of intellectual substances, not having the fulness of knowledge in its own nature, but acquiring it from sensible things through the bodily senses, as will be explained later on (Q. 84, A. 6; Q. 89, A. 1). Now whenever we find something imperfect in any genus we must presuppose something perfect in that genus. Therefore in the intellectual nature there are some perfectly intellectual substances, which do not need to acquire knowledge from sensible things. Consequently not

all intellectual substances are united to bodies; but some are quite separated from bodies, and these we call angels.

Reply Obj. 1. As was said above (Q. 50, A. 1) it was the opinion of some that every being is a body; and consequently some seem to have thought that there were no incorporeal substances existing except as united to bodies; so much so that some even held that God was the soul of the world, as Augustine tells us (*De Civ. Dei* vii). As this is contrary to Catholic Faith, which asserts that God is exalted above all things, according to Psalm viii. 2: *Thy magnificence is exalted beyond the heavens;* Origen, while refusing to say such a thing of God, followed the above opinion of others regarding the other substances; being deceived here as he was also in many other points, by following the opinions of the ancient philosophers. Bernard's expression can be explained, that the created spirit needs some bodily instrument, which is not naturally united to it, but assumed for some purpose, as will be explained (A. 2). Augustine speaks, not as asserting the fact, but merely using the opinion of the Platonists, who maintained that there are some aerial animals, which they termed demons.

Reply Obj. 2. Gregory calls the angel a rational animal metaphorically, on account of the likeness to the rational nature.

Reply Obj. 3. To give life effectively is a perfection simply speaking; hence it belongs to God, as is said (1 Kings ii. 6): *The Lord killeth, and maketh alive.* But to give life formally belongs to a substance which is part of some nature, and which has not within itself the full nature of the species. Hence an intellectual substance which is not united to a body is more perfect than one which is united to a body.

SECOND ARTICLE

Whether Angels Assume Bodies?

We proceed thus to the Second Article:—

Objection 1. It would seem that angels do not assume bodies. For there is nothing superfluous in the work of an angel, as there is nothing of the kind in the work of nature. But it would be superfluous for the angels to assume bodies, because an angel has no need for a body, since his own power exceeds all bodily power. Therefore an angel does not assume a body.

Obj. 2. Further, every assumption is terminated in some union; because to assume implies a taking to oneself (*ad se sumere*). But a body is not united to an angel as to a form, as stated (A. 1); while in so far as it is united to the angel as to a mover, it is not said to be assumed, otherwise it would follow that all bodies moved by the angels are assumed by them. Therefore the angels do not assume bodies.

Obj. 3. Further, angels do not assume bodies from the earth or water, or they could not suddenly disappear; nor again from fire, otherwise they would burn whatever things they touched; nor again from air, because air is without shape or color. Therefore the angels do not assume bodies.

On the contrary, Augustine says (*De Civ. Dei* xvi) that angels appeared to Abraham under assumed bodies.

I answer that, Some have maintained that the angels never assume bodies, but that all that we read in Scripture of apparitions of angels happened in prophetic vision—that is, according to imagination. But this is contrary to the intent of Scripture; for whatever is beheld in imaginary vision is only in the beholder's imagination, and consequently is not seen by everybody. Yet Divine Scripture from time to time introduces angels so apparent as to be seen commonly by all; just as the angels who appeared to Abraham were seen by him and by his whole family, by Lot, and by the citizens of Sodom; in like manner the angel who appeared to Tobias was seen by all present. From all this it is clearly shown that such apparitions were beheld by bodily vision, whereby the object seen exists outside the person beholding it, and can accordingly be seen by all. Now by such vision only a body can be beheld. Consequently, since the angels are not bodies, nor have they bodies naturally united with them, as is clear from what has been said (A. 1; Q. 50, A. 1), it follows that they sometimes assume bodies.

Reply Obj. 1. Angels need an assumed body, not for themselves, but on our account; that by conversing familiarly with men they may give evidence of that intellectual companionship which men expect to have with them in the life to come. Moreover that angels assumed bodies under the Old Law was a figurative indication that the Word of God would take a human body; because all the apparitions in the Old Testament were ordained to that one whereby the Son of God appeared in the flesh.

Reply Obj. 2. The body assumed is united to the angel not as its form, nor merely as its mover, but as its mover represented by the assumed movable body. For as in the Sacred Scripture the properties of intelligible things are set forth by the likenesses of things sensible, in the same way by Divine power sensible bodies are so fashioned by angels as fittingly to represent the intelligible properties of an angel. And this is what we mean by an angel assuming a body.

Reply Obj. 3. Although air as long as it is in a state of rarefaction has neither shape nor color, yet when condensed it can both be shaped and colored as appears in the clouds. Even so the angels assume bodies of air, condensing it by Divine power in so far as is needful for forming the assumed body.

THIRD ARTICLE

Whether the Angels Exercise Functions of Life in the Bodies Assumed?

We proceed thus to the Third Article:—

Objection 1. It would seem that the angels exercise functions of life in assumed bodies. For pretence is unbecoming in angels of truth. But it would be pretence if the body assumed by them, which seems to live and to exercise vital functions, did not possess these functions. Therefore the angels exercise functions of life in the assumed body.

Obj. 2. Further, in the works of the angels there is nothing without a purpose. But eyes, nostrils, and the other instruments of the senses, would be fashioned without a purpose in the body assumed by the angel, if he perceived nothing by their means. Consequently, the angel perceives by the assumed body; and this is the most special function of life.

Obj. 3. Further, to move hither and thither is one of the functions of life, as the Philosopher says (*De Anima* ii). But the angels are manifestly seen to move in their assumed bodies. For it is said (Gen. xviii. 16) that *Abraham walked with* the angels, who had appeared to him, *bringng them on the way;* and when Tobias said to the angel (Tob. v. 7, 8): *Knowest thou the way that leadeth to the city of the Medes?* he answered: *I know it; and I have often walked through all the ways thereof.* Therefore the angels often exercise functions of life in assumed bodies.

Obj. 4. Further, speech is the function of a living subject, for it is produced by the voice, while the voice itself is a sound conveyed from the mouth. But it is evident from many passages of Sacred Scripture that angels spoke in assumed bodies. Therefore in their assumed bodies they exercise functions of life.

Obj. 5. Further, eating is a purely animal function. Hence the Lord after His Resurrection ate with His disciples in proof of having resumed life (Luke xxiv). Now when angels appeared in their assumed bodies they ate, and Abraham offered them food, after having previously adored them as God (Gen. xviii). Therefore the angels exercise functions of life in assumed bodies.

Obj. 6. Further, to beget offspring is a vital act. But this has befallen the angels in their assumed bodies; for it is related: *After the sons of God went in to the daughters of men, and they brought forth children, these are the mighty men of old, men of renown* (Gen. vi. 4). Consequently the angels exercised vital functions in their assumed bodies.

On the contrary, The bodies assumed by angels have no life, as was stated in the previous article (*ad* 3). Therefore they cannot exercise functions of life through assumed bodies.

I answer that, Some functions of living subjects have something in common with other operations; just as speech, which is the function of a living creature, agrees with other sounds of inanimate things, in so far as it is sound; and walking agrees with other movements, in so far as it is movement. Consequently vital functions can be performed in assumed bodies by the angels, as to that which is common in such operations; but not as to that which is special to living subjects; because, according to the Philosopher (*De Somn. et Vig.* 1), *that which has the faculty has the action.* Hence nothing can have a function of life except what has life, which is the potential principle of such action.

Reply Obj. 1. As it is in no wise contrary to truth for intelligible things to be set forth in Scripture under sensible figures, since it is not said for the purpose of maintaining that intelligible things are sensible, but in order that properties of intelligible things may be understood according to similitude through sensible figures; so it is not contrary to the truth of the holy angels that through their assumed bodies they appear to be living men, although they really are not. For the bodies are assumed merely for this purpose, that the spiritual properties and works of the angels may be manifested by the properties of man and of his works. This could not so fittingly be done if they were to assume true men; because the properties of such men would lead us to men, and not to angels.

Reply Obj. 2. Sensation is entirely a vital function. Consequently it can in no way be said that the angels perceive through the organs of their assumed bodies. Yet such bodies are not fashioned in vain; for they are not fashioned for the purpose of sensation through them, but to this end, that by such bodily organs the spiritual powers of the angels may be made manifest; just as by the eye the power of the angel's knowledge is pointed out, and other powers by the other members, as Dionysius teaches (*Cæl. Hier.*).

Reply Obj. 3. Movement coming from a united mover is a proper function of life; but the bodies assumed by the angels are not thus moved, since the angels are not their forms. Yet the angels are moved accidentally, when

such bodies are moved, since they are in them as movers are in the moved; and they are here in such a way as not to be elsewhere, which cannot be said of God. Accordingly, although God is not moved when the things are moved in which He exists, since He is everywhere; yet the angels are moved accidentally according to the movement of the bodies assumed. But they are not moved according to the movement of the heavenly bodies, even though they be in them as the movers in the thing moved, because the heavenly bodies do not change place in their entirety; nor for the spirit which moves the world is there any fixed locality according to any restricted part of the world's substance, which now is in the east, and now in the west, but according to a fixed quarter; because *the moving energy is always in the east,* as stated in *Phys.* viii, text. 84.

Reply Obj. 4. Properly speaking, the angels do not talk through their assumed bodies; yet there is a semblance of speech, in so far as they fashion sounds in the air like to human voices.

Reply Obj. 5. Properly speaking, the angels cannot be said to eat, because eating involves the taking of food convertible into the substance of the eater.

Although after the Resurrection food was not converted into the substance of Christ's body, but resolved into pre-existing matter; nevertheless Christ had a body of such a true nature that food could be changed into it; hence it was a true eating. But the food taken by angels was neither changed into the assumed body, nor was the body of such a nature that food could be changed into it; consequently, it was not a true eating, but figurative of spiritual eating. This is what the angel said to Tobias: *When I was with you, I seemed indeed to eat and to drink; but I use an invisible meat and drink* (Tob. xii, 19).

Abraham offered them food, deeming them to be men, in whom, nevertheless, he worshipped God, as God is wont to be in the prophets, as Augustine says (*De Civ. Dei,* xvi).

Reply Obj. 6. As Augustine says (*De Civ. Dei* xv.): *Many persons affirm that they have had the experience, or have heard from such as have experienced it, that the Satyrs and Fauns, whom the common folk call incubi, have often presented themselves before women, and have sought and procured intercourse with them. Hence it is folly to deny it. But God's holy angels could not fall in such fashion before the deluge. Hence by the sons of God are to be understood the sons of Seth, who were good; while by the daughters of men the Scripture designates those who sprang from the race of Cain. Nor is it to be wondered at that giants should be born of them; for they were not all giants, albeit there were many more before than after the deluge.* Still if some are occasionally begotten from demons, it is not from the seed of such demons, nor from their assumed bodies, but from the seed of men taken for the purpose; as when the demon assumes first the form of a woman, and afterwards of a man; just as they take the seed of other things for other generating purposes, as Augustine says (*De Trin.* iii), so that the person born is not the child of a demon, but of a man.

QUESTION 52

Of the Angels in Relation to Place

(In Three Articles)

We now inquire into the place of the angels. Touching this there are three subjects of inquiry: (1) Is the angel in a place? (2) Can he be in several places at once? (3) Can several angels be in the same place?

FIRST ARTICLE

Whether an Angel Is in a Place?

We proceed thus to the First Article:—

***Objection* 1.** It would seem that an angel is not in a place. For Boëthius says (*De Hebd.*): *The common opinion of the learned is that things incorporeal are not in a place.* And again, Aristotle observes (*Phys.* iv, text. 48, 57) that *it is not everything existing which is in a place, but only a movable body.* But an angel is not a body, as was shown above (Q. 50). Therefore an angel is not in a place.

Obj. 2. Further, place is a *quantity having position.* But everything which is in a place has some position. Now to have a position cannot befit an angel, since his substance is devoid of quantity, the proper difference of which is to have a position. Therefore an angel is not in a place.

Obj. 3. Further, to be in a place is to be measured and to be contained by such place, as is evident from the Philosopher (*ibid.,* text. 14, 119). But an angel can neither be measured nor contained by a place, because the container is more formal than the contained; as air with regard to water (*ibid.,* text. 35, 49). Therefore an angel is not in a place.

On the contrary, It is said in the Collect*: *Let Thy holy angels who dwell herein, keep us in peace.*

I answer that, It is befitting an angel to be in a place; yet an angel and a body are said to be in a place in quite a different sense. A body is said to be in a place in such a way that it is applied to such place according to the contact of dimensive quantity; but there is no such quantity in the angels, for theirs is a virtual one. Consequently an angel is said to be in a corporeal place by application of the angelic power in any manner whatever to any place.

Accordingly there is no need for saying that an angel can be deemed commensurate with a place, or that he occupies a space in the continuous; for this is proper to a located body which is endowed with dimensive quantity. In similar fashion it is not necessary on this account for the angel to be contained by a place; because an incorporeal substance virtually contains the thing with which it comes into contact, and is not contained by it: for the soul is in the body as containing it, not as contained by it. In the same way an angel is said to be in a place which is corporeal, not as the thing contained, but as somehow containing it.

And hereby we have the answers to the objections.

SECOND ARTICLE

Whether an Angel Can Be in Several Places at Once?

We Proceed thus to the Second Article:—

Objection 1. It would seem that an angel can be in several places at once. For an angel is not less endowed with power than the soul. But the soul is in several places at once, for it is entirely in every part of the body, as Augustine says (*De Trin.* vi). Therefore an angel can be in several places at once.

Obj. 2. Further, an angel is in the body which he assumes; and, since the body which he assumes is continuous, it would appear that he is in every part thereof. But according to the various parts there are various places. Therefore the angel is at one time in various places.

Obj. 3. Further, Damascene says (*De Fid. Orth.* ii) that *where the angel operates, there he is.* But occasionally he operates in several places at one time, as is evident from the angel destroying Sodom (Gen. xix. 25). Therefore an angel can be in several places at the one time.

On the contrary, Damascene says (*ibid.*) that *while the angels are in heaven, they are not on earth.*

* Prayer at Compline, Dominican Breviary.

I answer that, An angel's power and nature are finite, whereas the Divine power and essence, which is the universal cause of all things, is infinite: consequently God through His power touches all things, and is not merely present in some places, but is everywhere. Now since the angel's power is finite, it does not extend to all things, but to one determined thing. For whatever is compared with one power must be compared therewith as one determined thing. Consequently since all being is compared as one thing to God's universal power, so is one particular being compared as one with the angelic power. Hence, since the angel is in a place by the application of his power to the place, it follows that he is not everywhere, nor in several places, but in only one place.

Some, however, have been deceived in this matter. For some who were unable to go beyond the reach of their imaginations supposed the indivisibility of the angel to be like that of a point; consequently they thought that an angel could be only in a place which is a point. But they were manifestly deceived, because a point is something indivisible, yet having its situation; whereas the angel is indivisible, and beyond the genus of quantity and situation. Consequently there is no occasion for determining in his regard one indivisible place as to situation: any place which is either divisible or indivisible, great or small suffices, according as to his own free-will he applies his power to a great or to a small body. So the entire body to which he is applied by his power, corresponds as one place to him.

Neither, if any angel moves the heavens, is it necessary for him to be everywhere. First of all, because his power is applied only to what is first moved by him. Now there is one part of the heavens in which there is movement first of all, namely, the part to the east: hence the Philosopher (*Phys.* viii, text. 84) attributes the power of the heavenly mover to the part which is in the east. Secondly, because philosophers do not hold that one separate substance moves all the spheres immediately. Hence it need not be everywhere.

So, then, it is evident that to be in a place appertains quite differently to a body, to an angel, and to God. For a body is in a place in a circumscribed fashion, since it is measured by the place. An angel, however, is not there in a circumscribed fashion, since he is not measured by the place, but definitively, because he is in one place in such a manner that he is not in another. But God is neither circumscriptively nor definitively there, because He is everywhere.

From this we can easily gather an answer to the objections: because the entire subject to

which the angelic power is immediately applied, is reputed as one place, even though it be continuous.

THIRD ARTICLE

Whether Several Angels Can Be at the Same Time in the Same Place?

We proceed thus to the Third Article:—

Objection 1. It would seem that several angels can be at the same time in the same place. For several bodies cannot be at the same time in the same place, because they fill the place. But angels do not fill a place, because only a body fills a place, so that it be not empty, as appears from the Philosopher (*Phys.* iv, text. 52, 58). Therefore several angels can be in the one place.

Obj. 2. Further, there is a greater difference between an angel and a body than there is between two angels. But an angel and a body are at the one time in the one place: because there is no place which is not filled with a sensible body, as we find proved in *Physics* iv, text. 58. Much more, then, can two angels be in the same place.

Obj. 3. Further, the soul is in every part of the body, according to Augustine (*De Trin.* vi). But demons, although they do not obsess souls, do obsess bodies occasionally; and thus the soul and the demon are at the one time in the same place: and consequently for the same reason all other spiritual substances.

On the contrary, There are not two souls in the same body. Therefore for a like reason there are not two angels in the same place.

I answer that, There are not two angels in the same place. The reason of this is because it is impossible for two complete causes to be the causes immediately of one and the same thing. This is evident in every class of causes: for there is one proximate form of one thing, and there is one proximate mover, although there may be several remote movers. Nor can it be objected that several individuals may row a boat, since no one of them is a perfect mover, because no one man's strength is sufficient for moving the boat; while all together are as one mover, in so far as their united strengths all combine in producing the one movement. Hence, since the angel is said to be in one place by the fact that his power touches the place immediately by way of a perfect container, as was said (A. 1), there can be but one angel in one place.

Reply Obj. 1. Several angels are not hindered from being in the same place because of their filling the place; but for another reason, as has been said.

Reply Obj. 2. An angel and a body are not in a place in the same way; hence the conclusion does not follow.

Reply Obj. 3. Not even a demon and a soul are compared to a body according to the same relation of causality; since the soul is its form, while the demon is not. Hence the inference does not follow.

QUESTION 53

Of the Local Movement of the Angels

(In Three Articles)

We must next consider the local movement of the angels; under which heading there are three points of inquiry: (1) Whether an angel can be moved locally. (2) Whether in passing from place to place he passes through intervening space? (3) Whether the angel's movement is in time or instantaneous?

FIRST ARTICLE

Whether an Angel Can Be Moved Locally?

We proceed thus to the First Article:—

Objection 1. It seems that an angel cannot be moved locally. For, as the Philosopher proves (*Phys.* vi, text. 32, 86) *nothing which is devoid of parts is moved;* because, while it is in the term *wherefrom,* it is not moved; nor while it is in the term *whereto,* for it is then already moved; consequently it remains that everything which is moved, while it is being moved, is partly in the term *wherefrom* and partly in the term *whereto.* But an angel is without parts. Therefore an angel cannot be moved locally.

Obj. 2. Further, movement is *the act of an imperfect being,* as the Philosopher says (*Phys.* iii, text. 14). But a beatified angel is not imperfect. Consequently a beatified angel is not moved locally.

Obj. 3. Further, movement is simply because of want. But the holy angels have no want. Therefore the holy angels are not moved locally.

On the contrary, It is the same thing for a beatified angel to be moved as for a beatified soul to be moved. But it must necessarily be said that a blessed soul is moved locally, because it is an article of faith that Christ's soul descended into Hell. Therefore a beatified angel is moved locally.

I answer that, A beatified angel can be moved locally. As, however, to be in a place

belongs equivocally to a body and to an angel, so likewise does local movement. For a body is in a place in so far as it is contained under the place, and is commensurate with the place. Hence it is necessary for local movement of a body to be commensurate with the place, and according to its exigency. Hence it is that the continuity of movement is according to the continuity of magnitude; and according to priority and posteriority in magnitude is the priority and posteriority of local movement, as the Philosopher says (*Phys.* iv, text. 99). But an angel is not in a place as commensurate and contained, but rather as containing it. Hence it is not necessary for the local movement of an angel to be commensurate with the place, nor for it to be according to the exigency of the place, so as to have continuity therefrom; but it is a non-continuous movement. For since the angel is in a place only by virtual contact, as was said above (Q. 52, A. 1), it follows necessarily that the movement of an angel in a place is nothing else than the various contacts of various places successively, and not at once; because an angel cannot be in several places at one time, as was said above (Q. 52, A. 2). Nor is it necessary for these contacts to be continuous. Nevertheless a certain kind of continuity can be found in such contacts. Because, as was said above (*ibid.*, A. 1). there is nothing to hinder us from assigning a divisible place to an angel according to virtual contact; just as a divisible place is assigned to a body by contact of magnitude. Hence as a body successively, and not all at once, quits the place in which it was before, and thence arises continuity in its local movement; so likewise an angel can successively quit the divisible place in which he was before, and so his movement will be continuous. And he can all at once quit the whole place, and in the same instant apply himself to the whole of another place, and thus his movement will not be continuous.

Reply Obj. 1. This argument fails of its purpose for a twofold reason. First of all, because Aristotle's demonstration deals with what is indivisible according to quantity, to which responds a place necessarily indivisible. And this cannot be said of an angel.

Secondly, because Aristotle's demonstration deals with movement which is continuous. For if the movement were not continuous, it might be said that a thing is moved while it is in the term *wherefrom,* and while it is in the term *whereto:* because the very succession of *wheres,* regarding the same thing, would be called movement: hence, in whichever of those *wheres* the thing might be, it could be said to be moved. But the continuity of movement prevents this; because nothing which is continuous is in its term, as is clear, because the line is not in the point. Therefore it is necessary for the thing moved to be not totally in either of the terms while it is being moved; but partly in the one, and partly in the other. Therefore, according as the angel's movement is not continuous, Aristotle's demonstration does not hold good. But according as the angel's movement is held to be continuous, it can be so granted, that, while an angel is in movement, he is partly in the term *wherefrom,* and partly in the term *whereto* (yet so that such partiality be not referred to the angel's substance, but to the place); because at the outset of his continuous movement the angel is in the whole divisible place from which he begins to be moved; but while he is actually in movement, he is in part of the first place which he quits, and in part of the second place which he occupies. This very fact that he can occupy the parts of two places appertains to the angel from this, that he can occupy a divisible place by applying his power; as a body does by application of magnitude. Hence it follows regarding a body which is movable according to place, that it is divisible according to magnitude; but regarding an angel, that his power can be applied to something which is divisible.

Reply Obj. 2. The movement of that which is in potentiality is the act of an imperfect agent. But the movement which is by application of energy is the act of one in act: because energy implies actuality.

Reply Obj. 3. The movement of that which is in potentiality is the act of an imperfect but the movement of what is in act is not for any need of its own, but for another's need. In this way, because of our need, the angel is moved locally, according to Heb. 1. 14: *They are all* ministering spirits, sent to minister for them who receive the inheritance of salvation.*

SECOND ARTICLE

Whether an Angel Passes through Intermediate Space?

We proceed thus to the Second Article:—

Objection 1. It would seem that an angel does not pass through intermediate space. For everything that passes through a middle space first travels along a place of its own dimensions, before passing through a greater. But the place responding to an angel, who is indivisible, is confined to a point. Therefore if the angel passes through middle space, he must reckon infinite points in his movement: which is not possible.

Obj. 2. Further, an angel is of simpler substance than the soul. But our soul by taking thought can pass from one extreme to another

* Vulg., *Are they not all . . .?*

without going through the middle: for I can think of France and afterwards of Syria, without ever thinking of Italy, which stands between them. Therefore much more can an angel pass from one extreme to another without going through the middle.

On the contrary, If the angel be moved from one place to another, then, when he is in the term *whither,* he is no longer in motion, but is changed. But a process of changing precedes every actual change: consequently he was being moved while existing in some place. But he was not moved so long as he was in the term *whence.* Therefore, he was moved while he was in mid-space: and so it was necessary for him to pass through intervening space.

I answer that, As was observed above in the preceding article, the local motion of an angel can be continuous, and non-continuous. If it be continuous, the angel cannot pass from one extreme to another, without passing through the mid-space; because, as is said by the Philosopher (*Phys.* v, text. 22; vi, text. 77), *The middle is that into which a thing which is continually moved comes, before arriving at the last into which it is moved;* because the order of first and last in continuous movement, is according to the order of first and last in magnitude, as he says (*Phys.* iv, text. 99).

But if an angel's movement be not continuous, it is possible for him to pass from one extreme to another without going through the middle: which is evident thus. Between the two extreme limits there are infinite intermediate places; whether the places be taken as divisible or as indivisible. This is clearly evident with regard to places which are indivisible; because between every two points that are infinite intermediate points, since no two points follow one another without a middle, as is proved in *Phys.* vi, text. 1. And the same must of necessity be said of divisible places: and this is shown from the continuous movement of a body. For a body is not moved from place to place except in time. But in the whole time which measures the movement of a body, there are not two *nows* in which the body moved is not in one place and in another; for if it were in one and the same place in two *nows,* it would follow that it would be at rest there; since to be at rest is nothing else than to be in the same place now and previously. Therefore, since there are infinite *nows* between the first and the last *now* of the time which measures the movement, there must be infinite places between the first from which the movement begins, and the last where the movement ceases. This again is made evident from sensible experince. Let there be a body of a palm's length, and let there be a plane measuring two palms, along which it travels; it is evident that the first place from which the movement starts is that of the one palm; and the place wherein the movement ends is that of the other palm. Now it is clear that when it begins to move, it gradually quits the first palm and enters the second. According, then, as the magnitude of the palm is divided, even so are the intermediate places multiplied; because every distinct point in the magnitude of the first palm is the beginning of a place, and a distinct point in the magnitude of the other palm is the limit of the same. Accordingly, since magnitude is infinitely divisible, and the points in every magnitude are likewise infinite in potentiality, it follows that between every two places there are infinite intermediate places.

Now a movable body only exhausts the infinity of the intermediate places by the continuity of its movement; because, as the intermediate places are infinite in potentiality, so likewise must there be reckoned some infinitudes in movement which is continuous. Consequently, if the movement be not continuous, then all the parts of the movement will be actually numbered. If, therefore, any movable body be moved, but not by continuous movement, it follows, either that it does not pass through all the intermediate places, or else that it actually numbers infinite places: which is not possible. Accordingly, then, as the angel's movement is not continuous, he does not pass through all intermediate places.

Now, the actual passing from one extreme to the other, without going through the mid-space, is quite in keeping with an angel's nature; but not with that of a body, because a body is measured by and contained under a place; hence it is bound to follow the laws of place in its movement. But an angel's substance is not subject to place as contained thereby, but is above it as containing it: hence it is under his control to apply himself to a place just as he wills, either through or without the intervening place.

Reply Obj. 1. The place of an angel is not taken as equal to him according to magnitude, but according to contact of power: and so the angel's place can be divisible, and is not always a mere point. Yet even the intermediate divisible places are infinite, as was said above: but they are consumed by the continuity of the movement, as is evident from the foregoing.

Reply Obj. 2. While an angel is moved locally, his essence is applied to various places: but the soul's essence is not applied to the things thought of, but rather the things thought of are in it. So there is no comparison.

Reply Obj. 3. In continuous movement the actual change is not a part of the movement, but its conclusion; hence movement must precede change. Accordingly such movement is

through the mid-space. But in movement which is not continuous, the change is a part, as a unit is a part of number: hence the succession of the various places, even without the mid-space, constitutes such movement.

THIRD ARTICLE

Whether the Movement of an Angel Is Instantaneous?

We proceed thus to the Third Article:—

Objection 1. It would seem that an angel's movement is instantaneous. For the greater the power of the mover, and the less the moved resist the mover, the more rapid is the movement. But the power of an angel moving himself exceeds beyond all proportion the power which moves a body. Now the proportion of velocities is reckoned according to the lessening of the time. But between one length of time and any other length of time there is proportion. If therefore a body be moved in time, an angel is moved in an instant.

Obj. 2. Further, the angel's movement is simpler than any bodily change. But some bodily change is effected in an instant, such as illumination; both because the subject is not illuminated successively, as it gets hot successively; and because a ray does not reach sooner what is near than what is remote. Much more therefore is the angel's movement instantaneous.

Obj. 3. Further, if an angel be moved from place to place in time, it is manifest that in the last instant of such time he is in the term *whereto:* but in the whole of the preceding time, he is either in the place immediately preceding, which is taken as the term *wherefrom;* or else he is partly in the one, and partly in the other, it follows that he is divisible; which is impossible. Therefore during the whole of the preceding time he is in the term *wherefrom.* Therefore he rests there: since to be at rest is to be in the same place now and previously, as was said (A. 2). Therefore it follows that he is not moved except in the last instant of time.

On the contrary, In every change there is a before and after. Now the before and after of movement is reckoned by time. Consequently every movement, even of an angel, is in time, since there is a before and after in it.

I answer that, Some have maintained that the local movement of an angel is instantaneous. They said that when an angel is moved from place to place, during the whole of the preceding time he is in the term *wherefrom;* but in the last instant of such time he is in the term *whereto.* Nor is there any need for a medium between the terms, just as there is no medium between time and the limit of time. But there is a mid-time between two *nows* of time: hence they say that a last *now* cannot be assigned in which it was in the term *wherefrom,* just as in illumination, and in the substantial generation of fire, there is no last instant to be assigned in which the air was dark, or in which the matter was under the privation of the form of fire: but a last time can be assigned, so that in the last instant of such time there is light in the air, or the form of fire in the matter. And so illumination and substantial generation are called instantaneous movements.

But this does not hold good in the present case; and it is shown thus. It is of the nature of rest that the subject in repose be not otherwise disposed now than it was before: and therefore in every *now* of time which measures rest, the subject reposing is in the same *where* in the first, in the middle, and in the last *now.* On the other hand, it is of the very nature of movement for the subject moved to be otherwise now than it was before: and therefore in every *now* of time which measures movement, the movable subject is in various dispositions; hence in the last *now* it must have a different form from what it had before. So it is evident that to rest during the whole time in some (disposition), for instance, in whiteness, is to be in it in every instant of such time. Hence it is not possible for anything to rest in one term during the whole of the preceding time, and afterwards in the last instant of that time to be in the other term. But this is possible in movement: because to be moved in any whole time, is not to be in the same disposition in every instant of that time. Therefore all instantaneous changes of the kind are terms of a continuous movement: just as generation is the term of the alteration of matter, and illumination is the term of the local movement of the illuminating body. Now the local movement of an angel is not the term of any other continuous movement, but is of itself, depending upon no other movement. Consequently it is impossible to say that he is in any place during the whole time, and that in the last *now* he is in another place: but some *now* must be assigned in which he was last in the preceding place. But where there are many *nows* succeeding one another, there is necessarily time; since time is nothing else than the reckoning of before and after in movement. It remains, then, that the movement of an angel is in time. It is in continuous time if his movement be continuous, and in non-continuous time if his movement be non-continuous for, as was said (A. 1), his movement can be of either kind, since the continuity of time comes of the continuity of movement, as the Philosopher says (*Phys.* iv, text. 99).

But that time, whether it be continuous or not, is not the same as the time which measures the movement of the heavens, and whereby all corporeal things are measured, which have their changeableness from the movement of the heavens; because the angel's movement does not depend upon the movement of the heavens.

Reply Obj. 1. If the time of the angel's movement be not continuous, but a kind of succession of *nows,* it will have no proportion to the time which measures the movement of corporeal things, which is continuous; since it is not of the same nature. If, however, it be continuous, it is indeed proportionable, not, indeed, because of the proportion of the mover and the movable, but on account of the proportion of the magnitudes in which the movement exists. Besides, the swiftness of the angel's movement is not measured by the quantity of his power, but according to the determination of his will.

Reply Obj. 2. Illumination is the term of a movement; and is an alteration, not a local movement, as though the light were understood to be moved to what is near, before being moved to what is remote. But the angel's movement is local, and, besides, it is not the term of movement; hence there is no comparison.

Reply Obj. 3. This objection is based on continuous time. But the same time of an angel's movement can be non-continuous. So an angel can be in one place in one instant, and in another place in the next instant, without any time intervening. If the time of the angel's movement be continuous, he is changed through infinite places throughout the whole time which precedes the last *now;* as was already shown (A. 2). Nevertheless he is partly in one of the continuous places, and partly in another, not because his substance is susceptible of parts, but because his power is applied to a part of the first place and to a part of the second, as was said above (A.2).

QUESTION 54

Of the Knowledge of the Angels

(In Five Articles)

After considering what belongs to the angel's substance, we now proceed to his knowledge. This investigation will be fourfold. In the first place inquiry must be made into his power of knowledge: secondly, into his medium of knowledge: thirdly, into the objects known: and fourthly, into the manner whereby he knows them.

Under the first heading there are five points of inquiry: (1) Is the angel's understanding his substance? (2) Is his being his understanding? (3) Is his substance his power of intelligence? (4) Is there in the angels an active and a passive intellect? (5) Is there in them any other power of knowledge besides the intellect?

FIRST ARTICLE

Whether an Angel's Act of Understanding Is His Substance?

We proceed thus to the First Article:—

Objection 1. It would seem that the angel's act of understanding is his substance. For the angel is both higher and simpler than the active intellect of a soul. But the substance of the active intellect is its own action; as is evident from Aristotle (*De Anima* iii) and from his Commentator.* Therefore much more is the angel's substance his action,—that is his act of understanding.

* Averroës, A.D. 1126-1198.

Obj. 2. Further, the Philosopher says (*Metaph.* xii, text. 39) that *the action of the intellect is life.* But *since in living things to live is to be,* as he says (*De Anima* ii, text. 37), it seems that life is essence. Therefore the action of the intellect is the essence of an angel who understands.

Obj. 3. Further, if the extremes be one, then the middle does not differ from them; because extreme is farther from extreme than the middle is. But in an angel the intellect and the object understood are the same, at least in so far as he understands his own essence. Therefore the act of understanding, which is between the intellect and the thing understood, is one with the substance of the angel who understands.

On the contrary, The action of anything differs more from its substance than does its existence. But no creature's existence is its substance, for this belongs to God only, as is evident from what was said above (Q. 3, A. 4). Therefore neither the action of an angel, nor of any other creature, is its substance.

I answer that, It is impossible for the action of an angel, or of any other creature, to be its own substance. For an action is properly the actuality of a power; just as existence is the actuality of a substance, or of an essence. Now it is impossible for anything which is not a pure act, but which has some admixture of potentiality, to be its own actuality: because

actuality is opposed to potentiality. But God alone is pure act. Hence only in God is His substance the same as His existence and His action.

Besides, if an angel's act of understanding were his substance, it would be necessary for it to be subsisting. Now a subsisting act of intelligence can be but one; just as an abstract thing that subsists. Consequently an angel's substance would neither be distinguished from God's substance, which is His very act of understanding subsisting in itself, nor from the substance of another angel.

Also, if the angel were his own act of understanding, there could then be no degrees of understanding more or less perfectly; for this comes about through the diverse participation of the act of understanding.

Reply Obj. 1. When the active intellect is said to be its own action, such predication is not essential, but concomitant, because, since its very nature consists in act, instantly, so far as lies in itself, action accompanies it: which cannot be said of the passive intellect, for this has no actions until after it has been reduced to act.

Reply Obj. 2. The relation between *life* and *to live* is not the same as that between *essence* and *to be;* but rather as that between *a race* and *to run,* one of which signifies the act in the abstract, and the other in the concrete. Hence it does not follow, if *to live* is *to be,* that *life* is *essence.* Although life is sometimes put for the essence, as Augustine says (*De Trin.* x), *Memory and understanding and will are one essence, one life:* yet it is not taken in this sense by the Philosopher, when he says that *the act of the intellect is life.*

Reply Obj. 3. The action which is transient, passing to some extrinsic object, is really a medium between the agent and the subject receiving the action. The action which remains within the agent, is not really a medium between the agent and the object, but only according to the manner of expression; for it really follows the union of the object with the agent. For the act of understanding is brought about by the union of the object understood with the one who understands it, as an effect which differs from both.

SECOND ARTICLE

Whether in the Angel to Understand Is to Exist?

We proceed thus to the Second Article:—

Objection 1. It would seem that in the angel to understand is to exist. For in living things to live is to be, as the Philosopher says (*De Anima* ii, text. 37). But to *understand is in a sense to live* (*ibid.*). Therefore in the angel to understand is to exist.

Obj. 2. Further, cause bears the same relation to cause, as effect to effect. But the form whereby the angel exists is the same as the form by which he understands at least himself. Therefore in the angel to understand is to exist.

On the contrary, The angel's act of understanding is his movement, as is clear from Dionysius (*Div. Nom.* iv). But to exist is not movement. Therefore in the angel to be is not to understand.

I answer that, The action of the angel, as also the action of any creature, is not his existence. For as it is said (*Metaph.* ix, text. 16), there is a twofold class of action; one which passes out to something beyond, and causes passion in it, as burning and cutting; and another which does not pass outwards, but which remains within the agent, as to feel, to understand, to will; by such actions nothing outside is changed, but the whole action takes place within the agent. It is quite clear regarding the first kind of action that it cannot be the agent's very existence: because the agent's existence is signified as within him, while such an action denotes something as issuing from the agent into the thing done. But the second action of its own nature has infinity, either simple or relative. As an example of simple infinity, we have the act *to understand,* of which the object is *the true;* and the act *to will,* of which the object is *the good;* each of which is convertible with being; and so, to understand and to will, of themselves, bear relation to all things, and each receives its species from its object. But the act of sensation is relatively infinite, for it bears relation to all sensible things; as sight does to all things visible. Now the being of every creature is restricted to one in genus and species; God's being alone is simply infinite, comprehending all things in itself, as Dionysius says (*Div. Nom.* v). Hence the Divine nature alone is its own act of understanding and its own act of will.

Reply Obj. 1. Life is sometimes taken for the existence of the living subject: sometimes also for a vital operation, that is, for one whereby something is shown to be living. In this way the Philosopher says that to understand is, in a sense, to live: for there he distinguishes the various grades of living things according to the various functions of life.

Reply Obj. 2. The essence of an angel is the reason of his entire existence, but not the reason of his whole act of understanding, since he cannot understand everything by his essence. Consequently in its own specific nature as such an essence, it is compared to the existence of the angel, whereas to his act of understanding it is compared as included in the idea of a more universal object, namely, truth and

being. Thus it is evident, that, although the form is the same, yet it is not the principle of existence and of understanding according to the same formality. On this account it does not follow that in the angel *to be* is the same as *to understand.*

THIRD ARTICLE

Whether an Angel's Power of Intelligence Is His Essence?

We proceed thus to the Third Article:—

Objection 1. It would seem that in an angel the power or faculty of understanding is not different from his essence. For, *mind* and *intellect* express the power of understanding. But in many passages of his writings, Dionysius styles angels *intellects* and *minds.* Therefore the angel is his own power of intelligence.

Obj. 2. Further, if the angel's power of intelligence be anything besides his essence, then it must needs be an accident; for that which is besides the essence of anything, we call it accident. But *a simple form cannot be a subject,* as Boëthius states (*De Trin.* 1). Thus an angel would not be a simple form, which is contrary to what has been previously said (Q. 50, A. 2).

Obj. 3. Further, Augustine (*Confess.* xii) says, that God made the angelic nature *nigh unto Himself,* while He made primary matter *nigh unto nothing;* from this it would seem that the angel is of a simpler nature than primary matter, as being closer to God. But primary matter is its own power. Therefore much more is an angel his own power of intelligence.

On the contrary, Dionysius says (*Cæl. Hier.* xi) that *the angels are divided into substance, power, and operation.* Therefore substance, power, and operation, are all distinct in them.

I answer that, Neither in an angel nor in any creature, is the power or operative faculty the same as its essence: which is made evident thus. Since every power is ordained to an act, then according to the diversity of acts must be the diversity of powers; and on this account it is said that each proper act responds to its proper power. But in every creature the essence differs from the existence, and is compared to it as potentiality is to act, as is evident from what has been already said (Q. 44, A. 1). Now the act to which the operative power is compared is operation. But in the angel to understand is not the same as to exist, nor is any operation in him, nor in any other created thing, the same as his existence. Hence the angel's essence is not his power of intelligence: nor is the essence of any creature its power of operation.

Reply Obj. 1. An angel is called *intellect* and *mind,* because all his knowledge is intellectual: whereas the knowledge of a soul is partly intellectual and partly sensitive.

Reply Obj. 2. A simple form which is pure act cannot be the subject of accident, because subject is compared to accident as potentiality is to act. God alone is such a form: and of such is Boëthius speaking there. But a simple form which is not its own existence, but is compared to it as potentiality is to act, can be the subject of accident; and especially of such accident as follows the species: for such accident belongs to the form;—whereas an accident which belongs to the individual, and which does not belong to the whole species, results from the matter, which is the principle of individuation. And such a simple form is an angel.

Reply Obj. 3. The power of matter is a potentiality in regard to substantial being itself, whereas the power of operation regards accidental being. Hence there is no comparison.

FOURTH ARTICLE

Whether There Is an Active and a Passive Intellect in an Angel?

We proceed thus to the Fourth Article:—

Objection 1. It would seem that there is both an active and a passive intellect in an angel. The Philosopher says (*De Anima* iii, text. 17) that, *in the soul, just as in every nature, there is something whereby it can become all things, and there is something whereby it can make all things.* But an angel is a kind of nature. Therefore there is an active and a passive intellect in an angel.

Obj. 2. Further, the proper function of the passive intellect is to receive; whereas to enlighten is the proper function of the active intellect, as is made clear in *De Anima* iii. (text. 2, 3, 18). But an angel receives enlightenment from a higher angel, and enlightens a lower one. Therefore there is in him an active and a passive intellect.

On the contrary, The distinction of active and passive intellect in us is in relation to the phantasms, which are compared to the passive intellect as colors to the sight; but to the active intellect as colors to the light, as is clear from *De Anima* iii. (text. 18). But this is not so in the angel. Therefore there is no active and passive intellect in the angel.

I answer that, The necessity for admitting a passive intellect in us is derived from the fact that we understand sometimes only in potentiality, and not actually. Hence there must exist some power, which, previous to the act of understanding, is in potentiality to in-

telligible things, but which becomes actuated in their regard when it apprehends them, and still more when it reflects upon them. This is the power which is denominated the passive intellect. The necessity for admitting an active intellect is due to this,—that the natures of the material things which we understand do not exist outside the soul, as immaterial and actually intelligible, but are only intelligible in potentiality so long as they are outside the soul. Consequently it is necessary that there should be some power capable of rendering such natures actually intelligible: and this power in us is called the active intellect.

But each of these necessities is absent from the angels. They are neither sometimes understanding only in potentiality, with regard to such things as they naturally apprehend; nor, again, are their intelligible objects intelligible in potentiality, but they are actually such; for they first and principally understand immaterial things, as will appear later (QQ. 84, A. 7, and 85, A. 1). Therefore there cannot be an active and a passive intellect in them, except equivocally.

Reply Obj. 1. As the words themselves show, the Philosopher understands those two things to be in every nature in which there chances to be generation or making. Knowledge, however, is not generated in the angels, but is present naturally. Hence there is no need for admitting an active and a passive intellect in them.

Reply Obj. 2. It is the function of the active intellect to enlighten, not another intellect, but things which are intelligible in potentiality, in so far as by abstraction it makes them to be actually intelligible. It belongs to the passive intellect to be in potentiality with regard to things which are naturally capable of being known, and sometimes to apprehend them actually. Hence for one angel to enlighten another does not belong to the notion of an active intellect: neither does it belong to the passive intellect for the angel to be enlightened with regard to supernatural mysteries, to the knowledge of which he is sometimes in potentiality. But if anyone wishes to call these by the names of active and passive intellect, he will then be speaking equivocally; and it is not about names that we need trouble.

FIFTH ARTICLE

Whether There Is Only Intellectual Knowledge in the Angels?

We proceed thus to the Fifth Article:—

Objection 1. It would seem that the knowledge of the angels is not exclusively intellectual. For Augustine says (*De Civ. Dei* viii) that in the angels there is *life which understands and feels.* Therefore there is a sensitive faculty in them as well.

Obj. 2. Further, Isidore says (*De Summo Bono*) that the angels have learnt many things by experience. But experience comes of many remembrances, as stated in *Metaph.* i. 1. Consequently they have likewise a power of memory.

Obj. 3. Further, Dionysius says (*Div. Nom.* iv) that there is a sort of *perverted phantasy* in the demons. But phantasy belongs to the imaginative faculty. Therefore the power of the imagination is in the demons; and for the same reason it is in the angels, since they are of the same nature.

On the contrary, Gregory says (Hom. 29 *in Ev.*), that *man senses in common with the brutes, and understands with the angels.*

I answer that, In our soul there are certain powers whose operations are exercised by corporeal organs; such powers are acts of sundry parts of the body, as sight of the eye, and hearing of the ear. There are some other powers of the soul whose operations are not performed through bodily organs, as intellect and will: these are not acts of any parts of the body. Now the angels have no bodies naturally joined to them, as is manifest from what has been said already (Q. 51, A. 1). Hence of the soul's powers only intellect and will can belong to them.

The Commentator (*Metaph.* xii) says the same thing, namely, that the separated substances are divided into intellect and will. And it is in keeping with the order of the universe for the highest intellectual creature to be entirely intelligent; and not in part, as is our soul. For this reason the angels are called *intellects* and *minds,* as was said above (A. 3 *ad* 1).

A twofold answer can be returned to the contrary objections. First, it may be replied that those authorities are speaking according to the opinion of such men as contended that angels and demons have bodies naturally united to them. Augustine often makes use of this opinion in his books, although he does not mean to assert it; hence he says (*De Civ. Dei* xxi) that *such an inquiry does not call for much labor.* Secondly, it may be said that such authorities and the like are to be understood by way of similitude. Because, since sense has a sure apprehension of its proper sensible object, it is a common usage of speech, when he understand something for certain, to say that we *sense* it. And hence it is that we use the word *sentence.* Experience can be attributed to the angels according to the likeness of the things known, although not by likeness of the faculty knowing them. We have experience when we know single objects

through the senses: the angels likewise know single objects, as we shall show (Q. 57, A. 2), yet not through the senses. But memory can be allowed in the angels, according as Augustine (*De Trin.* x) puts it in the mind; although it cannot belong to them in so far as it is a part of the sensitive soul. In like fashion *a perverted phantasy* is attributed to demons, since they have a false practical estimate of what is the true good; while deception in us comes properly from the phantasy, whereby we sometimes hold fast to images of things as to the things themselves, as is manifest in sleepers and lunatics.

QUESTION 55

Of the Medium of the Angelic Knowledge

(In Three Articles)

NEXT in order, the question arises as to the medium of the angelic knowledge. Under this heading there are three points of inquiry: (1) Do the angels know everything by their substance, or by some species? (2) If by species, is it by connatural species, or is it by such as they have derived from things? (3) Do the higher angels know by more universal species than the lower angels?

FIRST ARTICLE

Whether the Angels Know All Things by Their Substance?

We proceed thus to the First Article:—

Objection 1. It would seem that the angels know all things by their substance. For Dionysius says (*Div. Nom.* vii) that *the angels, according to the proper nature of a mind, know the things which are happening upon earth.* But the angel's nature is his essence. Therefore the angel knows things by his essence.

Obj. 2. Further, according to the Philosopher (*Metaph.* xii, text. 51; *De Anima* iii, text. 15), *in things which are without matter, the intellect is the same as the object understood.* But the object understood is the same as the one who understands it, as regards that whereby it is understood. Therefore in things without matter, such as the angels, the medium whereby the object is understood is the very substance of the one understanding it.

Obj. 3. Further, everything which is contained in another is there according to the mode of the container. But an angel has an intellectual nature. Therefore whatever is in him is there in an intelligible mode. But all things are in him: because the lower orders of beings are essentially in the higher, while the higher are in the lower participatively: and therefore Dionysius says (*Div. Nom.* iv) that God *enfolds the whole in the whole,* i.e. all in all. Therefore the angel knows all things in his substance.

On the contrary, Dionysius says (*ibid.*) that *the angels are enlightened by the forms of things.* Therefore they know by the forms of things, and not by their own substance.

I answer that, The medium through which the intellect understands, is compared to the intellect understanding it as its form, because it is by the form that the agent acts. Now in order that the faculty may be perfectly completed by the form, it is necessary for all things to which the faculty extends to be contained under the form. Hence it is that in things which are corruptible, the form does not perfectly complete the potentiality of the matter: because the potentiality of the matter extends to more things than are contained under this or that form. But the intellective power of the angel extends to understanding all things: because the object of the intellect is universal being or universal truth. The angel's essence, however, does not comprise all things in itself, since it is an essence restricted to a genus and species. This is proper to the Divine essence, which is infinite, simply and perfectly to comprise all things in Itself. Therefore God alone knows all things by His essence. But an angel cannot know all things by his essence; and his intellect must be perfected by some species in order to know things.

Reply Obj. 1. When it is said that the angel knows things according to his own nature, the words *according to* do not determine the medium of such knowledge, since the medium is the similitude of the thing known; but they denote the knowing power, which belongs to the angel of his own nature.

Reply Obj. 2. As the sense in act is the sensible in act, as stated in *De Anima* ii, text. 53, not so that the sensitive power is the sensible object's likeness contained in the sense, but because one thing is made from both as from act and potentiality: so likewise the intellect in act is said to be the thing understood in act, not that the substance of the intellect is itself the similitude by which it understands, but because that similitude is its form. Now, it is precisely the same thing to

say *in things which are without matter, the intellect is the same thing as the object understood,* as to say that *the intellect in act is the thing understood in act;* for a thing is actually understood, precisely because it is immaterial.

Reply Obj. 3. The things which are beneath the angel, and those which are above him, are in a measure in his substance, not indeed perfectly, nor according to their own proper formality—because the angel's essence, as being finite, is distinguished by its own formality from other things—but according to some common formality. Yet all things are perfectly and according to their own formality in God's essence, as in the first and universal operative power, from which proceeds whatever is proper or common to anything. Therefore God has a proper knowledge of all things by His own essence: and this the angel has not, but only a common knowledge.

SECOND ARTICLE

Whether the Angels Understand by Species Drawn from Things?

We proceed thus to the Second Article:—

Objection 1. It would seem that the angels understand by species drawn from things. For everything understood is apprehended by some likeness within him who understands it. But the likeness of the thing existing in another is there either by way of an exemplar, so that the likeness is the cause of the thing; or else by way of an image, so that it is caused by such thing. All knowledge, then, of the person understanding must either be the cause of the object understood, or else caused by it. Now the angel's knowledge is not the cause of existing things; that belongs to the Divine knowledge alone. Therefore it is necessary for the species, by which the angelic mind understands, to be derived from things.

Obj. 2. Further, the angelic light is stronger than the light of the active intellect of the soul. But the light of the active intellect abstracts intelligible species from phantasms. Therefore the light of the angelic mind can also abstract species from sensible things. So there is nothing to hinder us from saying that the angel understands through species drawn from things.

Obj. 3. Further, the species in the intellect are indifferent to what is present or distant, except in so far as they are taken from sensible objects. Therefore, if the angel does not understand by species drawn from things, his knowledge would be indifferent as to things present and distant; and so he would be moved locally to no purpose.

On the contrary, Dionysius says (*Div. Nom.* vii) that the *angels do not gather their Divine knowledge from things divisible or sensible.*

I answer that, The species whereby the angels understand are not drawn from things, but are connatural to them. For we must observe that there is a similarity between the distinction and order of spiritual substances and the distinction and order of corporeal substances. The highest bodies have in their nature a potentiality which is fully perfected by the form; whereas in the lower bodies the potentiality of matter is not entirely perfected by the form, but receives from some agent, now one form, now another. In like fashion also the lower intellectual substances—that is to say, human souls—have a power of understanding which is not naturally complete, but is successively completed in them by their drawing intelligible species from things. But in the higher spiritual substances—that is, the angels—the power of understanding is naturally complete by intelligible species, in so far as they have such species connatural to them, so as to understand all things which they can know naturally.

The same is evident from the manner of existence of such substances. The lower spiritual substances—that is, souls—have a nature akin to a body, in so far as they are the forms of bodies: and consequently from their very mode of existence it behooves them to seek their intelligible perfection from bodies, and through bodies; otherwise they would be united with bodies to no purpose. On the other hand, the higher substances—that is, the angels—are utterly free from bodies, and subsist immaterially and in their own intelligible nature; consequently they attain their intelligible perfection through an intelligible outpouring, whereby they received from God the species of things known, together with their intellectual nature. Hence Augustine says (*Gen. ad lit.* ii. 8): *The other things which are lower than the angels are so created that they first receive existence in the knowledge of the rational creature, and then in their own nature.*

Reply Obj. 1. There are images of creatures in the angel's mind, not, indeed, derived from creatures, but from God, Who is the cause of creatures, and in Whom the likenesses of creatures first exist. Hence Augustine says (*ibid.*) that, *As the type, according to which the creature is fashioned, is in the Word of God before the creature which is fashioned, so the knowledge of the same type exists first in the intellectual creature, and is afterwards the very fashioning of the creature.*

Reply Obj. 2. To go from one extreme to the other it is necessary to pass through the

middle. Now the nature of a form in the imagination, which form is without matter but not without material conditions, stands midway between the nature of a form which is in matter, and the nature of a form which is in the intellect by abstraction from matter and from material conditions. Consequently, however powerful the angelic mind might be, it could not reduce material forms to an intelligible condition, except it were first to reduce them to the nature of imagined forms; which is impossible, since the angel has no imagination, as was said above (Q. 54, A. 5). Even granted that he could abstract intelligible species from material things, yet he would not do so; because he would not need them, for he has connatural intelligible species.

Reply Obj. 3. The angel's knowledge is quite indifferent as to what is near or distant. Nevertheless his local movement is not purposeless on that account: for he is not moved to a place for the purpose of acquiring knowledge, but for the purpose of operation.

THIRD ARTICLE

Whether the Higher Angels Understand by More Universal Species Than the Lower Angels?

We proceed thus to the Third Article:—

Objection 1. It would seem that the higher angels do not understand by more universal species than the lower angels. For the universal, seemingly, is what is abstracted from particulars. But angels do not understand by species abstracted from things. Therefore it cannot be said that the species of the angelic intellect are more or less universal.

Obj. 2. Further, whatever is known in detail is more perfectly known than what is known generically; because to know anything generically is, in a fashion, midway between potentiality and act. If, therefore, the higher angels know by more universal species than the lower, it follows that the higher have a more imperfect knowledge than the lower; which is not befitting.

Obj. 3. Further, the same cannot be the proper type of many. But if the higher angel knows various things by one universal form, which the lower angel knows by several special forms, it follows that the higher angel uses one universal form for knowing various things. Therefore he will not be able to have a proper knowledge of each; which seems unbecoming.

On the contrary, Dionysius says (*Cæl. Hier.* xii) that the higher angels have a more universal knowledge than the lower. And in *De Causis* it is said that the higher angels have more universal forms.

I answer that, For this reason are some things of a more exalted nature, because they are nearer to and more like unto the first, which is God. Now in God the whole plenitude of intellectual knowledge is contained in one thing, that is to say, in the Divine essence, by which God knows all things. This plenitude of knowledge is found in created intellects in a lower manner, and less simply. Consequently it is necessary for the lower intelligences to know by many forms what God knows by one, and by so many the more according as the intellect is lower.

Thus the higher the angel is, by so much the fewer species will he be able to apprehend the whole mass of intelligible objects. Therefore his forms must be more universal; each one of them, as it were, extending to more things. An example of this can in some measure be observed in ourselves. For some people there are who cannot grasp an intelligible truth, unless it be explained to them in every part and detail; this comes of their weakness of intellect: while there are others of stronger intellect, who can grasp many things from few.

Reply Obj. 1. It is accidental to the universal to be abstracted from particulars, in so far as the intellect knowing it derives its knowledge from things. But if there be an intellect which does not derive its knowledge from things, the universal which it knows will not be abstracted from things, but in a measure will be pre-existing to them; either according to the order of causality, as the universal ideas of things are in the Word of God; or at least in the order of nature, as the universal ideas of things are in the angelic mind.

Reply Obj. 2. To know anything universally can be taken in two senses. In one way, on the part of the thing known, namely, that only the universal nature of the thing is known. To know a thing thus is something less perfect: for he would have but an imperfect knowledge of a man who only knew him to be an animal. In another way, on the part of the medium of such knowledge. In this way it is more perfect to know a thing in the universal; for the intellect, which by one universal medium can know each of the things which are properly contained in it, is more perfect than one which cannot.

Reply Obj. 3. The same cannot be the proper and adequate type of several things. But if it be eminent, then it can be taken as the proper type and likeness of many. Just as in man, there is a universal prudence with respect to all the acts of the virtues; which can be taken as the proper type and likeness of that prudence which in the lion leads to acts of magnanimity, and in the fox to acts of wariness; and so on of the rest. The Divine

essence, on account of Its eminence, is in like fashion taken as the proper type of each thing contained therein: hence each one is likened to It according to its proper type. The same applies to the universal form which is in the mind of the angel, so that, on account of its excellence, many things can be known through it with a proper knowledge.

QUESTION 56

Of the Angels' Knowledge of Immaterial Things

(In Three Articles)

We now inquire into the knowledge of the angels with regard to the objects known by them. We shall treat of their knowledge, first, of immaterial things, secondly of things material. Under the first heading there are three points of inquiry: (1) Does an angel know himself? (2) Does one angel know another? (3) Does the angel know God by his own natural principles?

FIRST ARTICLE

Whether an Angel Knows Himself?

We proceed thus to the First Article:—

Objection 1. It would seem that an angel does not know himself. For Dionysius says that *the angels do not know their own powers* (*Cæl. Hier.* vi). But, when the substance is known, the power is known. Therefore an angel does not know his own essence.

Obj. 2. Further, an angel is a single substance, otherwise he would not act, since acts belong to single subsistences. But nothing single is intelligible. Therefore, since the angel possesses only knowledge which is intellectual, no angel can know himself.

Obj. 3. Further, the intellect is moved by the intelligible object: because, as stated in *De Anima* iii. 4, understanding is a kind of passion. But nothing is moved by or is passive to itself; as appears in corporeal things. Therefore the angel cannot understand himself.

On the contrary, Augustine says (*Gen. ad lit.* ii) that *the angel knew himself when he was established, that is, enlightened by truth.*

I answer that, As is evident from what has been previously said (QQ. 14, A. 2; 54, A. 2), the object is on a different footing in an immanent, and in a transient, action. In a transient action the object or matter into which the action passes is something separate from the agent, as the thing heated is from what gave it heat, and the building from the builder; whereas in an immanent action, for the action to proceed, the object must be united with the agent; just as the sensible object must be in contact with sense, in order that sense may actually perceive. And the object which is united to a faculty bears the same relation to actions of this kind as does the form which is the principle of action in other agents: for, as heat is the formal principle of heating in the fire, so is the species of the thing seen the formal principle of sight to the eye.

It must, however, be borne in mind that this image of the object exists sometimes only potentially in the knowing faculty; and then there is only knowledge in potentiality; and in order that there may be actual knowledge, it is required that the faculty of knowledge be actuated by the species. But if it always actually possesses the species, it can thereby have actual knowledge without any preceding change or reception. From this it is evident that it is not of the nature of knower, as knowing, to be moved by the object, but as knowing in potentiality. Now, for the form to be the principle of the action, it makes no difference whether it be inherent in something else, or self-subsisting; because heat would give forth heat none the less if it were self-subsisting, than it does by inhering in something else. So therefore, if in the order of intelligible beings there be any subsisting intelligible form, it will understand itself. And since an angel is immaterial, he is a subsisting form; and, consequently, he is actually intelligible. Hence it follows that he understands himself by his form, which is his substance.

Reply Obj. 1. That is the text of the old translation, which is amended in the new one, and runs thus: *furthermore they,* that is to say the angels, *knew their own powers:* instead of which the old translation read—*and furthermore they do not know their own powers.* Although even the letter of the old translation might be kept in this respect, that the angels do not know their own power perfectly; according as it proceeds from the order of the Divine Wisdom, Which to the angels is incomprehensible.

Reply Obj. 2. We have no knowledge of single corporeal things, not because of their particularity, but on account of the matter, which is their principle of individuation. Accordingly, if there be any single things subsisting without matter, as the angels are, there is nothing to prevent them from being actually intelligible.

Reply Obj. 3. It belongs to the intellect, in so far as it is in potentiality, to be moved and to be passive. Hence this does not happen in the angelic intellect, especially as regards the fact that he understands himself. Besides the action of the intellect is not of the same nature as the action found in corporeal things, which passes out into some other matter.

SECOND ARTICLE

Whether One Angel Knows Another?

We proceed thus to the Second Article:—

Objection 1. It would seem that one angel does not know another. For the Philosopher says (*De Anima* iii, text. 4), that if the human intellect were to have in itself any one of the sensible things, then such a nature existing within it would prevent it from apprehending external things: as likewise, if the pupil of the eye were colored with some particular color, it could not see every color. But as the human intellect is disposed for understanding corporeal things, so is the angelic mind for understanding immaterial things. Therefore, since the angelic intellect has within itself some one determinate nature from the number of such natures, it would seem that it cannot understand other natures.

Obj. 2. Further, it is stated in *De Causis* that *every intelligence knows what is above it, in so far as it is caused by it; and what is beneath it, in so far as it is its cause.* But one angel is not the cause of another. Therefore one angel does not know another.

Obj. 3. Further, one angel cannot be known to another angel by the essence of the one knowing; because all knowledge is effected by way of a likeness. But the essence of the angel knowing is not like the essence of the angel known, except generically; as is clear from what has been said before (QQ. 50, A. 4; 55, A. 1 *ad* 3). Hence, it follows that one angel would not have a particular knowledge of another, but only a general knowledge. In like manner it cannot be said that one angel knows another by the essence of the angel known; because that whereby the intellect understands is something within the intellect; whereas the Trinity alone can penetrate the mind. Again, it cannot be said that one angel knows the other by a species; because that species would not differ from the angel understood, since each is immaterial. Therefore in no way does it appear that one angel can understand another.

Obj. 4. Further, if one angel did understand another, this would be either by an innate species; and so it would follow that, if God were now to create another angel, such an angel could not be known by the existing angels; or else he would have to be known by a species drawn from things; and so it would follow that the higher angels could not know the lower, from whom they receive nothing. Therefore in no way does it seem that one angel knows another.

On the contrary, We read in *De Causis* that *every intelligence knows the things which are not corrupted.*

I answer that, As Augustine says (*Gen. ad lit.* ii), such things as pre-existed from eternity in the Word of God, came forth from Him in two ways: first, into the angelic mind; and secondly, so as to subsist in their own natures. They proceeded into the angelic mind in such a way, that God impressed upon the angelic mind the images of the things which He produced in their own natural being. Now in the Word of God from eternity there existed not only the forms of corporeal things, but likewise the forms of all spiritual creatures. So in every one of these spiritual creatures, the forms of all things, both corporeal and spiritual, were impressed by the Word of God; yet so that in every angel there was impressed the form of his own species according to both its natural and its intelligible condition, so that he should subsist in the nature of his species, and understand himself by it; while the forms of other spiritual and corporeal natures were impressed in him only according to their intelligible natures, so that by such impressed species he might know corporeal and spiritual creatures.

Reply Obj. 1. The spiritual natures of the angels are distinguished from one another in a certain order, as was already observed (Q. 50, A. 4, *ad* 1, 2). So the nature of an angel does not hinder him from knowing the other angelic natures, since both the higher and lower bear affinity to his nature, the only difference being according to their various degrees of perfection.

Reply Obj. 2. The nature of cause and effect does not lead one angel to know another, except on account of likeness, so far as cause and effect are alike. Therefore if likeness without causality be admitted in the angels, this will suffice for one to know another.

Reply Obj. 3. One angel knows another by the species of such angel existing in his intellect, which differs from the angel whose image it is, not according to material and immaterial nature, but according to natural and intentional existence. The angel is himself a subsisting form in his natural being; but his species in the intellect of another angel is not so, for there it possesses only an intelligible existence. As the form of color on the wall has a natural existence; but, in the deferent medium, it has only intentional existence.

Reply Obj. 4. God made every creature proportionate to the universe which He determined to make. Therefore had God resolved to make more angels or more natures of things, He would have impressed more intelligible species in the angelic minds; as a builder who, if he had intended to build a larger house, would have made larger foundations. Hence, for God to add a new creature to the universe, means that He would add a new intelligible species to an angel.

THIRD ARTICLE

Whether an Angel Knows God by His Own Natural Principles?

We proceed thus to the Third Article:—

Objection 1. It would seem that the angels cannot know God by their natural principles. For Dionysius says (*Div. Nom.* i) that God *by His incomprehensible might is placed above all heavenly minds.* Afterwards he adds that, *since He is above all substances, He is remote from all knowledge.*

Obj. 2. Further, God is infinitely above the intellect of an angel. But what is infinitely beyond cannot be reached. Therefore it appears that an angel cannot know God by his natural principles.

Obj. 3. Further, it is written (1 Cor. xiii. 12): *We see now through a glass in a dark manner; but then face to face.* From this it appears that there is a twofold knowledge of God; the one, whereby He is seen in His essence, according to which He is said to be seen face to face; the other whereby He is seen in the mirror of creatures. As was already shown (Q. 12, A. 4), an angel cannot have the former knowledge by his natural principles. Nor does vision through a mirror belong to the angels, since they do not derive their knowledge of God from sensible things, as Dionysius observes (*Div. Nom.* vii). Therefore the angels cannot know God by their natural powers.

On the contrary, The angels are mightier in knowledge than men. Yet men can know God through their natural principles; according to Rom. i. 19: *what is known of God is manifest in them.* Therefore much more so can the angels.

I answer that, The angels can have some knowledge of God by their own principles. In evidence whereof it must be borne in mind that a thing is known in three ways: first, by the presence of its essence in the knower, as light can be seen in the eye; and so we have said that an angel knows himself;—secondly, by the presence of its similitude in the power which knows it, as a stone is seen by the eye from its image being in the eye;—thirdly, when the image of the object known is not drawn directly from the object itself, but from something else in which it is made to appear, as when we behold a man in a mirror.

To the first-named class that knowledge of God is likened by which He is seen through His essence; and knowledge such as this cannot accrue to any creature from its natural principles, as was said above (Q. 12, A. 4). The third class comprises the knowledge whereby we know God while we are on earth, by His likeness reflected in creatures, according to Rom. i. 20: *The invisible things of God are clearly seen, being understood by the things that are made.* Hence, too, we are said to see God in a mirror. But the knowledge, whereby according to his natural principles the angel knows God, stands midway between these two; and is likened to that knowledge whereby a thing is seen through the species abstracted from it. For since God's image is impressed on the very nature of the angel in his essence, the angel knows God in as much as he is the image of God. Yet he does not behold God's essence; because no created likeness is sufficient to represent the Divine essence. Such knowledge then approaches rather to the specular kind; because the angelic nature is itself a kind of mirror representing the Divine image.

Reply Obj. 1. Dionysius is speaking of the knowledge of comprehension, as his words expressly state. In this way God is not known by any created intellect.

Reply Obj. 2. Since an angel's intellect and essence are infinitely remote from God, it follows that he cannot comprehend Him; nor can he see God's essence through his own nature. Yet it does not follow on that account that he can have no knowledge of Him at all: because, as God is infinitely remote from the angel, so the knowledge which God has of Himself is infinitely above the knowledge which an angel has of Him.

Reply Obj. 3. The knowledge which an angel has of God is midway between these two kinds of knowledge; nevertheless it approaches more to one of them, as was said above.

QUESTION 57

Of the Angels' Knowledge of Material Things

(In Five Articles)

We next investigate the material objects which are known by the angels. Under this heading there are five points of inquiry: (1) Whether the angels know the natures of material things? (2) Whether they know single things? (3) Whether they know the future? (4) Whether they know secret thoughts? (5) Whether they know all mysteries of grace?

FIRST ARTICLE

Whether the Angels Know Material Things?

We proceed thus to the First Article:—

Objection 1. It would seem that the angels do not know material things. For the object understood is the perfection of him who understands it. But material things cannot be the perfections of angels, since they are beneath them. Therefore the angels do not know material things.

Obj. 2. Further, intellectual vision is only of such things as exist within the soul by their essence, as is said in a gloss.* But material things cannot enter by their essence into man's soul, nor into the angel's mind. Therefore they cannot be known by intellectual vision, but only by imaginary vision, whereby the images of bodies are apprehended, and by sensible vision, which regards bodies in themselves. Now there is neither imaginary nor sensible vision in the angels, but only intellectual. Therefore the angels cannot know material things.

Obj. 3. Further, material things are not actually intelligible, but are knowable by apprehension of sense and of imagination, which does not exist in angels. Therefore angels do not know material things.

On the contrary, Whatever the lower power can do, the higher can do likewise. But man's intellect, which in the order of nature is inferior to the angel's, can know material things. Therefore much more can the mind of an angel.

I answer that, The established order of things is for higher beings to be more perfect than lower; and for whatever is contained deficiently, partially, and in manifold manner in the lower beings, to be contained in the higher eminently, and in a certain degree of fulness and simplicity. Therefore, in God, as in the highest source of things, all things pre-exist supersubstantially in respect of His simple Being itself, as Dionysius says (*Div. Nom.* 1). But among other creatures the angels are nearest to God, and resemble Him most; hence they share more fully and more perfectly in the Divine goodness, as Dionysius says (*Cæl. Hier.* iv). Consequently, all material things pre-exist in the angels more simply and less materially even than in themselves, yet in a more manifold manner and less perfectly than in God.

Now whatever exists in any subject, is contained in it after the manner of such subject. But the angels are intellectual beings of their own nature. Therefore, as God knows material things by His essence, so do the angels know them, forasmuch as they are in the angels by their intelligible species.

Reply Obj. 1. The thing understood is the perfection of the one who understands, by reason of the intelligible species which he has in his intellect. And thus the intelligible species which are in the intellect of an angel are perfections and acts in regard to that intellect.

Reply Obj. 2. Sense does not apprehend the essences of things, but only their outward accidents. In like manner neither does the imagination; for it apprehends only the images of bodies. The intellect alone apprehends the essences of things. Hence it is said (*De Anima* iii, text. 26) that the object of the intellect is *what a thing is,* regarding which it does not err; as neither does sense regarding its proper sensible object. So therefore the essences of material things are in the intellect of man and angels, as the thing understood is in him who understands, and not according to their real natures. But some things are in an intellect or in the soul according to both natures; and in either case there is intellectual vision.

Reply Obj. 3. If an angel were to draw his knowledge of material things from the material things themselves, he would require to make them actually intelligible by a process of abstraction. But he does not derive his knowledge of them from the material things themselves; he has knowledge of material things by actually intelligible species of things, which species are connatural to him; just as our intellect has, by species which it makes intelligible by abstraction.

* On 2 Cor. xii. 2, taken from Augustine (*Gen. ad lit. xii.* 28).

SECOND ARTICLE

Whether an Angel Knows Singulars?

We proceed thus to the Second Article:—

Objection 1. It would seem that angels do not know singulars. For the Philosopher says (*Post.* i, text. 22): *The sense has for its object singulars, but the intellect, universals.* Now, in the angels there is no power of understanding save the intellectual power, as is evident from what was said above (Q. 54, A. 5). Consequently they do not know singulars.

Obj. 2. Further, all knowledge comes about by some assimilation of the knower to the object known. But it is not possible for any assimilation to exist between an angel and a singular object, in so far as it is singular; because, as was observed above (Q. 50, A. 2), an angel is immaterial, while matter is the principle of singularity. Therefore the angel cannot know singulars.

Obj. 3. Further, if an angel does know singulars, it is either by singular or by universal species. It is not by singular species; because in this way he would require to have an infinite number of species. Nor is it by universal species; since the universal is not the sufficient principle for knowing the singular as such, because singular things are not known in the universal except potentially. Therefore the angel does not know singulars.

On the contrary, No one can guard what he does not know. But angels guard individual men, according to Ps. xc. 11: *He hath given His angels charge over Thee.* Consequently the angels know singulars.

I answer that, Some have denied to the angels all knowledge of singulars. In the first place this derogates from the Catholic faith, which asserts that these lower things are administered by angels, according to Heb. i. 14: *They are all ministering spirits.* Now, if they had no knowledge of singulars, they could exercise no provision over what is going on in this world; since acts belong to individuals: and this is against the text of Eccles. v. 5: *Say not before the angel: There is no providence.* Secondly, it is also contrary to the teachings of philosophy, according to which the angels are stated to be the movers of the heavenly spheres, and to move them according to their knowledge and will.

Consequently others have said that the angel possesses knowledge of singulars, but in their universal causes, to which all particular effects are reduced; as if the astronomer were to foretell a coming eclipse from the dispositions of the movements of the heavens. This opinion does not escape the aforesaid implications; because, to know a singular, merely in its universal causes, is not to know it as singular, that is, as it exists here and now. The astronomer, knowing from computation of the heavenly movements that an eclipse is about to happen, knows it in the universal; yet he does not know it as taking place now, except by the senses. But administration, providence and movement are of singulars, as they are here and now existing.

Therefore it must be said differently, that, as man by his various powers of knowledge knows all classes of things, apprehending universals and immaterial things by his intellect, and things singular and corporeal by the senses, so an angel knows both by his one mental power. For the order of things runs in this way, that the higher a thing is, so much the more is its power unified and far-reaching: thus in man himself it is manifest that the common sense which is higher than the proper sense, although it is but one faculty, knows everything apprehended by the five outward senses, and some other things which no outer sense knows; for example, the difference between white and sweet. The same is to be observed in other cases. Accordingly, since an angel is above man in the order of nature, it is unreasonable to say that a man knows by any one of his powers something which an angel by his one faculty of knowledge, namely, the intellect, does not know. Hence Aristotle pronounces it ridiculous to say that a discord, which is known to us, should be unknown to God (*De Anima* i, text. 80; *Metaph.*, text. 15).

The manner in which an angel knows singular things can be considered from this, that, as things proceed from God in order that they may subsist in their own natures, so likewise they proceed in order that they may exist in the angelic mind. Now it is clear that there comes forth from God not only whatever belongs to their universal nature, but likewise all that goes to make up their principles of individuation; since He is the cause of the entire substance of the thing, as to both its matter and its form. And for as much as He causes, does He know; for His knowledge is the cause of a thing, as was shown above (Q. 14, A. 8). Therefore as by His essence, by which He causes all things, God is the likeness of all things, and knows all things, not only as to their universal natures, but also as to their singularity; so through the species imparted to them do the angels know things, not only as to their universal nature, but likewise in their individual conditions, in so far as they are the manifold representations of that one simple essence.

Reply Obj. 1. The Philosopher is speaking of our intellect, which apprehends things only by a process of abstraction; and by such ab-

straction from material conditions the thing abstracted becomes a universal. Such a manner of understanding is not in keeping with the nature of the angels, as was said above (Q. 55, A. 2, A. 3 *ad* 1), and consequently there is no comparison.

Reply Obj. 2. It is not according to their nature that the angels are likened to material things, as one thing resembles another by agreement in genus, species, or accident; but as the higher bears resemblance to the lower, as the sun does to fire. Even in this way there is in God a resemblance of all things, as to both matter and form, in so far as there pre-exists in Him as in its cause whatever is to be found in things. For the same reason, the species in the angel's intellect, which are images drawn from the Divine essence, are the images of things not only as to their form, but also as to their matter.

Reply Obj. 3. Angels know singulars by universal forms, which nevertheless are the images of things both as to their universal, and as to their individuating principles. How many things can be known by the same species, has been already stated above (Q. 55, A. 3 *ad* 3).

THIRD ARTICLE

Whether Angels Know the Future?

We proceed thus to the Third Article:—

Objection 1. It would seem that the angels know future events. For angels are mightier in knowledge than men. But some men know many future events. Therefore much more do the angels.

Obj. 2. Further, the present and the future are differences of time. But the angel's intellect is above time; because, as is said in *De Causis, an intelligence keeps pace with eternity,* that is, æviternity. Therefore, to the angel's mind, past and future are not different, but he knows each indifferently.

Obj. 3. Further, the angel does not understand by species derived from things, but by innate universal species. But universal species refer equally to present, past, and future. Therefore it appears that the angels know indifferently things past, present, and future.

Obj. 4. Further, as a thing is spoken of as distant by reason of time, so is it by reason of place. But angels know things which are distant according to place. Therefore they likewise know things distant according to future time.

On the contrary, Whatever is the exclusive sign of the Divinity, does not belong to the angels. But to know future events is the exclusive sign of the Divinity, according to Isa. xli. 23: *Show the things that are to come hereafter, and we shall know that ye are gods.* Therefore the angels do not know future events.

I answer that, The future can be known in two ways. First, it can be known in its cause. And thus, future events which proceed necessarily from their causes, are known with sure knowledge; as that the sun will rise tomorrow. But events which proceed from their causes in the majority of cases, are not known for certain, but conjecturally; thus the doctor knows beforehand the health of the patient. This manner of knowing future events exists in the angels, and by so much the more than it does in us, as they understand the causes of things both more universally and more perfectly; thus doctors who penetrate more deeply into the causes of an ailment can pronounce a surer verdict on the future issue thereof. But events which proceed from their causes in the minority of cases are quite unknown; such as casual and chance events.

In another way future events are known in themselves. To know the future in this way belongs to God alone; and not merely to know those events which happen of necessity, or in the majority of cases, but even casual and chance events; for God sees all things in His eternity, which, being simple, is present to all time, and embraces all time. And therefore God's one glance is cast over all things which happen in all time as present before Him; and He beholds all things as they are in themselves, as was said before when dealing with God's knowledge (Q. 14, A. 13). But the mind of an angel, and every created intellect, fall far short of God's eternity; hence the future as it is in itself cannot be known by any created intellect.

Reply Obj. 1. Men cannot know future things except in their causes, or by God's revelation. The angels know the future in the same way, but much more distinctly.

Reply Obj. 2. Although the angel's intellect is above that time according to which corporeal movements are reckoned, yet there is a time in his mind according to the succession of intelligible concepts; of which Augustine says (*Gen. ad lit.* viii) that *God moves the spiritual creature according to time.* And thus, since there is succession in the angel's intellect, not all things that happen through all time, are present to the angelic mind.

Reply Obj. 3. Although the species in the intellect of an angel, in so far as they are species, refer equally to things present, past, and future; nevertheless the present, past, and future do not bear the same relations to the species. Present things have a nature according to which they resemble the species in the mind of an angel: and so they can be known

thereby. Things which are yet to come have not yet a nature whereby they are likened to such species; consequently, they cannot be known by those species.

Reply Obj. 4. Things distant according to place are already existing in nature; and share in some species, whose image is in the angel; whereas this is not true of future things, as has been stated. Consequently there is no comparison.

FOURTH ARTICLE

Whether Angels Know Secret Thoughts?

We proceed thus to the Fourth Article:—

Objection 1. It would seem that the angels know secret thoughts. For Gregory (*Moral.* xviii), explaining Job xxviii. 17: *Gold or crystal cannot equal it,* says that *then,* namely in the bliss of those rising from the dead, *one shall be as evident to another as he is to himself, and when once the mind of each is seen, his conscience will at the same time be penetrated.* But those who rise shall be like the angels, as is stated (Matt. xxii. 30). Therefore an angel can see what is in another's conscience.

Obj. 2. Further, intelligible species bear the same relation to the intellect as shapes do to bodies. But when the body is seen its shape is seen. Therefore, when an intellectual substance is seen, the intelligible species within it is also seen. Consequently, when one angel beholds another, or even a soul, it seems that he can see the thoughts of both.

Obj. 3. Further, the ideas in our intellect resemble the angel more than do the images in our imagination; because the former are actually understood, while the latter are understood only potentially. But the images in our imagination can be known by an angel as corporeal things are known: because the imagination is a corporeal faculty. Therefore it seems that an angel can know the thoughts of the intellect.

On the contrary, What is proper to God does not belong to angels. But it is proper to God to read the secrets of hearts, according to Jer. xvii. 9: *The heart is perverse above all things, and unsearchable; who can know it? I am the Lord, Who search the heart.* Therefore angels do not know the secrets of hearts.

I answer that, A secret thought can be known in two ways: first, in its effect. In this way it can be known not only by an angel, but also by man; and with so much the greater subtlety according as the effect is the more hidden. For thought is sometimes discovered not merely by outward act, but also by change of countenance; and doctors can tell some passions of the soul by the mere pulse. Much more then can angels, or even demons, the more deeply they penetrate these occult bodily modifications. Hence Augustine says (*De divin. dæmon.*) that demons *sometimes with the greatest facility learn man's dispositions, not only when expressed by speech, but even when conceived in thought, when the soul expresses them by certain signs in the body;* although (*Retract.* ii. 30) he says *it cannot be asserted how this is done.*

In another way thoughts can be known as they are in the mind, and affections as they are in the will: and thus God alone can know the thoughts of hearts and affections of wills. The reason of this is, because the rational creature is subject to God only, and He alone can work in it Who is its principal object and last end: this will be developed later (Q. 63, A. 1; Q. 105, A. 5). Consequently all that is in the will, and all things that depend only on the will, are known to God alone. Now it is evident that it depends entirely on the will for anyone actually to consider anything; because a man who has a habit of knowledge, or any intelligible species, uses them at will. Hence the Apostle says (1 Cor. ii. 11): *For what man knoweth the things of a man, but the spirit of a man that is in him?*

Reply Obj. 1. In the present life one man's thought is not known by another owing to a twofold hindrance; namely, on account of the grossness of the body, and because the will shuts up its secrets. The first obstacle will be removed at the Resurrection, and does not exist at all in the angels; while the second will remain, and is in the angels now. Nevertheless the brightness of the body will show forth the quality of the soul; as to its amount of grace and of glory. In this way one will be able to see the mind of another.

Reply Obj. 2. Although one angel sees the intelligible species of another, by the fact that the species are proportioned to the rank of these substances according to greater or lesser universality, yet it does not follow that one knows how far another makes use of them by actual consideration.

Reply Obj. 3. The appetite of the brute does not control its act, but follows the impression of some other corporeal or spiritual cause. Since, therefore, the angels know corporeal things and their dispositions, they can thereby know what is passing in the appetite or in the imaginative apprehension of the brute beasts, and even of man, in so far as the sensitive appetite sometimes, through following some bodily impression, influences his conduct, as always happens in brutes. Yet the angels do not necessarily know the movements of the sensitive appetite and the imaginative apprehension of man, in so far as these are moved by the will and reason; because, even

the lower part of the soul has some share of reason, as obeying its ruler, as is said in *Ethics* iii. 12. But it does not follow that, if the angel knows what is passing through man's sensitive appetite or imagination, he knows what is in the thought or will: because the intellect or will is not subject to the sensitive appetite or the imagination, but can make various uses of them.

FIFTH ARTICLE

Whether the Angels Know the Mysteries of Grace?

We proceed thus to the Fifth Article:—

Objection 1. It would seem that the angels know mysteries of grace. For, the mystery of the Incarnation is the most excellent of all mysteries. But the angels knew of it from the beginning; for Augustine (*Gen. ad lit.* v. 19) says: *This mystery was hidden in God through the ages, yet so that it was known to the princes and powers in heavenly places.* And the Apostle says (1 Tim. iii. 16): *That great mystery of godliness appeared unto angels.** Therefore the angels know the mysteries of grace.

Obj. 2. Further, the reasons of all mysteries of grace are contained in the Divine wisdom. But the angels behold God's wisdom, which is His essence. Therefore they know the mysteries of grace.

Obj. 3. Further, the prophets are enlightened by the angels, as is clear from Dionysius (*Cæl. Hier.* iv). But the prophets knew mysteries of grace; for it is said (Amos iii. 7): *For the Lord God doth nothing without revealing His secret to His servants the prophets.* Therefore angels know the mysteries of grace.

On the contrary, No one learns what he knows already. Yet even the highest angels seek out and learn mysteries of grace. For it is stated (*Cæl. Hier.* vii) that *Sacred Scripture describes some heavenly essences as questioning Jesus, and learning from Him the knowledge of His Divine work for us; and Jesus as teaching them directly:* as is evident in Isa. lxiii. 1, where, on the angels asking, *Who is he who cometh up from Edom?* Jesus answered, *It is I, Who speak justice.* Therefore the angels do not know mysteries of grace.

I answer that, There is a twofold knowledge in the angel. The first is his natural knowledge, according to which he knows things both by his essence, and by innate species. By such knowledge the angels cannot know mysteries of grace. For these mysteries depend upon the pure will of God: and if an angel cannot learn the thoughts of another angel, which depend upon the will of such angel, much less can he ascertain what depends entirely upon God's will. The Apostle reasons in this fashion (1 Cor. ii. 11): *No one knoweth the things of a man,† but the spirit of a man that is in him. So, the things also that are of God no man knoweth but the Spirit of God.*

There is another knowledge of the angels, which renders them happy; it is the knowledge whereby they see the Word, and things in the Word. By such vision they know mysteries of grace, but not all mysteries: nor do they all know them equally; but just as God wills them to learn by revelation; as the Apostle says (1 Cor. ii. 10): *But to us God hath revealed them through His Spirit;* yet so that the higher angels beholding the Divine wisdom more clearly, learn more and deeper mysteries in the vision of God, which mysteries they communicate to the lower angels by enlightening them. Some of these mysteries they knew from the very beginning of their creation; others they are taught afterwards, as befits their ministrations.

Reply Obj. 1. One can speak in two ways of the mystery of the Incarnation. First of all, in general; and in this way it was revealed to all from the commencement of their beatitude. The reason of this is, that this is a kind of general principle to which all their duties are ordered. For *all are‡ ministering spirits, sent to minister for them who shall receive the inheritance of salvation* (Heb. i. 14); and this is brought about by the mystery of the Incarnation. Hence it was necessary for all of them to be instructed in this mystery from the very beginning.

We can speak of the mystery of the Incarnation in another way, as to its special conditions. Thus not all the angels were instructed on all points from the beginning; even the higher angels learned these afterwards, as appears from the passage of Dionysius already quoted.

Reply Obj. 2. Although the angels in bliss behold the Divine wisdom, yet they do not comprehend it. So it is not necessary for them to know everything hidden in it.

Reply Obj. 3. Whatever the prophets knew by revelation of the mysteries of grace, was revealed in a more excellent way to the angels. And although God revealed in general to the prophets what He was one day to do regarding the salvation of the human race, still the apostles knew some particulars of the same, which the prophets did not know. Thus we read (Eph. iii. 4, 5): *As you reading, may understand my knowledge in the mystery of*

* Vulg., *Great is the mystery of godliness, which . . . appeared unto angels.*

† Vulg., *What man knoweth the things of a man, but . . . ?*

‡ Vulg., *Are they not all.*

Christ, which in other generations was not known to the sons of men, as it is now revealed to His holy apostles. Among the prophets also, the later ones knew what the former did not know; according to Ps. cxviii. 100: *I have had understanding above ancients,* and Gregory says: *The knowledge of Divine things increased as time went on* (*Homil. xvi. in Ezech.*)

QUESTION 58

Of the Mode of the Angelic Knowledge

(In Seven Articles)

After the foregoing we have now to treat of the mode of the angelic knowledge, concerning which there are seven points of inquiry: (1) Whether the angel's intellect be sometimes in potentiality, and sometimes in act? (2) Whether the angel can understand many things at the same time? (3) Whether the angel's knowledge is discursive? (4) Whether he understands by composing and dividing? (5) Whether there can be error in the angel's intellect? (6) Whether his knowledge can be styled as morning and evening? (7) Whether the morning and evening knowledge are the same, or do they differ?

FIRST ARTICLE

Whether the Angel's Intellect Is Sometimes in Potentiality, and Sometimes in Act?

We proceed thus to the First Article:—

Objection 1. It would seem that the angel's intellect is sometimes in potentiality and sometimes in act. For movement is the act of what is in potentiality, as stated in *Phys.* iii. 6. But the angels' minds are moved by understanding, as Dionysius says (*Div. Nom.* iv). Therefore the angelic minds are sometimes in potentiality.

Obj. 2. Further, since desire is of a thing not possessed but possible to have, whoever desires to know anything is in potentiality thereto. But it is said (1 Pet. i. 12): *On Whom the angels desire to look.* Therefore the angel's intellect is sometimes in potentiality.

Obj. 3. Further, in the book *De Causis* it is stated that *an intelligence understands according to the mode of its substance.* But the angel's intelligence has some admixture of potentiality. Therefore it sometimes understands potentially.

On the contrary, Augustine says (*Gen. ad lit.* ii): *Since the angels were created, in the eternity of the Word, they enjoy holy and devout contemplation.* Now a contemplating intellect is not in potentiality, but in act. Therefore the intellect of an angel is not in potentiality.

I answer that, As the Philosopher states (*De Anima* iii, text. 8; *Phys.* viii. 32), the intellect is in potentiality in two ways; first, *as before learning or discovering,* that is, before it has the habit of knowledge; secondly, as *when it possesses the habit of knowledge, but does not actually consider.* In the first way an angel's intellect is never in potentiality with regard to the things to which his natural knowledge extends. For, as the higher, namely, the heavenly, bodies have no potentiality to existence, which is not fully actuated, in the same way the heavenly intellects, the angels, have no intelligible potentiality which is not fully completed by connatural intelligible species. But with regard to things divinely revealed to them, there is nothing to hinder them from being in potentiality: because even the heavenly bodies are at times in potentiality to being enlightened by the sun.

In the second way an angel's intellect can be in potentiality with regard to things learnt by natural knowledge; for he is not always actually considering everything that he knows by natural knowledge. But as to the knowledge of the Word, and of the things he beholds in the Word, he is never in this way in potentiality; because he is always actually beholding the Word, and the things he sees in the Word. For the bliss of the angels consists in such vision; and beatitude does not consist in habit, but in act, as the Philosopher says (*Ethic.* i. 8).

Reply Obj. 1. Movement is taken there not as the act of something imperfect, that is, of something existing in potentiality, but as the act of something perfect, that is, of one actually existing. In this way understanding and feeling are termed movements, as stated in *De Anima* iii, text. 28).

Reply Obj. 2. Such desire on the part of the angels does not exclude the object desired, but weariness thereof. Or they are said to desire the vision of God with regard to fresh revelations, which they receive from God to fit them for the tasks which they have to perform.

Reply Obj. 3. In the angel's substance there is no potentiality divested of act. In the same way, the angel's intellect is never so in potentiality as to be without act.

SECOND ARTICLE

Whether an Angel Can Understand Many Things at the Same Time?

We proceed thus to the Second Article:—

Objection 1. It would seem that an angel cannot understand many things at the same time. For the Philosopher says (*Topic.* ii. 4) that *it may happen that we know many things, but understand only one.*

Obj. 2. Further, nothing is understood unless the intellect be informed by an intelligible species; just as the body is formed by shape. But one body cannot be formed into many shapes. Therefore neither can one intellect simultaneously understand various intelligible things.

Obj. 3. Further, to understand is a kind of movement. But no movement terminates in various terms. Therefore many things cannot be understood altogether.

On the contrary, Augustine says (*Gen. ad lit.* iv. 32): *The spiritual faculty of the angelic mind comprehends most easily at the same time all things that it wills.*

I answer that, As unity of term is requisite for unity of movement, so is unity of object required for unity of operation. Now it happens that several things may be taken as several or as one; like the parts of a continuous whole. For if each of the parts be considered severally, they are many: consequently neither by sense nor by intellect are they grasped by one operation, nor all at once. In another way they are taken as forming one in the whole; and so they are grasped both by sense and intellect all at once and by one operation; as long as the entire continuous whole is considered, as is stated in *De anima* iii, text. 23, In this way our intellect understands together both the subject and the predicate, as forming parts of one proposition; and also two things compared together, according as they agree in one point of comparison. From this it is evident that many things, in so far as they are distinct, cannot be understood at once; but in so far as they are comprised under one intelligible concept, they can be understood together. Now everything is actually intelligible according as its image is in the intellect. All things, then, which can be known by one intelligible species, are known as one intelligible object, and therefore are understood simultaneously. But things known by various intelligible species, are apprehended as different intelligible objects.

Consequently, by such knowledge as the angels have of things through the Word, they know all things under one intelligible species, which is the Divine essence. Therefore, as regards such knowledge, they know all things at once: just as in heaven *our thoughts will not be fleeting, going and returning from one thing to another, but we shall survey all our knowledge at the same time by one glance,* as Augustine says (*De Trin.* xv. 16). But by that knowledge wherewith the angels know things by innate species, they can at the one time know all things which can be comprised under one species; but not such as are under various species.

Reply Obj. 1. To understand many things as one, is, so to speak, to understand one thing.

Reply Obj. 2. The intellect is informed by the intelligible species which it has within it. So it can behold at the same time many intelligible objects under one species; as one body can by one shape be likened to many bodies.

To the third objection the answer is the same as the first.

THIRD ARTICLE

Whether an Angel's Knowledge Is Discursive?

We proceed thus to the Third Article:—

Objection 1. It would seem that the knowledge of an angel is discursive. For the discursive movement of the mind comes from one thing being known through another. But the angels know one thing through another; for they know creatures through the Word. Therefore the intellect of an angel knows by discursive method.

Obj. 2. Further, whatever a lower power can do, the higher can do. But the human intellect can syllogize, and know causes in effects; all of which is the discursive method. Therefore the intellect of the angel, which is higher in the order of nature, can with greater reason do this.

Obj. 3. Further, Isidore (*De sum. bono* i. 10) says that *demons learn many things by experience.* But experimental knowledge is discursive: for, *one experience comes of many remembrances, and one universal from many experiences,* as Aristotle observes (*Poster.* ii, *Metaph.* i). Therefore an angel's knowledge is discursive.

On the contrary, Dionysius says (*Div. Nom.* vii) that the *angels do not acquire Divine knowledge from separate discourses, nor are they led to something particular from something common.*

I answer that, As has often been stated (A. 1; Q. 55, A. 1), the angels hold that grade among spiritual substances which the heavenly bodies hold among corporeal substances: for Dionysius calls them *heavenly minds* (*loc. cit.*). Now, the difference between heavenly and earthly bodies is this, that earthly bodies obtain their last perfection by change and move-

ment: while the heavenly bodies have their last perfection at once from their very nature. So, likewise, the lower, namely, the human, intellects obtain their perfection in the knowledge of truth by a kind of movement and discursive intellectual operation; that is to say, as they advance from one known thing to another. But, if from the knowledge of a known principle they were straightway to perceive as known all its consequent conclusions, then there would be no discursive process at all. Such is the condition of the angels, because in the truths which they know naturally, they at once behold all things whatsoever that can be known in them.

Therefore they are called *intellectual beings*: because even with ourselves the things which are instantly grasped by the mind are said to be understood (*intelligi*); hence *intellect* is defined as the habit of first principles. But human souls which acquire knowledge of truth by the discursive method are called *rational;* and this comes of the feebleness of their intellectual light. For if they possessed the fulness of intellectual light, like the angels, then in the first aspect of principles they would at once comprehend their whole range, by perceiving whatever could be reasoned out from them.

Reply Obj. 1. Discursion expresses movement of a kind. Now all movement is from something before to something after. Hence discursive knowledge comes about according as from something previously known one attains to the knowledge of what is afterwards known, and which was previously unknown. But if in the thing perceived something else be seen at the same time, as an object and its image are seen simultaneously in a mirror, it is not discursive knowledge. And in this way the angels know things in the Word.

Reply Obj. 2. The angels can syllogize, in the sense of knowing a syllogism; and they see effects in causes, and causes in effects: yet they do not acquire knowledge of an unknown truth in this way, by syllogizing from causes to effect, or from effect to cause.

Reply Obj. 3. Experience is affirmed of angels and demons simply by way of similitude, forasmuch as they know sensible things which are present, yet without any discursion withal.

FOURTH ARTICLE

Whether the Angels Understand by Composing and Dividing?

We proceed thus to the Fourth Article:—

Objection 1. It would seem that the angels understand by composing and dividing. For, where there is multiplicity of things understood, there is composition of the same, as is said in *De Anima* iii, text. 21. But there is a multitude of things understood in the angelic mind; because angels apprehend different things by various species, and not all at one time. Therefore there is composition and division in the angel's mind.

Obj. 2. Further, negation is far more remote from affirmation than any two opposite natures are; because the first of distinctions is that of affirmation and negation. But the angel knows certain distant natures not by one, but by diverse species, as is evident from what was said (A. 2). Therefore he must know affirmation and negation by diverse species. And so it seems that he understands by composing and dividing.

Obj. 3. Further, speech is a sign of the intellect. But in speaking to men, angels use affirmative and negative expressions, which are signs of composition and of division in the intellect; as is manifest from many passages of Sacred Scripture. Therefore it seems that the angel understands by composing and dividing.

On the contrary, Dionysius says (*Div. Nom.* vii) that *the intellectual power of the angel shines forth with the clear simplicity of divine concepts.* But a simple intelligence is without composition and division. Therefore the angel understands without composition or division.

I answer that, As in the intellect, when reasoning, the conclusion is compared with the principle, so in the intellect composing and dividing, the predicate is compared with the subject. For if our intellect were to see at once the truth of the conclusion in the principle, it would never understand by discursion and reasoning. In like manner, if the intellect in apprehending the quiddity of the subject were at once to have knowledge of all that can be attributed to, or removed from, the subject, it would never understand by composing and dividing, but only by understanding the essence. Thus it is evident that for the self-same reason our intellect understands by discursion, and by composing and dividing: namely, that in the first apprehension of anything newly apprehended it does not at once grasp all that is virtually contained in it. And this comes from the weakness of the intellectual light within us, as has been said (A. 3). Hence, since the intellectual light is perfect in the angel, for he is a pure and most clear mirror, as Dionysius says (*Div. Nom.* iv), it follows that as the angel does not understand by reasoning, so neither does he by composing and dividing.

Nevertheless, he understands the composition and the division of enunciations, just as he apprehends the reasoning of syllogisms: for

he understands simply, such things as are composite, things movable immovably, and material things immaterially.

Reply Obj. 1. Not every multitude of things understood causes composition, but a multitude of such things understood that one of them is attributed to, or denied of, another. When an angel apprehends the nature of anything, he at the same time understands whatever can be either attributed to it, or denied of it. Hence, in apprehending a nature, he by one simple perception grasps all that we can learn by composing and dividing.

Reply Obj. 2. The various natures of things differ less as to their mode of existing than do affirmation and negation. Yet, as to the way in which they are known, affirmation and negation have something more in common; because directly the truth of an affirmation is known, the falsehood of the opposite negation is known also.

Reply Obj. 3. The fact that angels use affirmative and negative forms of speech, shows that they know both composition and division: yet not that they know by composing and dividing, but by knowing simply the nature of a thing.

FIFTH ARTICLE

Whether There Can Be Falsehood in the Intellect of an Angel?

We proceed thus to the Fifth Article:—

Objection 1. It would seem that there can be falsehood in the angel's intellect. For perversity appertains to falsehood. But, as Dionysius says (*Div. Nom.* iv), there is *a perverted fancy* in the demons. Therefore it seems that there can be falsehood in the intellect of the angels.

Obj. 2. Further, nescience is the cause of estimating falsely. But, as Dionysius says (*Eccl. Hier.* vi), there can be nescience in the angels. Therefore it seems there can be falsehood in them.

Obj. 3. Further, everything which falls short of the truth of wisdom, and which has a depraved reason, has falsehood or error in its intellect. But Dionysius (*Div. Nom.* vii) affirms this of the demons. Therefore it seems that there can be error in the minds of the angels.

On the contrary, The Philosopher says (*De Anima* iii, text. 41) that *the intelligence is always true.* Augustine likewise says (QQ. 83, *qu.* 32) that *nothing but what is true can be the object of intelligence.* Therefore there can be neither deception nor falsehood in the angel's knowledge.

I answer that, The truth of this question depends partly upon what has gone before. For it has been said (A. 4) that an angel understands not by composing and dividing, but by understanding what a thing is. Now the intellect is always true as regards what a thing is, just as the sense regarding its proper object, as is said in *De Anima* iii, text. 26. But by accident, deception and falsehood creep in, when we understand the essence of a thing by some kind of composition, and this happens either when we take the definition of one thing for another, or when the parts of a definition do not hang together, as if we were to accept as the definition of some creature, *a four-footed flying beast,* for there is no such animal. And this comes about in things composite, the definition of which is drawn from diverse elements, one of which is as matter to the other. But there is no room for error in understanding simple quiddities, as is stated in *Metaph.* ix, text. 22; for either they are not grasped at all, and so we know nothing respecting them; or else they are known precisely as they exist.

So therefore, no falsehood, error, or deception can exist of itself in the mind of any angel; yet it does so happen accidentally; but very differently from the way it befalls us. For we sometimes get at the quiddity of a thing by a composing and dividing process, as when, by division and demonstration, we seek out the truth of a definition. Such is not the method of the angels; but through the (knowledge of the) essence of a thing they know everything that can be said regarding it. Now it is quite evident that the quiddity of a thing can be a source of knowledge with regard to everything belonging to such thing, or excluded from it; but not of what may be dependent on God's supernatural ordinance. Consequently, owing to their upright will, from their knowing the nature of every creature, the good angels form no judgments as to the nature of qualities therein, save under the Divine ordinance; hence there can be no error or falsehood in them. But since the minds of demons are utterly perverted from the Divine wisdom, they at times form their opinions of things simply according to the natural conditions of the same. Nor are they ever deceived as to the natural properties of anything; but they can be misled with regard to supernatural matters; for example, on seeing a dead man, they may suppose that he will not rise again, or, on beholding Christ, they may judge Him not to be God.

From all this the answers to the objections on both sides of the question are evident. For the perversity of the demons comes of their not being subject to the Divine wisdom; while nescience is in the angels as regards things

knowable, not naturally but supernaturally. It is, furthermore, evident that their understanding of what a thing is, is always true, save accidentally, according as it is, in an undue manner, referred to some composition or division.

SIXTH ARTICLE

Whether There Is a "Morning" and an "Evening" Knowledge in the Angels?

We proceed thus to the Sixth Article:—

Objection 1. It would seem that there is neither an evening nor a morning knowledge in the angels; because evening and morning have an admixture of darkness. But there is no darkness in the knowledge of an angel; since there is no error nor falsehood. Therefore the angelic knowledge ought not to be termed morning and evening knowledge.

Obj. 2. Further, between evening and morning the night intervenes; while noonday falls between morning and evening. Consequently, if there be a morning and an evening knowledge in the angels, for the same reason it appears that there ought to be a noonday and a night knowledge.

Obj. 3. Further, knowledge is diversified according to the difference of the objects known: hence the Philosopher says (*De Anima* iii, text. 38), *The sciences are divided just as things are.* But there is a threefold existence of things: to wit, in the Word; in their own natures; and in the angelic knowledge, as Augustine observes (*Gen. ad lit.* ii. 8). If, therefore, a morning and an evening knowledge be admitted in the angels, because of the existence of things in the Word, and in their own nature, then there ought to be admitted a third class of knowledge, on account of the existence of things in the angelic mind.

On the contrary, Augustine (*Gen. ad lit.* iv. 22, 31; *Civ. Dei* xii. 7, 20) divides the knowledge of the angels into morning and evening knowledge.

I answer that, The expression "morning" and "evening" knowledge was devised by Augustine; who interprets the six days wherein God made all things, not as ordinary days measured by the solar circuit, since the sun was only made on the fourth day, but as one day, namely, the day of angelic knowledge as directed to six classes of things. As in the ordinary day, morning is the beginning, and evening the close of day, so, their knowledge of the primordial being of things is called morning knowledge; and this is according as things exist in the Word. But their knowledge of the very being of the thing created, as it stands in its own nature, is termed evening knowledge; because the being of things flows from the Word, as from a kind of primordial principle; and this flow is terminated in the being which they have in themselves.

Reply Obj. 1. Evening and morning in the angelic knowledge are not taken as compared to the admixture of darkness, but as compared to beginning and end. Or else it can be said, as Augustine puts it (*Gen. ad lit.* iv. 23), that there is nothing to prevent us from calling something light in comparison with one thing, and darkness with respect to another. In the same way the life of the faithful and the just is called light in comparison with the wicked, according to Eph. v. 8: *You were heretofore darkness; but now, light in the Lord:* yet this very life of the faithful, when set in contrast to the life of glory, is termed darkness, according to 2 Pet. i. 19: *You have the firm prophetic word, whereunto you do well to attend, as to a light that shineth in a dark place.* So the angel's knowledge by which he knows things in their own nature, is day in comparison with ignorance or error; yet it is dark in comparison with the vision of the Word.

Reply Obj. 2. The morning and evening knowledge belong to the day, that is, to the enlightened angels, who are quite apart from the darkness, that is, from the evil spirits. The good angels, while knowing the creature, do not adhere to it, for that would be to turn to darkness and to night; but they refer this back to the praise of God, in Whom, as in their principle, they know all things. Consequently after *evening* there is no night, but *morning;* so that morning is the end of the preceding day, and the beginning of the following, in so far as the angels refer to God's praise their knowledge of the preceding work. Noonday is comprised under the name of day, as the middle betwen the two extremes. Or else the noon can be referred to their knowledge of God Himself, Who has neither beginning nor end.

Reply Obj. 3. The angels themselves are also creatures. Accordingly the existence of things in the angelic knowledge is comprised under evening knowledge, as also the existence of things in their own nature.

SEVENTH ARTICLE

Whether the Morning and Evening Knowledge Are One?

We proceed thus to the Seventh Article:—

Objection 1. It would seem that the morning and the evening knowledge are one. For it is said (Gen. i. 5): *There was evening and morning, one day.* But by the expression *day* the knowledge of the angels is to be understood, as Augustine says (*loc. cit.*). Therefore the

morning and the evening knowledge of the angels are one and the same.

Obj. 2. Further, it is impossible for one faculty to have two operations at the same time. But the angels are always using their morning knowledge; because they are always beholding God and things in God, according to Matt. xviii. 10. Therefore, if the evening knowledge were different from the morning, the angel could never exercise his evening knowledge.

Obj. 3. Further, the Apostle says (1 Cor. xiii. 10): *When that which is perfect is come, then that which is in part shall be done away.* But, if the evening knowledge be different from the morning, it is compared to it as the less perfect to the perfect. Therefore the evening knowledge cannot exist together with the morning knowledge.

On the contrary, Augustine says (*Gen. ad lit.* iv. 24): *There is a vast difference between knowing anything as it is in the Word of God, and as it is in its own nature; so that the former belongs to the day, and the latter to the evening.*

I answer that, As was observed (A. 6), the evening knowledge is that by which the angels know things in their proper nature. This cannot be understood as if they drew their knowledge from the proper nature of things, so that the preposition *in* denotes the form of a principle; because, as has been already stated (Q. 55, A. 2), the angels do not draw their knowledge from things. It follows, then, that when we say *in their proper nature* we refer to the aspect of the thing known in so far as it is an object of knowledge; that is to say, that the evening knowledge is in the angels in so far as they know the being of things which those things have in their own nature.

Now they know this through a twofold medium, namely, by innate ideas, or by the forms of things existing in the Word. For by beholding the Word, they know not merely the being of things as existing in the Word, but the being as possessed by the things themselves; as God by contemplating Himself sees that being which things have in their own nature. If, therefore, it be called evening knowledge, in so far as when the angels behold the Word, they know the being which things have in their proper nature, then the morning and the evening knowledge are essentially one and the same, and only differ as to the things known. If it be called evening knowledge, in so far as through innate ideas they know the being which things have in their own natures, then the morning and the evening knowledge differ. Thus Augustine seems to understand it when he assigns one as inferior to the other.

Reply Obj. 1. The six days, as Augustine understands them, are taken as the six classes of things known by the angels; so that the day's unit is taken according to the unit of the thing understood; which, nevertheless, can be apprehended by various ways of knowing it.

Reply Obj. 2. There can be two operations of the same faculty at the one time, one of which is referred to the other; as is evident when the will at the same time wills the end and the means to the end; and the intellect at the same instant perceives principles and conclusions through those principles, when it has already acquired knowledge. As Augustine says,* the evening knowledge is referred to the morning knowledge in the angels; hence there is nothing to hinder both from being at the same time in the angels.

Reply Obj. 3. On the coming of what is perfect, the opposite imperfect is done away: just as faith, which is of the things that are not seen, is made void when vision succeeds. But the imperfection of the evening knowledge is not opposed to the perfection of the morning knowledge. For that a thing be known in itself, is not opposite to its being known in its cause. Nor, again, is there any inconsistency in knowing a thing through two mediums, one of which is more perfect and the other less perfect; just as we can have a demonstrative and a probable medium for reaching the same conclusion. In like manner a thing can be known by the angel through the uncreated Word, and through an innate idea.

QUESTION 59

The Will of the Angels

(In Four Articles)

In the next place we must treat of things concerning the will of the angels. In the first place we shall treat of the will itself; secondly, of its movement, which is love. Under the first heading there are four points of inquiry: (1) Whether there is will in the angels? (2) Whether the will of the angel is his nature, or his intellect? (3) Is there free-will in the angels? (4) Is there an irascible and a concupiscible appetite in them?

* *Gen. ad lit.* iv. 24.

FIRST ARTICLE

Whether There Is Will in the Angels?

We proceed thus to the First Article:—

Objection 1. It would seem that there is no will in the angels. For as the Philosopher says (*De Anima* iii, text. 42), *The will is in the reason.* But there is no reason in the angels, but something higher than reason. Therefore there is no will in the angels, but something higher than the will.

Obj. 2. Further, the will is comprised under the appetite, as is evident from the Philosopher (*ibid.*). But, appetite argues something imperfect; because it is a desire of something not as yet possessed. Therefore, since there is no imperfection in the angels, especially in the blessed ones, it seems that there is no will in them.

Obj. 3. Further, the Philosopher says (*ibid.*, text. 54) that the will is a mover which is moved; for it is moved by the appetible object understood. Now the angels are immovable, since they are incorporeal. Therefore there is no will in the angels.

On the contrary, Augustine says (*De Trin.* x, 11, 12) that the image of the Trinity is found in the soul according to memory, understanding, and will. But God's image is found not only in the soul of man, but also in the angelic mind, since it also is capable of knowing God. Therefore there is will in the angels.

I answer that, We must necessarily place a will in the angels. In evidence thereof, it must be borne in mind that, since all things flow from the Divine will, all things in their own way are inclined by appetite towards good, but in different ways. Some are inclined to good by their natural inclination, without knowledge, as plants and inanimate bodies. Such inclination towards good is called *a natural appetite.* Others, again, are inclined towards good, but with some knowledge; not that they know the aspect of goodness, but that they apprehend some particular good; as the sense, which knows the sweet, the white, and so on. The inclination which follows this apprehension is called *a sensitive appetite.* Other things, again, have an inclination towards good, but with a knowledge whereby they perceive the aspect of goodness; this belongs to the intellect. This is most perfectly inclined towards what is good; not, indeed, as if it were merely guided by another towards good, like things devoid of knowledge, nor towards some particular good only, as things which have only sensitive knowledge, but as inclined towards good in general. Such inclination is termed *will.* Accordingly, since the angels by their intellect know the universal aspect of goodness, it is manifest that there is a will in them.

Reply Obj. 1. Reason surpasses sense in a different way from that in which intellect surpasses reason. Reason surpasses sense according to the diversity of the objects known; for sense judges of particular objects, while reason judges of universals. Therefore there must be one appetite tending towards good in the abstract, which appetite belongs to reason; and another with a tendency towards particular good, which appetite belongs to sense. But intellect and reason differ as to their manner of knowing; because the intellect knows by simple intuition, while reason knows by a process of discursion from one thing to another. Nevertheless by such discursion reason comes to know what intellect learns without it, namely, the universal. Consequently the object presented to the appetitive faculty on the part of reason and on the part of intellect is the same. Therefore in the angels, who are purely intellectual, there is no appetite higher than the will.

Reply Obj. 2. Although the name of the appetitive part is derived from seeking things not yet possessed, yet the appetitive part reaches out not to these things only, but also to many other things; thus the name of a stone (*lapis*) is derived from injuring the foot (*læsione pedis*), though not this alone belongs to a stone. In the same way the irascible faculty is so denominated from anger (*ira*); though at the same time there are several other passions in it, as hope, daring, and the rest.

Reply Obj. 3. The will is called a mover which is moved, according as to will and to understand are termed movements of a kind; and there is nothing to prevent movement of this kind from existing in the angels, since such movement is the act of a perfect agent, as stated in *De Anima* iii, text. 28.

SECOND ARTICLE

Whether in the Angels the Will Differs from the Intellect?

We proceed thus to the Second Article:—

Objection 1. It would seem that in the angels the will does not differ from the intellect and from the nature. For an angel is more simple than a natural body. But a natural body is inclined through its form towards its end, which is its good. Therefore much more so is the angel. Now the angel's form is either the nature in which he subsists, or else it is some species within his intellect. Therefore the angel inclines towards the good through his own nature, or through an intelligible species. But such inclination towards the good belongs to the will. Therefore the will of the angel does not differ from his nature or his intellect.

Obj. 2. Further, the object of the intellect is the true, while the object of the will is the good. Now the good and the true differ, not really but only logically.* Therefore will and intellect are not really different.

Obj. 3. Further, the distinction of common and proper does not differentiate the faculties; for the same power of sight perceives color and whiteness. But the good and the true seem to be mutually related as common to particular; for the true is a particular good, to wit, of the intellect. Therefore the will, whose object is the good, does not differ from the intellect, whose object is the true.

On the contrary, The will in the angels regards good things only, while their intellect regards both good and bad things, for they know both. Therefore the will of the angels is distinct from their intellect.

I answer that, In the angels the will is a special faculty or power, which is neither their nature nor their intellect. That it is not their nature is manifest from this, that the nature or essence of a thing is completely comprised within it: whatever, then, extends to anything beyond it, is not its essence. Hence we see in natural bodies that the inclination to being does not come from anything superadded to the essence, but from the matter which desires being before possessing it, and from the form which keeps it in such being when once it exists. But the inclination towards something extrinsic comes from something superadded to the essence; as tendency to a place comes from gravity or lightness, while the inclination to make something like itself comes from the active qualities.

Now the will has a natural tendency towards good. Consequently there alone are essence and will identified where all good is contained within the essence of him who wills; that is to say, in God, Who wills nothing beyond Himself except on account of His goodness. This cannot be said of any creature, because infinite goodness is quite foreign to the nature of any created thing. Accordingly, neither the will of the angel, nor that of any creature, can be the same thing as its essence.

In like manner neither can the will be the same thing as the intellect of angel or man. Because knowledge comes about in so far as the object known is within the knower; consequently the intellect extends itself to what is outside it, according as what, in its essence, is outside it is disposed to be somehow within it. On the other hand, the will goes out to what is beyond it, according as by a kind of inclination it tends, in a manner, to what is outside it. Now it belongs to one faculty to have within itself something which is outside it, and to another faculty to tend to what is outside it. Consequently intellect and will must necessarily be different powers in every creature. It is not so with God, for He has within Himself universal being and the universal good. Therefore both intellect and will are His nature.

Reply Obj. 1. A natural body is moved to its own being by its substantial form: while it is inclined to something outside by something additional, as has been said.

Reply Obj. 2. Faculties are not differentiated by any material difference of their objects, but according to their formal distinction, which is taken from the nature of the object as such. Consequently the diversity derived from the notion of good and true suffices for the difference of intellect from will.

Reply Obj. 3. Because the good and the true are really convertible, it follows that the good is apprehended by the intellect as something true; while the true is desired by the will as something good. Nevertheless the diversity of their aspects is sufficient for diversifying the faculties, as was said above (*ad* 2).

THIRD ARTICLE

Whether There Is Free-Will in the Angels?

We proceed thus to the Third Article:—

Objection 1. It would seem that there is no free-will in the angels. For the act of free-will is to choose. But there can be no choice with the angels, because choice is *the desire of something after taking counsel,* while counsel is *a kind of inquiry,* as stated in *Ethic.* iii, 3. But the angels' knowledge is not the result of inquiring, for this belongs to the discursiveness of reason. Therefore it appears that there is no free-will in the angels.

Obj. 2. Further, free-will implies indifference to alternatives. But in the angels on the part of their intellect there is no such indifference; because, as was observed already (Q. 58, A. 5), their intellect is not deceived as to things which are naturally intelligible to them. Therefore neither on the part of their appetitive faculty can there be free-will.

Obj. 3. Further, the natural endowments of the angels belong to them according to degrees of more or less; because in the higher angels the intellectual nature is more perfect than in the lower. But free-will does not admit of degrees. Therefore there is no free-will in them.

On the contrary, Free-will is part of man's dignity. But the angels' dignity surpasses that of men. Therefore, since free-will is in men, with much more reason is it in the angels.

I answer that, Some things there are which act, not from any previous judgment, but, as

* See above, Q. 16, A. 4.

it were, moved and made to act by others; just as the arrow is directed to the target by the archer. Others act from some kind of judgment; but not from free-will, such as irrational animals; for the sheep flies from the wolf by a kind of judgment whereby it esteems it to be hurtful to itself: such a judgment is not a free one, but implanted by nature. Only an agent endowed with an intellect can act with a judgment which is free, in so far as it apprehends the common note of goodness; from which it can judge this or the other thing to be good. Consequently, wherever there is intellect, there is free-will. It is therefore manifest that just as there is intellect, so is there free-will in the angels, and in a higher degree of perfection than in man.

Reply Obj. 1. The Philosopher is speaking of choice, as it is in man. As a man's estimate in speculative matters differs from an angel's in this, that the one needs not to inquire, while the other does so need; so is it in practical matters. Hence there is choice in the angels, yet not with the inquisitive deliberation of counsel, but by the sudden acceptance of truth.

Reply Obj. 2. As was observed already (A. 2), knowledge is effected by the presence of the known within the knower. Now it is a mark of imperfection in anything not to have within it what it should naturally have. Consequently an angel would not be perfect in his nature, if his intellect were not determined to every truth which he can know naturally. But the act of the appetitive faculty comes of this, that the affection is directed to something outside. Yet the perfection of a thing does not come from everything to which it is inclined, but only from something which is higher than it. Therefore it does not argue imperfection in an angel if his will be not determined with regard to things beneath him; but it would argue imperfection in him, were he to be indeterminate to what is above him.

Reply Obj. 3. Free-will exists in a nobler manner in the higher angels than it does in the lower, as also does the judgment of the intellect. Yet it is true that liberty, in so far as the removal of compulsion is considered, is not susceptible of greater and less degree; because privations and negations are not lessened nor increased directly of themselves; but only by their cause, or through the addition of some qualification.

FOURTH ARTICLE

Whether There Is an Irascible and a Concupiscible Appetite in the Angels?

We proceed thus to the Fourth Article:—

Objection 1. It would seem that there is an irascible and a concupiscible appetite in the angels. For Dionysius says (*Div. Nom.* iv) that in the demons there is *unreasonable fury and wild concupiscence.* But demons are of the same nature as angels; for sin has not altered their nature. Therefore there is an irascible and a concupiscible appetite in the angels.

Obj. 2. Further, love and joy are in the concupiscible; while anger, hope, and fear, are in the irascible appetite. But in the Sacred Scriptures these things are attributed both to the good and to the wicked angels. Therefore there is an irascible and a concupiscible appetite in the angels.

Obj. 3 Further, some virtues are said to reside in the irascible appetite and some in the concupiscible: thus charity and temperance appear to be in the concupiscible, while hope and fortitude are in the irascible. But these virtues are in the angels. Therefore there is both a concupiscible and an irascible appetite in the angels.

On the contrary, The Philosopher says (*De Anima* iii, text. 42) that the irascible and concupiscible are in the sensitive part, which does not exist in angels. Consequently there is no irascible or concupiscible appetite in the angels.

I answer that, The intellective appetite is not divided into irascible and concupiscible; only the sensitive appetite is so divided. The reason of this is because, since the faculties are distinguished from one another not according to the material but only by the formal distinction of objects, if to any faculty there respond an object according to some common idea, there will be no distinction of faculties according to the diversity of the particular things contained under that common idea. Just as if the proper object of the power of sight be color as such, then there are not several powers of sight distinguished according to the difference of black and white: whereas if the proper object of any faculty were white, as white, then the faculty of seeing white would be distinguished from the faculty of seeing black.

Now it is quite evident from what has been said (A. 1; Q. 16, A. 1), that the object of the intellective appetite, otherwise known as the will, is good according to the common aspect of goodness; nor can there be any appetite except of what is good. Hence, in the intellective part, the appetite is not divided according to the distinction of some particular good things, as the sensitive appetite is divided, which does not crave for what is good according to its common aspect, but for some particular good object. Accordingly, since there exists in the angels only an intellective appetite, their appetite is not distinguished

into irascible and concupiscible, but remains undivided; and it is called the will.

Reply Obj. 1. Fury and concupiscence are metaphorically said to be in the demons, as anger is sometimes attributed to God;—on account of the resemblance in the effect.

Reply Obj. 2. Love and joy, in so far as they are passions, are in the concupiscible appetite, but in so far as they express a simple act of the will, they are in the intellective part: in this sense to love is to wish well to anyone; and to be glad is for the will to repose in some good possessed. Universally speaking, none of these things is said of the angels, as by way of passions; as Augustine says (*De Civ. Dei* ix).

Reply Obj. 3. Charity, as a virtue, is not in the concupiscible appetite, but in the will; because the object of the concupiscible appetite is the good as delectable to the senses. But the Divine goodness, which is the object of charity, is not of any such kind. For the same reason it must be said that hope does not exist in the irascible appetite; because the object of the irascible appetite is something arduous belonging to the sensible order, which the virtue of hope does not regard; since the object of hope is something arduous and divine. Temperance, however, considered as a human virtue, deals with the desires of sensible pleasures, which belong to the concupiscible faculty. Similarly, fortitude regulates daring and fear, which reside in the irascible part. Consequently temperance, in so far as it is a human virtue, resides in the concupiscible part, and fortitude in the irascible. But they do not exist in the angels in this manner. For in them there are no passions of concupiscence, nor of fear and daring, to be regulated by temperance and fortitude. But temperance is predicated of them according as in moderation they display their will in conformity with the Divine will. Fortitude is likewise attributed to them, in so far as they firmly carry out the Divine will. All of this is done by their will, and not by the irascible or concupiscible appetite.

QUESTION 60

Of the Love or Dilection of the Angels

(In Five Articles)

The next subject for our consideration is that act of the will which is love or dilection; because every act of the appetitive faculty comes of love.

Under this heading there are five points of inquiry: (1) Whether there is natural love in the angels? (2) Whether there is in them love of choice? (3) Whether the angel loves himself with natural love or with love of choice? (4) Whether one angel loves another with natural love as he loves himself? (5) Whether the angel loves God more than self with natural love?

FIRST ARTICLE

Whether There Is Natural Love or Dilection in an Angel?

We proceed thus to the First Article:—

Objection 1. It would seem that there is no natural love or dilection in the angels. For, natural love is contradistinguished from intellectual love, as stated by Dionysius (*Div. Nom.* iv.). But an angel's love is intellectual. Therefore it is not natural.

Obj. 2. Further, those who love with natural love are more acted upon than active in themselves; for nothing has control over its own nature. Now the angels are not acted upon, but act of themselves; because they possess free-will, as was shown above (Q. 59, A. 3). Consequently there is no natural love in them.

Obj. 3. Further, every love is either ordinate or inordinate. Now ordinate love belongs to charity; while inordinate love belongs to wickedness. But neither of these belongs to nature; because charity is above nature, while wickedness is against nature. Therefore there is no natural love in the angels.

On the contrary, Love results from knowledge; for, nothing is loved except it be first known, as Augustine says (*De Trin.* x., 1, 2). But there is natural knowledge in the angels. Therefore there is also natural love.

I answer that, We must necessarily place natural love in the angels. In evidence of this we must bear in mind that what comes first is always sustained in what comes after it. Now nature comes before intellect, because the nature of every subject is its essence. Consequently whatever belongs to nature must be preserved likewise in such subjects as have intellect. But it is common to every nature to have some inclination; and this is its natural appetite or love. This inclination is found to exist differently in different natures; but in each according to its mode. Consequently, in the intellectual nature there is to be found a natural inclination coming from the will; in

the sensitive nature, according to the sensitive appetite; but in a nature devoid of knowledge, only according to the tendency of the nature to something. Therefore, since an angel is an intellectual nature, there must be a natural love in his will.

Reply Obj. 1. Intellectual love is contradistinguished from that natural love, which is merely natural, in so far as it belongs to a nature which has not likewise the perfection of either sense or intellect.

Reply Obj. 2. All things in the world are moved to act by something else except the First Agent, Who acts in such a manner that He is in no way moved to act by another; and in Whom nature and will are the same. So there is nothing unfitting in an angel being moved to act in so far as such natural inclination is implanted in him by the Author of his nature. Yet he is not so moved to act that he does not act himself, because he has free-will.

Reply Obj. 3. As natural knowledge is always true, so is natural love well regulated; because natural love is nothing else than the inclination implanted in nature by its Author. To say that a natural inclination is not well regulated, is to derogate from the Author of nature. Yet the rectitude of natural love is different from the rectitude of charity and virtue: because the one rectitude perfects the other; even so the truth of natural knowledge is of one kind, and the truth of infused or acquired knowledge is of another.

SECOND ARTICLE

Whether There Is Love of Choice in the Angels?

We proceed thus to the Second Article:—

Objection 1. It would seem that there is no love of choice in the angels. For love of choice appears to be rational love; since choice follows counsel, which lies in inquiry, as stated in *Ethic.* iii, 3. Now rational love is contrasted with intellectual, which is proper to angels; as is said (*Div. Nom.* iv). Therefore there is no love of choice in the angels.

Obj. 2. Further, the angels have only natural knowledge besides such as is infused: since they do not proceed from principles to acquire the knowledge of conclusions. Hence they are disposed to everything they can know, as our intellect is disposed towards first principles, which it can know naturally. Now love follows knowledge, as has been already stated (A. 1; Q. 16, A. 1). Consequently, besides their infused love, there is only natural love in the angels. Therefore there is no love of choice in them.

On the contrary, We neither merit nor demerit by our natural acts. But by their love the angels merit or demerit. Therefore there is love of choice in them.

I answer that, There exists in the angels a natural love, and a love of choice. Their natural love is the principle of their love of choice; because, what belongs to that which precedes, has always the nature of a principle. Wherefore, since nature is first in everything, what belongs to nature must be a principle in everything.

This is clearly evident in man, with respect to both his intellect and his will. For the intellect knows principles naturally; and from such knowledge in man comes the knowledge of conclusions, which are known by him not naturally, but by discovery, or by teaching. In like manner, the end acts in the will in the same way as the principle does in the intellect, as is laid down in *Phys.* ii, text. 89. Consequently the will tends naturally to its last end; for every man naturally wills happiness: and all other desires are caused by this natural desire; since whatever a man wills he wills on account of the end. Therefore the love of that good, which a man naturally wills as an end, is his natural love; but the love which comes of this, which is of something loved for the end's sake, is the love of choice.

There is however a difference on the part of the intellect and on the part of the will. Because, as was stated already (Q. 59, A. 2), the mind's knowledge is brought about by the inward presence of the known within the knower. It comes of the imperfection of man's intellectual nature that his mind does not simultaneously possess all things capable of being understood, but only a few things from which he is moved in a measure to grasp other things. The act of the appetitive faculty, on the contrary, follows the inclination of man towards things; some of which are good in themselves, and consequently are appetible in themselves; others being good only in relation to something else, and being appetible on account of something else. Consequently it does not argue imperfection in the person desiring, for him to seek one thing naturally as his end, and something else from choice as ordained to such end. Therefore, since the intellectual nature of the angels is perfect, only natural and not deductive knowledge is to be found in them, but there is to be found in them both natural love and love of choice.

In saying all this, we are passing over all that regards things which are above nature, since nature is not the sufficient principle thereof: but we shall speak of them later on (Q. 62).

Reply Obj. 1. Not all love of choice is rational love, according as rational is distinguished from intellectual love. For rational

love is so called which follows deductive knowledge: but, as was said above (Q. 59, A. 3, *ad* 1), when treating of free-will, every choice does not follow a discursive act of the reason; but only human choice. Consequently the conclusion does not follow.

The reply to the second objection follows from what has been said.

THIRD ARTICLE

Whether the Angel Loves Himself with Both Natural Love, and Love of Choice?

We proceed thus to the Third Article:—

Objection 1. It would seem that the angel does not love himself both with natural love and a love of choice. For, as was said (A. 2), natural love regards the end itself; while love of choice regards the means to the end. But the same thing, with regard to the same, cannot be both the end and a means to the end. Therefore natural love and the love of choice cannot have the same object.

Obj. 2. Further, as Dionysius observes (*Div. Nom.* iv): *Love is a uniting and a binding power.* But uniting and binding imply various things brought together. Therefore the angel cannot love himself.

Obj. 3. Further, love is a kind of movement. But every movement tends towards something else. Therefore it seems that an angel cannot love himself with either natural or elective love.

On the contrary, The Philosopher says (*Ethic.* ix. 8): *Love for others comes of love for oneself.*

I answer that, Since the object of love is good, and good is to be found both in substance and in accident, as is clear from *Ethic.* i, 6, a thing may be loved in two ways; first of all as a subsisting good; and secondly as an accidental or inherent good. That is loved as a subsisting good, which is so loved that we wish well to it. But that which we wish unto another, is loved as an accidental or inherent good: thus knowledge is loved, not that any good may come to it but that it may be possessed. This kind of love has been called by the name of *concupiscence,* while the first is called *friendship.*

Now it is manifest that in things devoid of knowledge, everything naturally seeks to procure what is good for itself; as fire seeks to mount upwards. Consequently both angel and man naturally seek their own good and perfection. This is to love self. Hence angel and man naturally love self, in so far as by natural appetite each desires what is good for self. On the other hand, each loves self with the love of choice, in so far as from choice he wishes for something which will benefit himself.

Reply Obj. 1. It is not under the same but under quite different aspects that an angel or a man loves self with natural and with elective love, as was observed above.

Reply Obj. 2. As to be one is better than to be united, so there is more oneness in love which is directed to self than in love which unites one to others. Dionysius used the terms *uniting* and *binding* in order to show the derivation of love from self to things outside self; as uniting is derived from unity.

Reply Obj. 3. As love is an action which remains within the agent, so also is it a movement which abides within the lover, but does not of necessity tend towards something else; yet it can be reflected back upon the lover so that he loves himself; just as knowledge is reflected back upon the knower, in such a way that he knows himself.

FOURTH ARTICLE

Whether an Angel Loves Another with Natural Love As He Loves Himself?

We proceed thus to the Fourth Article:—

Objection 1. It would seem that an angel does not love another with natural love as he loves himself. For love follows knowledge. But an angel does not know another as he knows himself: because he knows himself by his essence, while he knows another by his similitude, as was said above (Q. 56, AA. 1, 2). Therefore it seems that one angel does not love another with natural love as he loves himself.

Obj. 2. Further, the cause is more powerful than the effect; and the principle than what is derived from it. But love for another comes of love for self, as the Philosopher says (*Ethic.* ix, 8). Therefore one angel does not love another as himself, but loves himself more.

Obj. 3. Further, natural love is of something as an end, and is unremovable. But no angel is the end of another; and again, such love can be severed from him, as is the case with the demons, who have no love for the good angels. Therefore an angel does not love another with natural love as he loves himself.

On the contrary, That seems to be a natural property which is found in all, even in such as are devoid of reason. But, *every beast loves its like,* as is said, Ecclus. xiii, 19. Therefore an angel naturally loves another as he loves himself.

I answer that, As was observed (A. 3), both angel and man naturally love self. Now what is one with a thing, is that thing itself: consequently every thing loves what is one with itself. So, if this be one with it by natural union, it loves it with natural love; but if it be one with it by non-natural union, then it

loves it with non-natural love. Thus a man loves his fellow townsman with a social love, while he loves a blood relation with natural affection, in so far as he is one with him in the principle of natural generation.

Now it is evident that what is generically or specifically one with another, is the one according to nature. And so everything loves another which is one with it in species, with a natural affection, in so far as it loves its own species. This is manifest even in things devoid of knowledge: for fire has a natural inclination to communicate its form to another thing, wherein consists this other thing's good; as it is naturally inclined to seek its own good, namely, to be borne upwards.

So then, it must be said that one angel loves another with natural affection, in so far as he is one with him in nature. But so far as an angel has something else in common with another angel, or differs from him in other respects, he does not love him with natural love.

Reply Obj. 1. The expression *as himself* can in one way qualify the knowledge and the love on the part of the one known and loved: and thus one angel knows another as himself, because he knows the other to be even as he knows himself to be. In another way the expression can qualify the knowledge and the love on the part of the knower and lover. And thus one angel does not know another as himself, because he knows himself by his essence, and the other not by the other's essence. In like manner he does not love another as he loves himself, because he loves himself by his own will; but he does not love another by the other's will.

Reply Obj. 2. The expression *as* does not denote equality, but likeness. For since natural affection rests upon natural unity, the angel naturally loves less what is less one with him. Consequently he loves more what is numerically one with himself, than what is one only generically or specifically. But it is natural for him to have a like love for another as for himself, in this respect, that as he loves self in wishing well to self, so he loves another in wishing well to him.

Reply Obj. 3. Natural love is said to be of the end, not as of that end to which good is willed, but rather as of that good which one wills for oneself, and in consequence for another, as united to oneself. Nor can such natural love be stripped from the wicked angels, without their still retaining a natural affection towards the good angels, in so far as they share the same nature with them. But they hate them, in so far as they are unlike them according to righteousness and unrighteousness.

FIFTH ARTICLE

Whether an Angel by Natural Love Loves God More Than He Loves Himself?

We proceed thus to the Fifth Article:—

Objection 1. It would seem that the angel does not love God by natural love more than he loves himself. For, as was stated (A. 4), natural love rests upon natural union. Now the Divine nature is far above the angelic nature. Therefore, according to natural love, the angel loves God less than self, or even than another angel.

Obj. 2. Further, *That on account of which a thing is such, is yet more so.* But every one loves another with natural love for his own sake: because one thing loves another as good for itself. Therefore the angel does not love God more than self with natural love.

Obj. 3. Further, nature is self-centered in its operation; for we behold every agent acting naturally for its own preservation. But nature's operation would not be self-centered were it to tend towards anything else more than to nature itself. Therefore the angel does not love God more than himself from natural love.

Obj. 4. Further, it is proper to charity to love God more than self. But to love from charity is not natural to the angels; for *it is poured out upon their hearts by the Holy Spirit Who is given to them,* as Augustine says (*De Civ. Dei* xii. 9). Therefore the angels do not love God more than themselves by natural love.

Obj. 5. Further, natural love lasts while nature endures. But the love of God more than self does not remain in the angel or man who sins; for, as Augustine says (*De Civ. Dei* xiv), *Two loves have made two cities; namely, love of self unto the contempt of God has made the earthly city; while love of God unto the contempt of self has made the heavenly city.* Therefore it is not natural to love God more than self.

On the contrary, All the moral precepts of the law come of the law of nature. But the precept of loving God more than self is a moral precept of the law. Therefore, it is of the law of nature. Consequently from natural love the angel loves God more than himself.

I answer that, There have been some who maintained that an angel loves God more than himself with natural love, both as to the love of concupiscence, through his seeking the Divine good for himself rather than his own good; and, in a fashion, as to the love of friendship, in so far as he naturally desires a greater good to God than to himself; because he naturally wishes God to be God, while as for himself, he wills to have his own nature.

But absolutely speaking, out of natural love he loves himself more than he does God, because he naturally loves himself before God, and with greater intensity.

The falsity of such an opinion stands in evidence, if one but consider whither natural movement tends in the natural order of things; because the natural tendency of things devoid of reason shows the nature of the natural inclination residing in the will of an intellectual nature. Now, in natural things, everything which, as such, naturally belongs to another, is principally and more strongly inclined to that other to which it belongs, than towards itself. Such a natural tendency is evidenced from things which are moved according to nature: because *according as a thing is moved naturally, it has an inborn aptitude to be thus moved,* as stated in *Phys.* ii, text. 78. For we observe that the part naturally exposes itself in order to safeguard the whole; as, for instance, the hand is without deliberation exposed to the blow for the whole body's safety. And since reason copies nature, we find the same inclination among the social virtues; for it behooves the virtuous citizen to expose himself to the danger of death for the public weal of the state; and if man were a natural part of the city, then such inclination would be natural to him.

Consequently, since God is the universal good, and under this good both man and angel and all creatures are comprised, because every creature in regard to its entire being naturally belongs to God, it follows that from natural love angel and man alike love God before themselves and with a greater love. Otherwise, if either of them loved self more than God, it would follow that natural love would be perverse, and that it would not be perfected but destroyed by charity.

Reply Obj. 1. Such reasoning holds good of things adequately divided, whereof one is not the cause of the existence and goodness of the other; for in such natures each loves itself naturally more than it does the other, inasmuch as it is more one with itself than it is with the other. But where one is the whole cause of the existence and goodness of the other, that one is naturally more loved than self; because, as we said above, each part naturally loves the whole more than itself: and each individual naturally loves the good of the species more than its own individual good. Now God is not only the good of one species, but is absolutely the universal good; hence everything in its own way naturally loves God more than itself.

Reply Obj. 2. When it is said that God is loved by an angel *in so far* as He is good to the angel, if the expression *in so far* denotes an end, then it is false; for he does not naturally love God for his own good, but for God's sake. If it denotes the nature of love on the lover's part, then it is true; for it would not be in the nature of anyone to love God, except from this—that everything is dependent on that good which is God.

Reply Obj. 3. Nature's operation is self-centered not merely as to certain particular details, but much more as to what is common; for everything is inclined to preserve not merely its individuality, but likewise its species. And much more has everything a natural inclination towards what is the absolutely universal good.

Reply Obj. 4. God, in so far as He is the universal good, from Whom every natural good depends, is loved by everything with natural love. So far as He is the good which of its very nature beatifies all with supernatural beatitude, He is loved with the love of charity.

Reply Obj. 5. Since God's substance and universal goodness are one and the same, all who behold God's essence are by the same movement of love moved towards the Divine essence as it is distinct from other things, and according as it is the universal good. And because He is naturally loved by all so far as He is the universal good, it is impossible that whoever sees Him in His essence should not love Him. But such as do not behold His essence, know Him by some particular effects, which are sometimes opposed to their will. So in this way they are said to hate God; yet nevertheless, so far as He is the universal good of all, every thing naturally loves God more than itself.

QUESTION 61

Of the Production of the Angels in the Order of Natural Being

(In Four Articles)

After dealing with the nature of the angels, their knowledge and will, it now remains for us to treat of their creation, or, speaking in a general way, of their origin. Such consideration is threefold. In the first place we must see how they were brought into natural existence; secondly, how they were made perfect in grace or glory; and thirdly, how some of them became wicked.

Under the first heading there are four points

of inquiry: (1) Whether the angel has a cause of his existence? (2) Whether he has existed from eternity? (3) Whether he was created before corporeal creatures? (4) Whether the angels were created in the empyrean heaven?

FIRST ARTICLE

Whether the Angels Have a Cause of Their Existence?

We proceed thus to the First Article:—

Objection 1. It would seem that the angels have no cause of their existence. For the first chapter of Genesis treats of things created by God. But there is no mention of angels. Therefore the angels were not created by God.

Obj. 2. Further, the Philosopher says (*Metaph.* viii, text. 16) that if any substance be a form without matter, *straightway it has being and unity of itself, and has no cause of its being and unity.* But the angels are immaterial forms, as was shown above (Q. 50, A. 2). Therefore they have no cause of their being.

Obj. 3. Further, whatever is produced by any agent, from the very fact of its being produced, receives form from it. But since the angels are forms, they do not derive their form from any agent. Therefore the angels have no active cause.

On the contrary, It is said (Ps. cxlviii. 2): *Praise ye Him, all His angels;* and further on, *verse* 5: *For He spoke and they were made.*

I answer that, It must be affirmed that angels and everything existing, except God were made by God. God alone is His own existence; while in everything else the essence differs from the existence, as was shown above (Q. 3, A. 4). From this it is clear that God alone exists of His own essence: while all other things have their existence by participation. Now whatever exists by participation is caused by what exists essentially; as everything ignited is caused by fire. Consequently the angels, of necessity, were made by God.

Reply Obj. 1. Augustine says (*De Civ. Dei* xi. 50) that the angels were not passed over in that account of the first creation of things, but are designated by the name of *heavens* or of *light.* And they were either passed over, or else designated by the names of corporeal things, because Moses was addressing an uncultured people, as yet incapable of understanding an incorporeal nature; and if it had been divulged that there were creatures existing beyond corporeal nature, it would have proved to them an occasion of idolatry, to which they were inclined, and from which Moses especially meant to safeguard them.

Reply Obj. 2. Substances that are subsisting forms have no *formal* cause of their existence and unity, nor such active cause as produces its effect by changing the matter from a state of potentiality to actuality; but they have a cause productive of their entire substance.

From this the solution of the third difficulty is manifest.

SECOND ARTICLE

Whether the Angel Was Produced by God from Eternity?

We proceed thus to the Second Article:—

Objection 1. It would seem that the angel was produced by God from eternity. For God is the cause of the angel by His being: for He does not act through something besides His essence. But His being is eternal. Therefore He produced the angels from eternity.

Obj. 2. Further, everything which exists at one period and not at another, is subject to time. But the angel is above time, as is laid down in the book *De Causis.* Therefore the angel is not at one time existing and at another non-existing, but exists always.

Obj. 3. Further, Augustine (*De Trin.* xiii) proves the soul's incorruptibility by the fact that the mind is capable of truth. But as truth is incorruptible, so is it eternal. Therefore the intellectual nature of the soul and of the angel is not only incorruptible, but likewise eternal.

On the contrary, It is said (Proverbs viii. 22), in the person of begotten Wisdom: *The Lord possessed me in the beginning of His ways, before He made anything from the beginning.* But, as was shown above (A. 1), the angels were made by God. Therefore at one time the angels were not.

I answer that, God alone, Father, Son and Holy Ghost, is from eternity. Catholic Faith holds this without doubt; and everything to the contrary must be rejected as heretical. For God so produced creatures that He made them *from nothing;* that is, after they had not been.

Reply Obj. 1. God's being is His will. So the fact that God produced the angels and other creatures by His being does not exclude that He made them also by His will. But, as was shown above (Q. 19, A. 3; Q. 46, A. 1), God's will does not act by necessity in producing creatures. Therefore He produced such as He willed, and when He willed.

Reply Obj. 2. An angel is above that time which is the measure of the movement of the heavens; because he is above every movement of a corporeal nature. Nevertheless he is not above the time which is the measure of the succession of his existence after his non-existence, and which is also the measure of the succession which is in his operations. Hence Augustine says (*Gen. ad lit.* viii. 20, 21) that

God moves the spiritual creature according to time.

Reply Obj. 3. Angels and intelligent souls are incorruptible by the very fact of their having a nature whereby they are capable of truth. But they did not possess this nature from eternity; it was bestowed upon them when God Himself willed it. Consequently it does not follow that the angels existed from eternity.

THIRD ARTICLE

Whether the Angels Were Created before the Corporeal World?

We proceed thus to the Third Article:—

Objection 1. It would seem that the angels were created before the corporeal world. For Jerome says (*In Ep. ad Tit.* i. 2): *Six thousand years of our time have not yet elapsed; yet how shall we measure the time, how shall we count the ages, in which the Angels, Thrones, Dominations, and the other orders served God?* Damascene also says (*De Fid. Orth.* ii): *Some say that the angels were begotten before all creation; as Gregory the Theologian declares, He first of all devised the angelic and heavenly powers, and the devising was the making thereof.*

Obj. 2. Further, the angelic nature stands midway between the Divine and the corporeal natures. But the Divine nature is from eternity; while corporeal nature is from time. Therefore the angelic nature was produced ere time was made, and after eternity.

Obj. 3. Further, the angelic nature is more remote from the corporeal nature than one corporeal nature is from another. But one corporeal nature was made before another; hence the six days of the production of things are set forth in the opening of Genesis. Much more, therefore, was the angelic nature made before every corporeal nature.

On the contrary, It is said (Gen. i. 1): *In the beginning God created heaven and earth.* Now, this would not be true if anything had been created previously. Consequently the angels were not created before corporeal nature.

I answer that, There is a twofold opinion on this point to be found in the writings of the Fathers. The more probable one holds that the angels were created at the same time as corporeal creatures. For the angels are part of the universe: they do not constitute a universe of themselves; but both they and corporeal natures unite in constituting one universe. This stands in evidence from the relationship of creature to creature; because the mutual relationship of creatures makes up the good of the universe. But no part is perfect if separate from the whole. Consequently it is improbable that God, Whose *works are perfect,* as it is said Deut. xxxii. 4, should have created the angelic creature before other creatures. At the same time the contrary is not to be deemed erroneous; especially on account of the opinion of Gregory Nazianzen, *whose authority in Christian doctrine is of such weight that no one has ever raised objection to his teaching, as is also the case with the doctrine of Athanasius,* as Jerome says.

Reply Obj. 1. Jerome is speaking according to the teaching of the Greek Fathers; all of whom hold the creation of the angels to have taken place previously to that of the corporeal world.

Reply Obj. 2. God is not a part of, but far above, the whole universe, possessing within Himself the entire perfection of the universe in a more eminent way. But an angel is a part of the universe. Hence the comparison does not hold.

Reply Obj. 3. All corporeal creatures are one in matter; while the angels do not agree with them in matter. Consequently the creation of the matter of the corporeal creature involves in a manner the creation of all things; but the creation of the angels does not involve creation of the universe.

If the contrary view be held, then in the text of Genesis i., *In the beginning God created heaven and earth,* the words, *In the beginning,* must be interpreted, "In the Son," or "In the beginning of time": but not, "In the beginning, before which there was nothing," unless we say, "Before which there was nothing of the nature of corporeal creatures."

FOURTH ARTICLE

Whether the Angels Were Created in the Empyrean Heaven?

We proceed thus to the Fourth Article:—

Objection 1. It would seem that the angels were not created in the empyrean heaven. For the angels are incorporeal substances. Now a substance which is incorporeal is not dependent upon a body for its existence; and as a consequence, neither is it for its creation. Therefore the angels were not created in any corporeal place.

Obj. 2. Further, Augustine remarks (*Gen. ad lit.* iii. 10), that the angels were created in the upper atmosphere: therefore not in the empyrean heaven.

Obj. 3. Further, the empyrean heaven is said to be the highest heaven. If therefore the angels were created in the empyrean heaven, it would not beseem them to mount up to a still higher heaven. And this is contrary to

what is said in Isaias, speaking in the person of the sinning angel: *I will ascend into heaven* (Isa. xiv. 13).

On the contrary, Strabus, commenting on the text *In the beginning God created heaven and earth,* says: *By heaven he does not mean the visible firmament, but the empyrean, that is, the fiery or intellectual firmament, which is not so styled from its heat, but from its splendor; and which was filled with angels directly it was made.*

I answer that, As was observed (A. 3), the universe is made up of corporeal and spiritual creatures. Consequently spiritual creatures were so created as to bear some relationship to the corporeal creature, and to rule over every corporeal creature. Hence it was fitting for the angels to be created in the highest corporeal place, as presiding over all corporeal nature; whether it be styled the empyrean heaven, or whatever else it be called. So Isidore says that the highest heaven is the heaven of the angels, explaining the passage of Deuteronomy x. 14: *Behold heaven is the Lord's thy God, and the heaven of heaven.*

Reply Obj. 1. The angels were created in a corporeal place, not as if depending upon a body either as to their existence or as to their being made; because God could have created them before all corporeal creation, as many holy Doctors hold. They were made in a corporeal place in order to show their relationship to corporeal nature, and that they are by their power in touch with bodies.

Reply Obj. 2. By the uppermost atmosphere Augustine possibly means the highest part of heaven, to which the atmosphere has a kind of affinity owing to its subtlety and transparency. Or else he is not speaking of all the angels; but only of such as sinned, who, in the opinion of some, belonged to the inferior orders. But there is nothing to hinder us from saying that the higher angels, as having an exalted and universal power over all corporeal things, were created in the highest place of the corporeal creature; while the other angels, as having more restricted powers, were created among the inferior bodies.

Reply Obj. 3. Isaias is not speaking there of any corporeal heaven, but of the heaven of the Blessed Trinity; unto which the sinning angel wished to ascend, when he desired to be equal in some manner to God, as will appear later on (Q. 63, A. 3).

QUESTION 62

Of the Perfection of the Angels in the Order of Grace and of Glory

(In Nine Articles)

In due sequence we have to inquire how the angels were made in the order of grace and of glory; under which heading there are nine points of inquiry: (1) Were the angels created in beatitude? (2) Did they need grace in order to turn to God? (3) Were they created in grace? (4) Did they merit their beatitude? (5) Did they at once enter into beatitude after merit? (6) Did they receive grace and glory according to their natural capacities? (7) After entering into glory, did their natural love and knowledge remain? (8) Could they have sinned afterwards? (9) After entering into glory, could they advance farther?

FIRST ARTICLE

Whether the Angels Were Created in Beatitude?

We proceed thus to the First Article:—

Objection 1. It would seem that the angels were created in beatitude. For it is stated (*De Eccl. Dogm.* xxix) that *the angels who continue in the beatitude wherein they were created, do not of their nature possess the excellence they have.* Therefore the angels were created in beatitude.

Obj. 2. Further, the angelic nature is nobler than the corporeal creature. But the corporeal creature straightway from its creation was made perfect and complete; nor did its lack of form take precedence in time, but only in nature, as Augustine says (*Gen. ad lit.* i. 15). Therefore neither did God create the angelic nature imperfect and incomplete. But its formation and perfection are derived from its beatitude, whereby it enjoys God. Therefore it was created in beatitude.

Obj. 3. Further, according to Augustine (*Gen. ad lit.* iv. 34; v. 5), the things which we read of as being made in the works of the six days, were all made together at one time; and so all the six days must have existed instantly from the beginning of creation. But, according to his exposition, in those six days, *the morning* was the angelic knowledge, according to which they knew the Word and things in the Word. Therefore straightway from their creation they knew the Word, and things in the Word. But the bliss of the angels comes of seeing the Word. Consequently the angels were in beatitude straightway from the very beginning of their creation.

On the contrary, To be established or confirmed in good is of the nature of beatitude. But the angels were not confirmed in good as soon as they were created; the fall of some of them shows this. Therefore the angels were not in beatitude from their creation.

I answer that, By the name of beatitude is understood the ultimate perfection of rational or of intellectual nature; and hence it is that it is naturally desired, since everything naturally desires its ultimate perfection. Now there is a twofold ultimate perfection of rational or of intellectual nature. The first is one which it can procure of its own natural power; and this is in a measure called beatitude or happiness. Hence Aristotle (*Ethic.* x.) says that man's ultimate happiness consists in his most perfect contemplation, whereby in this life he can behold the best intelligible object; and that is God. Above this happiness there is still another, which we look forward to in the future, whereby *we shall see God as He is.* This is beyond the nature of every created intellect, as was shown above, Q. 12, A. 4).

So, then, it remains to be said, that, as regards this first beatitude, which the angel could procure by his natural power, he was created already blessed. Because the angel does not acquire such beatitude by any progressive action, as man does, but, as was observed above (Q. 58, AA. 3, 4), is straightway in possession thereof, owing to his natural dignity. But the angels did not have from the beginning of their creation that ultimate beatitude which is beyond the power of nature; because such beatitude is no part of their nature, but its end; and consequently they ought not to have it immediately from the beginning.

Reply Obj. 1. Beatitude is there taken for that natural perfection which the angel had in the state of innocence.

Reply Obj. 2. The corporeal creature instantly in the beginning of its creation could not have the perfection to which it is brought by its operation; consequently, according to Augustine (*Gen. ad lit.* v. 4, 23; viii. 3), the growing of plants from the earth did not take place at once among the first works, in which only the germinating power of the plants was bestowed upon the earth. In the same way, the angelic creature in the beginning of its existence had the perfection of its nature; but it did not have the perfection to which it had to come by its operation.

Reply Obj. 3. The angel has a twofold knowledge of the Word; the one which is natural, and the other according to glory. He has a natural knowledge whereby he knows the Word through a similitude thereof shining in his nature; and he has a knowledge of glory whereby he knows the Word through His essence. By both kinds of knowledge the angel knows things in the Word; imperfectly by his natural knowledge, and perfectly by his knowledge of glory. Therefore the first knowledge of things in the Word was present to the angel from the outset of his creation; while the second was not, but only when the angels became blessed by turning to the good. And this is properly termed their morning knowledge.

SECOND ARTICLE

Whether an Angel Needs Grace in Order to Turn to God?

We proceed thus to the Second Article:—

Objection 1. It would seem that the angel had no need of grace in order to turn to God. For, we have no need of grace for what we can accomplish naturally. But the angel naturally turns to God: because he loves God naturally, as is clear from what has been said (Q. 60, A. 5). Therefore an angel did not need grace in order to turn to God.

Obj. 2. Further, seemingly we need help only for difficult tasks. Now it was not a difficult task for the angel to turn to God; because there was no obstacle in him to such turning. Therefore the angel had no need of grace in order to turn to God.

Obj. 3. Further, to turn oneself to God is to dispose oneself for grace; hence it is said (Zach. i. 3): *Turn ye to Me, and I will turn to you.* But we do not stand in need of grace in order to prepare ourselves for grace: for thus we should go on to infinity. Therefore the angel did not need grace to turn to God.

On the contrary, It was by turning to God that the angel reached to beatitude. If, then, he had needed no grace in order to turn to God, it would follow that he did not require grace in order to possess everlasting life. But this is contrary to the saying of the Apostle (Rom. vi. 23): *The grace of God is life everlasting.*

I answer that, The angels stood in need of grace in order to turn to God, as the object of beatitude. For, as was observed above (Q. 60, A. 2), the natural movement of the will is the principle of all things that we will. But the will's natural inclination is directed towards what is in keeping with its nature. Therefore, if there is anything which is above nature, the will cannot be inclined towards it, unless helped by some other supernatural principle. Thus it is clear that fire has a natural tendency to give forth heat, and to generate fire; whereas to generate flesh is beyond the

natural power of fire: consequently, fire has no tendency thereto, except in so far as it is moved instrumentally by the nutritive soul.

Now it was shown above (Q. 12, AA. 4, 5), when we were treating of God's knowledge, that to see God in His essence, wherein the ultimate beatitude of the rational creature consists, is beyond the nature of every created intellect. Consequently no rational creature can have the movement of the will directed towards such beatitude, except it be moved thereto by a supernatural agent. This is what we call the help of grace. Therefore it must be said that an angel could not of his own will be turned to such beatitude, except by the help of grace.

Reply Obj. 1. The angel loves God naturally, so far as God is the author of his natural being. But here we are speaking of turning to God, so far as God bestows beatitude by the vision of His essence.

Reply Obj. 2. A thing is *difficult* which is beyond a power; and this happens in two ways. First of all, because it is beyond the natural capacity of the power. Thus, if it can be attained by some help, it is said to be *difficult;* but if it can in no way be attained, then it is *impossible;* thus it is impossible for a man to fly. In another way a thing may be beyond the power, not according to the natural order of such power, but owing to some intervening hindrance; as to mount upwards is not contrary to the natural order of the motive power of the soul; because the soul, considered in itself, can be moved in any direction; but is hindered from so doing by the weight of the body; consequently it is difficult for a man to mount upwards. To be turned to his ultimate beatitude is difficult for man, both because it is beyond his nature, and because he has a hindrance from the corruption of the body and the infection of sin. But it is difficult for an angel, only because it is supernatural.

Reply Obj. 3. Every movement of the will towards God can be termed a conversion to God. And so there is a threefold turning to God. The first is by the perfect love of God; this belongs to the creature enjoying the possession of God; and for such conversion, consummate grace is required. The next turning to God is that which merits beatitude; and for this there is required habitual grace, which is the principle of merit. The third conversion is that whereby a man disposes himself so that he may have grace; for this no habitual grace is required; but the operation of God, Who draws the soul towards Himself, according to Lament. v. 21: *Convert us, O Lord, to Thee, and we shall be converted.* Hence it is clear that there is no need to go on to infinity.

THIRD ARTICLE

Whether the Angels Were Created in Grace?

We proceed thus to the Third Article:—

Objection 1. It would seem that the angels were not created in grace. For Augustine says (*Gen. ad lit.* ii. 8) that the angelic nature was first made without form, and was called *heaven:* but afterwards it received its form, and was then called *light.* But such formation comes from grace. Therefore they were not created in grace.

Obj. 2. Further, grace turns the rational creature towards God. If, therefore, the angel had been created in grace, no angel would ever have turned away from God.

Obj. 3. Further, grace comes midway between nature and glory. But the angels were not beatified in their creation. Therefore it seems that they were not created in grace; but that they were first created in nature only, and then received grace, and that last of all they were beatified.

On the contrary, Augustine says (*De Civ. Dei* xii. 9), *Who wrought the good will of the angels? Who, save Him Who created them with His will, that is, with the pure love wherewith they cling to Him; at the same time building up their nature and bestowing grace on them?*

I answer that, Although there are conflicting opinions on this point, some holding that the angels were created only in a natural state, while others maintain that they were created in grace; yet it seems more probable, and more in keeping with the sayings of holy men, that they were created in sanctifying grace. For we see that all things which, in the process of time, being created by the work of Divine Providence, were produced by the operation of God, were created in the first fashioning of things according to seedlike forms, as Augustine says (*Gen. ad lit.* viii. 3), such as trees, animals, and the rest. Now it is evident that sanctifying grace bears the same relation to beatitude as the seedlike form in nature does to the natural effect; hence (1 Jo. iii. 9) grace is called the *seed* of God. As, then, in Augustine's opinion it is contended that the seedlike forms of all natural effects were implanted in the creature when corporeally created, so, straightway from the beginning the angels were created in grace.

Reply Obj. 1. Such absence of form in the angels can be understood either by comparison with their formation in glory; and so the absence of formation preceded formation by priority of time. Or else it can be understood of the formation according to grace: and so it did not precede in the order of time, but in the order of nature; as Augustine holds with

regard to the formation of corporeal things (*Gen. ad lit.* i. 15).

Reply Obj. 2. Every form inclines the subject after the mode of the subject's nature. Now it is the mode of an intellectual nature to be inclined freely towards the objects it desires. Consequently the movement of grace does not impose necessity; but he who has grace can fail to make use of it, and can sin.

Reply Obj. 3. Although in the order of nature grace comes midway between nature and glory, nevertheless, in the order of time, in created nature, glory is not simultaneous with nature; because glory is the end of the operation of nature helped by grace. But grace stands not as the end of operation, because it is not of works, but as the principle of right operation. Therefore it was fitting for grace to be given straightway with nature.

FOURTH ARTICLE

Whether an Angel Merits His Beatitude?

We proceed thus to the Fourth Article:—

Objection 1. It would seem that the angel did not merit his beatitude. For merit arises from the difficulty of the meritorious act. But the angel experienced no difficulty in acting rightly. Therefore righteous action was not meritorious for him.

Obj. 2. Further, we do not merit by merely natural operations. But it was quite natural for the angel to turn to God. Therefore he did not thereby merit beatitude.

Obj. 3. Further, if a beatified angel merited his beatitude, he did so either before he had it, or else afterwards. But it was not before; because, in the opinion of many, he had no grace before whereby to merit it. Nor did he merit it afterwards, because thus he would be meriting it now; which is clearly false, because in that case a lower angel could by meriting rise up to the rank of a higher, and the distinct degrees of grace would not be permanent; which is not admissible. Consequently the angel did not merit his beatitude.

On the contrary, It is stated (Apoc. xxi. 17) that the *measure of the angel* in that heavenly Jerusalem is *the measure of a man.* But man can only reach beatitude by merit. Therefore the same is the case with the angel.

I answer that, Perfect beatitude is natural only to God, because existence and beatitude are one and the same thing in Him. Beatitude, however, is not of the nature of the creature, but is its end. Now everything attains its last end by its operation. Such operation leading to the end is either productive of the end, when such end is not beyond the power of the agent working for the end, as the healing art is productive of health; or else it is deserving of the end, when such end is beyond the capacity of the agent striving to attain it; wherefore it is looked for from another's bestowing. Now it is evident from what has gone before (AA. 1, 2; Q. 12, AA. 4, 5), ultimate beatitude exceeds both the angelic and the human nature. It remains, then, that both man and angel merited their beatitude.

And if the angel was created in grace, without which there is no merit, there would be no difficulty in saying that he merited beatitude: as also, if one were to say that he had grace in any way before he had glory.

But if he had no grace before entering upon beatitude, it would then have to be said that he had beatitude without merit, even as we have grace. This, however, is quite foreign to the idea of beatitude; which conveys the notion of an end, and is the reward of virtue, as even the Philosopher says (*Ethic.* i. 9). Or else it will have to be said, as some others have maintained, that the angels merit beatitude by their present ministrations, while in beatitude. This is quite contrary, again, to the notion of merit: since merit conveys the idea of a means to an end; while what is already in its end cannot, properly speaking, be moved towards such end; and so no one merits to produce what he already enjoys. Or else it will have to be said that one and the same act of turning to God, so far as it comes of free-will, is meritorious; and so far as it attains the end, is the fruition of beatitude. Even this view will not stand, because free-will is not the sufficient cause of merit; and, consequently, an act cannot be meritorious as coming from free-will, except in so far as it is informed by grace; but it cannot at the same time be informed by imperfect grace, which is the principle of meriting, and by perfect grace, which is the principle of enjoying. Hence it does not appear to be possible for anyone to enjoy beatitude, and at the same time to merit it.

Consequently it is better to say that the angel had grace ere he was admitted to beatitude, and that by such grace he merited beatitude.

Reply Obj. 1. The angel's difficulty of working righteously does not come from any contrariety or hindrance of natural powers; but from the fact that the good work is beyond his natural capacity.

Reply Obj. 2. An angel did not merit beatitude by natural movement towards God; but by the movement of charity, which comes of grace.

The answer to the third objection is evident from what we have said.

FIFTH ARTICLE

Whether the Angel Obtained Beatitude Immediately after One Act of Merit?

We proceed thus to the Fifth Article:—

Objection 1. It would seem that the angel did not possess beatitude instantly after one act of merit. For it is more difficult for a man to do well than for an angel. But man is not rewarded at once after one act of merit. Therefore neither was the angel.

Obj. 2. Further, an angel could act at once, and in an instant, from the very outset of his creation, for even natural bodies begin to be moved in the very instant of their creation; and if the movement of a body could be instantaneous, like operations of mind and will, it would have movement in the first instant of its generation. Consequently, if the angel merited beatitude by one act of his will, he merited it in the first instant of his creation; and so, if their beatitude was not retarded, then the angels were in beatitude in the first instant.

Obj. 3. Further, there must be many intervals between things which are far apart. But the beatific state of the angels is very far remote from their natural condition: while merit comes midway between. Therefore the angel would have to pass through many stages of merit in order to reach beatitude.

On the contrary, Man's soul and an angel are ordained alike for beatitude: consequently equality with angels is promised to the saints. Now the soul separated from the body, if it has merit deserving beatitude, enters at once into beatitude, unless there be some obstacle. Therefore so does an angel. Now an angel instantly, in his first act of charity, had the merit of beatitude. Therefore, since there was no obstacle within him, he passed at once into beatitude by only one meritorious act.

I answer that The angel was beatified instantly after the first act of charity, whereby he merited beatitude. The reason whereof is because grace perfects nature according to the manner of the nature; as every perfection is received in the subject capable of perfection, according to its mode. Now it is proper to the angelic nature to receive its natural perfection not by passing from one stage to another; but to have it at once naturally, as was shown above (A. 1; Q. 58, AA. 3, 4). But as the angel is of his nature inclined to natural perfection, so is he by merit inclined to glory. Hence instantly after merit the angel secured beatitude. Now the merit of beatitude in angel and man alike can be from merely one act; because man merits beatitude by every act informed by charity. Hence it remains that an angel was beatified straightway after one act of charity.

Reply Obj. 1. Man was not intended to secure his ultimate perfection at once, like the angel. Hence a longer way was assigned to man than to the angel for securing beatitude.

Reply Obj. 2. The angel is above the time of corporeal things; hence the various instants regarding the angels are not to be taken except as reckoning the succession of their acts. Now their act which merited beatitude could not be in them simultaneously with the act of beatitude, which is fruition; since the one belongs to imperfect grace and the other to consummate grace. Consequently, it remains for different instants to be conceived, in one of which the angel merited beatitude, and in another was beatified.

Reply Obj. 3. It is of the nature of an angel instantly to attain the perfection unto which he is ordained. Consequently, only one meritorious act is required; which act can so far be called an interval as through it the angel is brought to beatitude.

SIXTH ARTICLE

Whether the Angels Received Grace and Glory according to the Degree of Their Natural Gifts?

We proceed thus to the Sixth Article:—

Objection 1. It would seem that the angels did not receive grace and glory according to the degree of their natural gifts. For grace is bestowed of God's absolute will. Therefore the degree of grace depends on God's will, and not on the degree of their natural gifts.

Obj. 2. Further, a moral act seems to be more closely allied with grace than nature is; because a moral act is preparatory to grace. But grace does not come *of works,* as is said Rom. xi. 6. Therefore much less does the degree of grace depend upon the degree of their natural gifts.

Obj. 3. Further, man and angel are alike ordained for beatitude or grace. But man does not receive more grace according to the degree of his natural gifts. Therefore neither does the angel.

On the contrary, Is the saying of the Master of the Sentences (*Sent.* ii. D. 3) that *those angels who were created with more subtle natures and of keener intelligence in wisdom, were likewise endowed with greater gifts of grace.*

I answer that, It is reasonable to suppose that gifts of graces and perfection of beatitude were bestowed on the angels according to the degree of their natural gifts. The reason for this can be drawn from two sources. First of all, on the part of God, Who, in the order of His wisdom, established various degrees in the

angelic nature. Now as the angelic nature was made by God for attaining grace and beatitude, so likewise the grades of the angelic nature seem to be ordained for the various degrees of grace and glory; just as when, for example, the builder chisels the stones for building a house, from the fact that he prepares some more artistically and more fittingly than others, it is clear that he is setting them apart for the more ornate part of the house. So it seems that God destined those angels for greater gifts of grace and fuller beatitude, whom He made of a higher nature.

Secondly, the same is evident on the part of the angel. The angel is not a compound of different natures, so that the inclination of the one thwarts or retards the tendency of the other; as happens in man, in whom the movement of his intellective part is either retarded or thwarted by the inclination of his sensitive part. But when there is nothing to retard or thwart it, nature is moved with its whole energy. So it is reasonable to suppose that the angels who had a higher nature, were turned to God more mightily and efficaciously. The same thing happens in men, since greater grace and glory are bestowed according to the greater earnestness of their turning to God. Hence it appears that the angels who had the greater natural powers, had the more grace and glory.

Reply Obj. 1. As grace comes of God's will alone, so likewise does the nature of the angel: and as God's will ordained nature for grace, so did it ordain the various degrees of nature to the various degrees of grace.

Reply Obj. 2. The acts of the rational creature are from the creature itself; whereas nature is immediately from God. Accordingly it seems rather that grace is bestowed according to degree of nature than according to works.

Reply Obj. 3. Diversity of natural gifts is in one way in the angels, who are themselves different specifically; and in quite another way in men, who differ only numerically. For specific difference is on account of the end; while numerical difference is because of the matter. Furthermore, there is something in man which can thwart or impede the movement of his intellective nature; but not in the angels. Consequently the argument is not the same for both.

SEVENTH ARTICLE

Whether Natural Knowledge and Love Remain in the Beatified Angels?

We proceed thus to the Seventh Article:—

Objection 1. It would seem that natural knowledge and love do not remain in the beatified angels. For it is said (1 Cor. xiii. 10): *When that which is perfect is come, then that which is in part shall be done away.* But natural love and knowledge are imperfect in comparison with beatified knowledge and love. Therefore, in beatitude, natural knowledge and love cease.

Obj. 2. Further, where one suffices, another is superfluous. But the knowledge and love of glory suffice for the beatified angels. Therefore it would be superfluous for their natural knowledge and love to remain.

Obj. 3. Further, the same faculty has not two simultaneous acts, as the same line cannot, at the same end, be terminated in two points. But the beatified angels are always exercising their beatified knowledge and love; for, as is said *Ethic.* i. 8, happiness consists not in habit, but in act. Therefore there can never be natural knowledge and love in the angels.

On the contrary, So long as a nature endures, its operation remains. But beatitude does not destroy nature, since it is its perfection. Therefore it does not take away natural knowledge and love.

I answer that, Natural knowledge and love remain in the angels. For as principles of operations are mutually related, so are the operations themselves. Now it is manifest that nature is to beatitude as first to second; because beatitude is superadded to nature. But the first must ever be preserved in the second. Consequently nature must be preserved in beatitude: and in like manner the act of nature must be preserved in the act of beatitude.

Reply Obj. 1. The advent of a perfection removes the opposite imperfection. Now the imperfection of nature is not opposed to the perfection of beatitude, but underlies it; as the imperfection of the power underlies the perfection of the form, and the power is not taken away by the form, but the privation which is opposed to the form. In the same way, the imperfection of natural knowledge is not opposed to the perfection of the knowledge in glory; for nothing hinders us from knowing a thing through various mediums, as a thing may be known at the one time through a probable medium and through a demonstrative one. In like manner, an angel can know God by His essence, and this appertains to his knowledge of glory; and at the same time he can know God by his own essence, which belongs to his natural knowledge.

Reply Obj. 2. All things which make up beatitude are sufficient of themselves. But in order for them to exist, they presuppose the natural gifts; because no beatitude is self-subsisting, except the uncreated beatitude.

Reply Obj. 3. There cannot be two operations of the one faculty at the one time, except the one be ordained to the other. But natural knowledge and love are ordained to the knowledge and love of glory. Accordingly there is nothing to hinder natural knowledge and love from existing in the angel conjointly with those of glory.

EIGHTH ARTICLE

Whether a Beatified Angel Can Sin?

We proceed thus to the Eighth Article:—

Objection 1. It would seem that a beatified angel can sin. For, as was said above (A. 7), beatitude does not do away with nature. But it is of the very notion of created nature, that it can fail. Therefore a beatified angel can sin.

Obj. 2. Further, the rational powers are referred to opposites, as the Philosopher observes (*Metaph.* iv, text. 3). But the will of the angel in beatitude does not cease to be rational. Therefore it is inclined towards good and evil.

Obj. 3. Further, it belongs to the liberty of free-will for man to be able to choose good or evil. But the freedom of the will is not lessened in the beatified angels. Therefore they can sin.

On the contrary, Augustine says (*Gen. ad lit.* xi) that *there is in the holy angels that nature which cannot sin.* Therefore the holy angels cannot sin.

I answer that, The beatified angels cannot sin. The reason for this is, because their beatitude consists in seeing God through His essence. Now, God's essence is the very essence of goodness. Consequently the angel beholding God is disposed towards God in the same way as anyone else not seeing God is to the common form of goodness. Now it is impossible for any man either to will or to do anything except aiming at what is good; or for him to wish to turn away from good precisely as such. Therefore the beatified angel can neither will nor act, except as aiming towards God. Now whoever wills or acts in this manner cannot sin. Consequently the beatified angel cannot sin.

Reply Obj. 1. Created good, considered in itself, can fail. But from its perfect union with the uncreated good, such as is the union of beatitude, it is rendered unable to sin, for the reason already alleged.

Reply Obj. 2. The rational powers are referred to opposites in the things to which they are not inclined naturally; but as to the things whereunto they have a natural tendency, they are not referred to opposites. For the intellect cannot but assent to naturally known principles; in the same way, the will cannot help clinging to good, formally as good; because the will is naturally ordained to good as to its proper object. Consequently the will of the angels is referred to opposites, as to doing many things, or not doing them. But they have no tendency to opposites with regard to God Himself, Whom they see to be the very nature of goodness; but in all things their aim is towards God, which ever alternative they choose, that is not sinful.

Reply Obj. 3. Free-will in its choice of means to an end is disposed just as the intellect is to conclusions. Now it is evident that it belongs to the power of the intellect to be able to proceed to different conclusions, according to given principles; but for it to proceed to some conclusion by passing out of the order of the principles, comes of its own defect. Hence it belongs to the perfection of its liberty for the free-will to be able to choose between opposite things, keeping the order of the end in view; but it comes of the defect of liberty for it to choose anything by turning away from the order of the end; and this is to sin. Hence there is greater liberty of will in the angels, who cannot sin, than there is in ourselves, who can sin.

NINTH ARTICLE

Whether the Beatified Angels Advance in Beatitude?

We proceed thus to the Ninth Article:—

Objection 1. It would seem that the beatified angels can advance in beatitude. For charity is the principle of merit. But there is perfect charity in the angels. Therefore the beatified angels can merit. Now, as merit increases, the reward of beatitude increases. Therefore the beatified angels can progress in beatitude.

Obj. 2. Further, Augustine says (*De Doct. Christ.* i) that *God makes use of us for our own gain, and for His own goodness. The same thing happens to the angels, whom He uses for spiritual ministrations;* since *they are all* ministering spirits, sent to minister for them who shall receive the inheritance of salvation* (Heb. i. 14). This would not be for their profit were they not to merit thereby, nor to advance in beatitude. It remains, then, that the beatified angels can merit, and can advance in beatitude.

Obj. 3. Further, it argues imperfection for anyone not occupying the foremost place not to be able to advance. But the angels are not in the highest degree of beatitude. Therefore, if unable to ascend higher, it would appear that there is imperfection and defect in them; which is not admissible.

* Vulg., *Are they not all . . . ?*

On the contrary, Merit and progress belong to this present condition of life. But angels are not wayfarers travelling towards beatitude, they are already in possession of beatitude. Consequently the beatified angels can neither merit nor advance in beatitude.

I answer that, In every movement the mover's intention is centered upon one determined end, to which he intends to lead the movable subject; because intention looks to the end, to which infinite progress is repugnant. Now it is evident, since the rational creature cannot of its own power attain to its beatitude, which consists in the vision of God, as is clear from what has gone before (Q. 12, A. 4), that it needs to be moved by God towards its beatitude. Therefore there must be some one determined thing to which every rational creature is directed as to its last end.

Now this one determinate object cannot, in the vision of God, consist precisely in that which is seen; for the Supreme Truth is seen by all the blessed in various degrees: but it is on the part of the mode of vision, that diverse terms are fixed beforehand by the intention of Him Who directs towards the end. For it is impossible that as the rational creature is led on to the vision of the Supreme Essence, it should be led on in the same way to the supreme mode of vision, which is comprehension, for this belongs to God only; as is evident from what was said above (Q. 12, A. 7; Q. 14, A. 3). But since infinite efficacy is required for comprehending God, while the creature's efficacy in beholding is only finite; and since every finite thing is in infinite degrees removed from the infinite; it comes to pass that the rational creature understands God more or less clearly according to infinite degrees. And as beatitude consists in vision, so the degree of vision lies in a determinate mode of the vision.

Therefore every rational creature is so led by God to the end of its beatitude, that from God's predestination it is brought even to a determinate degree of beatitude. Consequently, when that degree is once secured, it cannot pass to a higher degree.

Reply Obj. 1. Merit belongs to a subject which is moving towards its end. Now the rational creature is moved towards its end, not merely passively, but also by working actively. If the end is within the power of the rational creature, then its action is said to procure the end; as man acquires knowledge by reflection: but if the end be beyond its power, and is looked for from another, then the action will be meritorious of such end. But what is already in the ultimate term is not said to be moved, but to have been moved. Consequently, to merit belongs to the imperfect charity of this life; whereas perfect charity does not merit but rather enjoys the reward. Even as in acquired habits, the operation preceding the habit is productive of the habit; but the operation from an acquired habit is both perfect and enjoyable. In the same way the act of perfect charity has no quality of merit, but belongs rather to the perfection of the reward.

Reply Obj. 2. A thing can be termed useful in two ways. First of all, as being on the way to an end; and so the merit of beatitude is useful. Secondly, as the part is useful for the whole; as the wall for a house. In this way the angelic ministerings are useful for the beatified angels, inasmuch as they are a part of their beatitude; for to pour out acquired perfection upon others is of the nature of what is perfect, considered as perfect.

Reply Obj. 3. Although a beatified angel is not absolutely in the highest degree of beatitude, yet, in his own regard he is in the highest degree, according to Divine predestination. Nevertheless the joy of the angels can be increased with regard to the salvation of such as are saved by their ministrations, according to Luke xv. 10: *There is* (Vulg., *shall be*) *joy before the angels of God upon one sinner doing penance.* Such joy belongs to their accidental reward, which can be increased unto the judgment day. Hence some writers say that they can merit as to their accidental reward. But it is better to say that the Blessed can in no wise merit, without being at the same time a wayfarer and a comprehensor; like Christ, Who alone was such. For the Blessed acquire such joy from the virtue of their beatitude, rather than merit it.

QUESTION 63

The Malice of the Angels with Regard to Sin

(In Nine Articles)

In the next place we must consider how angels became evil: first of all with regard to the evil of fault; and secondly, as to the evil of punishment. Under the first heading there are nine points for consideration: (1) Can there be evil of fault in the angels? (2) What kind of sins can be in them? (3) What did the angel seek in sinning? (4) Supposing that some be-

came evil by a sin of their own choosing, are any of them naturally evil? (5) Supposing that it is not so, could any one of them become evil in the first instant of his creation by an act of his own will? (6) Supposing that he did not, was there any interval between his creation and fall? (7) Was the highest of them who fell, absolutely the highest among the angels? (8) Was the sin of the foremost angel the cause of the others sinning? (9) Did as many sin as remained steadfast?

FIRST ARTICLE

Whether the Evil of Fault Can Be in the Angels?

We proceed thus to the First Article:—

Objection 1. It would seem that there can be no evil of fault in the angels. For there can be no evil except in things which are in potentiality, as is said by the Philosopher (*Metaph.* ix, text. 19), because the subject of privation is a being in potentiality. But the angels have not being in potentiality, since they are subsisting forms. Therefore there can be no evil in them.

Obj. 2. Further, the angels are higher than the heavenly bodies. But philosophers say that there cannot be evil in the heavenly bodies. Therefore neither can there be in the angels.

Obj. 3. Further, what is natural to a thing is always in it. But it is natural for the angels to be moved by the movement of love towards God. Therefore such love cannot be withdrawn from them. But in loving God they do not sin. Consequently the angels cannot sin.

Obj. 4. Further, desire is only of what is good or apparently good. Now for the angels there can be no apparent good which is not a true good; because in them either there can be no error at all, or at least not before guilt. Therefore the angels can desire only what is truly good. But no one sins by desiring what is truly good. Consequently the angel does not sin by desire.

On the contrary, It is said (Job. iv. 18): *In His angels He found wickedness.*

I answer that, An angel or any other rational creature considered in his own nature, can sin; and to whatever creature it belongs not to sin, such creature has it as a gift of grace, and not from the condition of nature. The reason of this is, because sinning is nothing else than a deviation from that rectitude which an act ought to have; whether we speak of sin in nature, art, or morals. That act alone, the rule of which is the very virtue of the agent, can never fall short of rectitude. Were the craftsman's hand the rule itself engraving, he could not engrave the wood otherwise than rightly; but if the rightness of engraving be judged by another rule, then the engraving may be right or faulty. Now the Divine will is the sole rule of God's act, because it is not referred to any higher end. But every created will has rectitude of act so far only as it is regulated according to the Divine will, to which the last end is to be referred: as every desire of a subordinate ought to be regulated by the will of his superior; for instance, the soldier's will, according to the will of his commanding officer. Thus only in the Divine will can there be no sin; whereas there can be sin in the will of every creature; considering the condition of its nature.

Reply Obj. 1. In the angels there is no potentiality to natural existence. Yet there is potentiality in their intellective part, as regards their being inclined to this or the other object. In this respect there can be evil in them.

Reply Obj. 2. The heavenly bodies have none but a natural operation. Therefore as there can be no evil of corruption in their nature; so neither can there be evil of disorder in their natural action. But besides their natural action there is the action of free-will in the angels, by reason of which evil may be in them.

Reply Obj. 3. It is natural for the angel to turn to God by the movement of love, according as God is the principle of his natural being. But for him to turn to God as the object of supernatural beatitude, comes of infused love, from which he could be turned away by sinning.

Reply Obj. 4. Mortal sin occurs in two ways in the act of free-will. First, when something evil is chosen; as man sins by choosing adultery, which is evil of itself. Such sin always comes of ignorance or error; otherwise what is evil would never be chosen as good. The adulterer errs in the particular, choosing this delight of an inordinate act as something good to be performed now, from the inclination of passion or of habit; even though he does not err in his universal judgment, but retains a right opinion in this respect. In this way there can be no sin in the angel; because there are no passions in the angels to fetter reason or intellect, as is manifest from what has been said above (Q. 59, A. 4); nor, again, could any habit inclining to sin precede their first sin. In another way sin comes of free-will by choosing something good in itself, but not according to proper measure or rule; so that the defect which induces sin is only on the part of the choice which is not properly regulated, but not on the part of the thing chosen; as if one were to pray, without heeding the order established by the Church. Such a sin does not presuppose ignorance, but merely absence

of consideration of the things which ought to be considered. In this way the angel sinned, by seeking his own good, from his own free-will, insubordinately to the rule of the Divine will.

SECOND ARTICLE

Whether Only the Sin of Pride and Envy Can Exist in an Angel?

We proceed thus to the Second Article:—

Objection 1. It would seem that there can be other sins in the angels besides those of pride and envy. Because whosoever can delight in any kind of sin, can fall into the sin itself. But the demons delight even in the obscenities of carnal sins; as Augustine says (*De Civ. Dei* xiv. 3). Therefore there can also be carnal sins in the demons.

Obj. 2. Further, as pride and envy are spiritual sins, so are sloth, avarice, and anger. But spiritual sins are concerned with the spirit, just as carnal sins are with the flesh. Therefore not only can there be pride and envy in the angels; but likewise sloth and avarice.

Obj. 3. Further, according to Gregory (*Moral.* xxxi), many vices spring from pride; and in like manner from envy. But, if the cause is granted, the effect follows. If, therefore, there can be pride and envy in the angels, for the same reason there can likewise be other vices in them.

On the contrary, Augustine says (*De Civ. Dei* xiv. 3) that the devil *is not a fornicator nor a drunkard, nor anything of the like sort; yet he is proud and envious.*

I answer that, Sin can exist in a subject in two ways: first of all by actual guilt, and secondly by affection. As to guilt, all sins are in the demons; since by leading men to sin they incur the guilt of all sins. But as to affection only those sins can be in the demons which can belong to a spiritual nature. Now a spiritual nature cannot be affected by such pleasures as appertain to bodies, but only by such as are in keeping with spiritual things; because nothing is affected except with regard to something which is in some way suited to its nature. But there can be no sin when anyone is incited to good of the spiritual order; unless in such affection the rule of the superior be not kept. Such is precisely the sin of pride, —not to be subject to a superior where subjection is due. Consequently the first sin of the angel can be none other than pride.

Yet, as a consequence, it was possible for envy also to be in them, since for the appetite to tend to the desire of something involves on its part resistance to anything contrary. Now the envious man repines over the good possessed by another, inasmuch as he deems his neighbor's good to be a hindrance to his own. But another's good could not be deemed a hindrance to the good coveted by the wicked angel, except inasmuch as he coveted a singular excellence, which would cease to be singular because of the excellence of some other. So, after the sin of pride, there followed the evil of envy in the sinning angel, whereby he grieved over man's good, and also over the Divine excellence, according as against the devil's will God makes use of man for the Divine glory.

Reply Obj. 1. The demons do not delight in the obscenities of the sins of the flesh, as if they themselves were disposed to carnal pleasures: it is wholly through envy that they take pleasure in all sorts of human sins, so far as these are hindrances to a man's good.

Reply Obj. 2. Avarice, considered as a special kind of sin, is the immoderate greed of temporal possessions which serve the use of human life, and which can be estimated in value by money; to these demons are not at all inclined, any more than they are to carnal pleasures. Consequently avarice properly so called cannot be in them. But if every immoderate greed of possessing any created good be termed avarice, in this way avarice is contained under the pride which is in the demons. Anger implies passion, and so does concupiscence; consequently they can only exist metaphorically in the demons. Sloth is a kind of sadness, whereby a man becomes sluggish in spiritual exercises because they weary the body; which does not apply to the demons. So it is evident that pride and envy are the only spiritual sins which can be found in demons; yet so that envy is not to be taken for a passion, but for a will resisting the good of another.

Reply Obj. 3. Under envy and pride, as found in the demons, are comprised all other sins derived from them.

THIRD ARTICLE

Whether the Devil Desired to Be As God?

We proceed thus to the Third Article:—

Objection 1. It would seem that the devil did not desire to be as God. For what does not fall under apprehension, does not fall under desire; because the good which is apprehended moves the appetite, whether sensible, rational, or intellectual; and sin consists only in such desire. But for any creature to be God's equal does not fall under apprehension, because it implies a contradiction; for if the finite equals the infinite, then it would itself be infinite. Therefore an angel could not desire to be as God.

Obj. 2. Further, the natural end can always

be desired without sin. But to be likened unto God is the end to which every creature naturally tends. If, therefore, the angel desired to be as God, not by equality, but by likeness, it would seem that he did not thereby sin.

Obj. 3. Further, the angel was created with greater fulness of wisdom than man. But no man, save a fool, ever makes choice of being the equal of an angel, still less of God; because choice regards only things which are possible, regarding which one takes deliberation. Therefore much less did the angel sin by desiring to be as God.

On the contrary, It is said, in the person of the devil (Isa. xiv. 13, 14), *I will ascend into heaven. . . . I will be like the Most High.* And Augustine (*De Qu. Vet. Test.,* cxiii.) says that being *inflated with pride, he wished to be called God.*

I answer that, Without doubt the angel sinned by seeking to be as God. But this can be understood in two ways: first, by equality; secondly, by likeness. He could not seek to be as God in the first way; because by natural knowledge he knew that this was impossible: and there was no habit preceding his first sinful act, nor any passion fettering his mind, so as to lead him to choose what was impossible by failing in some particular; as sometimes happens in ourselves. And even supposing it were possible, it would be against the natural desire; because there exists in everything the natural desire of preserving its own nature; which would not be preserved were it to be changed into another nature. Consequently, no creature of a lower order can ever covet the grade of a higher nature; just as an ass does not desire to be a horse: for were it to be so upraised, it would cease to be itself. But herein the imagination plays us false; for one is liable to think that, because a man seeks to occupy a higher grade as to accidentals, which can increase without the destruction of the subject, he can also see a higher grade of nature, to which he could not attain without ceasing to exist. Now it is quite evident that God surpasses the angels, not merely in accidentals, but also in degree of nature; and one angel, another. Consequently it is impossible for one angel of lower degree to desire equality with a higher; and still more to covet equality with God.

To desire to be as God according to likeness can happen in two ways. In one way, as to that likeness whereby everything is made to be likened unto God. And so, if anyone desire in this way to be Godlike, he commits no sin; provided that he desires such likeness in proper order, that is to say, that he may obtain it of God. But he would sin were he to desire to be like unto God even in the right way, as of his own, and not of God's power. In another way one may desire to be like unto God in some respect which is not natural to one; as if one were to desire to create heaven and earth, which is proper to God; in which desire there would be sin. It was in this way that the devil desired to be as God. Not that he desired to resemble God by being subject to no one else absolutely; for so he would be desiring his own *not-being;* since no creature can exist except by holding its existence under God. But he desired resemblance with God in this respect,—by desiring, as his last end of beatitude, something which he could attain by the virtue of his own nature, turning his appetite away from supernatural beatitude, which is attained by God's grace. Or, if he desired as his last end that likeness of God which is bestowed by grace, he sought to have it by the power of his own nature; and not from Divine assistance according to God's ordering. This harmonizes with Anselm's opinion, who says* that *he sought that to which he would have come had he stood fast.* These two views in a manner coincide; because according to both, he sought to have final beatitude of his own power, whereas this is proper to God alone.

Since, then, what exists of itself is the cause of what exists of another, it follows from this furthermore that he sought to have dominion over others; wherein he also perversely wished to be like unto God.

From this we have the answer to all the objections.

* *De casu diaboli,* iv.

FOURTH ARTICLE

Whether Any of the Demons Are Naturally Wicked?

We proceed thus to the Fourth Article:—

Objection 1. It would seem that some demons are naturally wicked. For Porphyry says, as quoted by Augustine (*De Civ. Dei* x. 11): *There is a class of demons of crafty nature, pretending that they are gods and the souls of the dead.* But to be deceitful is to be evil. Therefore some demons are naturally wicked.

Obj. 2. Further, as the angels are created by God, so are men. But some men are naturally wicked, of whom it is said (Wisd. xii. 10): *Their malice* was *natural.* Therefore some angels may be naturally wicked.

Obj. 3. Further, some irrational animals have wicked dispositions by nature: thus the fox is naturally sly, and the wolf naturally rapacious; yet they are God's creatures. Therefore, although the demons are God's creatures, they may be naturally wicked.

On the contrary, Dionysius says (*Div. Nom.* iv) that *the demons are not naturally wicked.*

I answer that, Everything which exists, so far as it exists and has a particular nature, tends naturally towards some good; since it comes from a good principle; because the effect always reverts to its principle. Now a particular good may happen to have some evil connected with it; thus fire has this evil connected with it that it consumes other things: but with the universal good no evil can be connected. If, then, there be anything whose nature is inclined towards some particular good, it can tend naturally to some evil; not as evil, but accidentally, as connected with some good. But if anything of its nature be inclined to good in general, then of its own nature it cannot be inclined to evil. Now it is manifest that every intellectual nature is inclined towards good in general, which it can apprehend and which is the object of the will. Hence, since the demons are intellectual substances, they can in no wise have a natural inclination towards any evil whatsoever; consequently they cannot be naturally evil.

Reply Obj. 1. Augustine rebukes Porphyry for saying that the demons are naturally deceitful; himself maintaining that they are not naturally so, but of their own will. Now the reason why Porphyry held that they are naturally deceitful was that, as he contended, demons are animals with a sensitive nature. Now the sensitive nature is inclined towards some particular good, with which evil may be connected. In this way, then, it can have a natural inclination to evil; yet only accidentally, inasmuch as evil is connected with good.

Reply Obj. 2. The malice of some men can be called natural, either because of custom which is a second nature; or on account of the natural proclivity on the part of the sensitive nature to some inordinate passion, as some people are said to be naturally wrathful or lustful; but not on the part of the intellectual nature.

Reply Obj. 3. Brute beasts have a natural inclination in their sensitive nature towards certain particular goods, with which certain evils are connected; thus the fox in seeking its food has a natural inclination to do so with a certain skill coupled with deceit. Wherefore it is not evil in the fox to be sly, since it is natural to him; as it is not evil in the dog to be fierce, as Dionysius observes (*De Div. Nom.* iv).

FIFTH ARTICLE

Whether the Devil Was Wicked by the Fault of His Own Will in the First Instant of His Creation?

We proceed thus to the Fifth Article:—

Objection 1. It would seem that the devil was wicked by the fault of his own will in the first instant of his creation. For it is said of the devil (Jo. viii. 44): *He was a murderer from the beginning.*

Obj. 2. Further, according to Augustine (*Gen. ad lit.* i. 15), the lack of form in the creature did not precede its formation in order of time, but merely in order of nature. Now according to him (*ibid.* ii. 8), the *heaven,* which is said to have been created in the beginning, signifies the angelic nature while as yet not fully formed: and when it is said that God said: *Be light made: and light was made,* we are to understand the full formation of the angel by turning to the Word. Consequently, the nature of the angel was created, and light was made, in the one instant. But at the same moment that light was made, it was made distinct from *darkness,* whereby the angels who sinned are denoted. Therefore in the first instant of their creation some of the angels were made blessed, and some sinned.

Obj. 3. Further, sin is opposed to merit. But some intellectual nature can merit in the first instant of its creation; as the soul of Christ, or also the good angels. Therefore the demons likewise could sin in the first instant of their creation.

Obj. 4. Further, the angelic nature is more powerful than the corporeal nature. But a corporeal thing begins to have its operation in the first instant of its creation; as fire begins to move upwards in the first instant it is produced. Therefore the angel could also have his operation in the first instant of his creation. Now this operation was either ordinate or inordinate. If ordinate, then, since he had grace, he thereby merited beatitude. But with the angels the reward follows immediately upon merit; as was said above (Q. 62, A. 5). Consequently they would have become blessed at once; and so would never have sinned, which is false. It remains, then, that they sinned by inordinate action in their first instant.

On the contrary, It is written (Gen. i. 31): *God saw all the things that He had made, and they were very good.* But among them were also the demons. Therefore the demons were at some time good.

I answer that, Some have maintained that the demons were wicked straightway in the first instant of their creation; not by their nature, but by the sin of their own will; because, as soon as he was made, the devil refused righteousness. To this opinion, as Augustine says (*De Civ. Dei* xi. 13), if anyone subscribes, he does not agree with those Manichean heretics who say that the devil's nature is evil of itself. Since this opinion, however, is in contradiction with the authority of Scripture,—for it is said of the devil under the

figure of the prince of Babylon (Isa. xiv. 12): *How art thou fallen . . . O Lucifer, who didst rise in the morning!* and it is said to the devil in the person of the King of Tyre (Ezech. xxviii. 13): *Thou wast in the pleasures of the paradise of God,*—consequently, this opinion was reasonably rejected by the masters as erroneous.

Hence others have said that the angels, in the first instant of their creation, could have sinned, but did not. Yet this view also is repudiated by some, because, when two operations follow one upon the other, it seems impossible for each operation to terminate in the one instant. Now it is clear that the angel's sin was an act subsequent to his creation. But the term of the creative act is the angel's very being, while the term of the sinful act is the being wicked. It seems, then, an impossibility for the angel to have been wicked in the first instant of his existence.

This argument, however, does not satisfy. For it holds good only in such movements as are measured by time, and take place successively; thus, if local movement follows a change, then the change and the local movement cannot be terminated in the same instant. But if the changes are instantaneous, then all at once and in the same instant there can be a term to the first and the second change; thus in the same instant in which the moon is lit up by the sun, the atmosphere is lit up by the moon. Now, it is manifest that creation is instantaneous; so also is the movement of free-will in the angels; for, as has been already stated, they have no occasion for comparison or discursive reasoning (Q. 58, A. 3). Consequently, there is nothing to hinder the term of creation and of free-will from existing in the same instant.

We must therefore reply that, on the contrary, it was impossible for the angel to sin in the first instant by an inordinate act of free-will. For although a thing can begin to act in the first instant of its existence, nevertheless, that operation which begins with the existence comes of the agent from which it drew its nature; just as upward movement in fire comes of its productive cause. Therefore, if there be anything which derives its nature from a defective cause, which can be the cause of a defective action, it can in the first instant of its existence have a defective operation; just as the leg, which is defective from birth, through a defect in the principle of generation, begins at once to limp. But the agent which brought the angels into existence, namely, God, cannot be the cause of sin. Consequently it cannot be said that the devil was wicked in the first instant of his creation.

Reply Obj. 1. As Augustine says (*De Civ. Dei* xi. 15), when it is stated that "the devil sins from the beginning," *he is not to be thought of as sinning from the beginning wherein he was created, but from the beginning of sin:* that is to say, because he never went back from his sin.

Reply Obj. 2. That distinction of light and darkness, whereby the sins of the demons are understood by the term darkness, must be taken as according to God's foreknowledge. Hence Augustine says (*ibid.*), that *He alone could discern light and darkness, Who also could foreknow, before they fell, those who would fall.*

Reply Obj. 3. All that is in merit is from God; and consequently an angel could merit in the first instant of his creation. The same reason does not hold good of sin; as has been said.

Reply Obj. 4. God did not distinguish between the angels before the turning away of some of them, and the turning of others to Himself, as Augustine says (*ibid.*). Therefore, as all were created in grace, all merited in their first instant. But some of them at once placed an impediment to their beatitude, thereby destroying their preceding merit; and consequently they were deprived of the beatitude which they had merited.

SIXTH ARTICLE

Whether There Was Any Interval between the Creation and the Fall of the Angel?

We proceed thus to the Sixth Article:—

Objection 1. It would seem that there was some interval between the angel's creation and his fall. For, it is said (Ezech. xxviii. 15): *Thou didst walk perfect* in thy ways from the day of thy creation, until iniquity was found in thee.* But since walking is continuous movement, it requires an interval. Therefore there was some interval between the devil's creation and his fall.

Obj. 2. Further, Origen says (*Hom.* i. *in Ezech.*) that *the serpent of old did not from the first walk upon his breast and belly;* which refers to his sin. Therefore the devil did not sin at once after the first instant of his creation.

Obj. 3. Further, capability of sinning is common alike to man and angel. But there was some delay between man's formation and his sin. Therefore, for the like reason there was some interval between the devil's formation and his sin.

Obj. 4. Further, the instant wherein the devil sinned was distinct from the instant wherein he was created. But there is a middle

* Vulg., *Thou hast walked in the midst of the stones of fire; thou wast perfect. . . .*

time between every two instants. Therefore there was an interval between his creation and his fall.

On the contrary, It is said of the devil (Jo. viii. 44): *He stood not in the truth:* and, as Augustine says (*De Civ. Dei* xi. 15), *we must understand this in the sense, that he was in the truth, but did not remain in it.*

I answer that, There is a twofold opinion on this point. But the more probable one, which is also more in harmony with the teachings of the Saints, is that the devil sinned at once after the first instant of his creation. This must be maintained if it be held that he elicited an act of free-will in the first instant of his creation, and that he was created in grace; as we have said (Q. 62, A. 3). For since the angels attain beatitude by one meritorious act, as was said above (Q. 62, A. 5), if the devil, created in grace, merited in the first instant, he would at once have received beatitude after that first instant, if he had not placed an impediment by sinning.

If, however, it be contended that the angel was not created in grace, or that he could not elicit an act of free-will in the first instant, then there is nothing to prevent some interval being interposed between his creation and fall.

Reply Obj. 1. Sometimes in Holy Scripture spiritual instantaneous movements are represented by corporeal movements which are measured by time. In this way by *walking* we are to understand the movement of free-will tending towards good.

Reply Obj. 2. Origen says, *The serpent of old did not from the first walk upon his breast and belly,* because of the first instant in which he was not wicked.

Reply Obj. 3. An angel has an inflexible free-will after once choosing; consequently, if after the first instant, in which he had a natural movement to good, he had not at once placed a barrier to beatitude, he would have been confirmed in good. It is not so with man; and therefore the argument does not hold good.

Reply Obj. 4. It is true to say that there is a middle time between every two instants, so far as time is continuous, as it is proved *Phys.* vi, text. 2. But in the angels, who are not subject to the heavenly movement, which is primarily measured by continuous time, time is taken to mean the succession of their mental acts, or of their affections. So the first instant in the angels is understood to respond to the operation of the angelic mind, whereby it introspects itself by its evening knowledge; because on the first day evening is mentioned, but not morning. This operation was good in them all. From such operation some of them were converted to the praise of the Word by their morning knowledge: while others, absorbed in themselves, became night, *swelling up with pride,* as Augustine says (*Gen. ad lit.* iv. 24). Hence the first act was common to them all; but in their second they were separated. Consequently they were all of them good in the first instant; but in the second the good were set apart from the wicked.

SEVENTH ARTICLE

Whether the Highest Angel among Those Who Sinned Was the Highest of All?

We proceed thus to the Seventh Article:—

Objection 1. It would seem that the highest among the angels who sinned was not the highest of all. For it is stated (Ezech. xxviii. 14): *Thou wast a cherub stretched out, and protecting, and I set thee in the holy mountain of God.* Now the order of the Cherubim is under the order of the Seraphim, as Dionysius says (*Cæl. Hier.* vi, vii). Therefore, the highest angel among those who sinned was not the highest of all.

Obj. 2. Further, God made intellectual nature in order that it might attain to beatitude. If therefore the highest of the angels sinned, it follows that the Divine ordinance was frustrated in the noblest creature; which is unfitting.

Obj. 3. Further, the more a subject is inclined towards anything, so much the less can it fall away from it. But the higher an angel is, so much the more is he inclined towards God. Therefore so much the less can he turn away from God by sinning. And so it seems that the angel who sinned was not the highest of all, but one of the lower angels.

On the contrary, Gregory (*Hom.* xxxiv. *in Ev.*) says that the chief angel who sinned, *being set over all the hosts of angels, surpassed them in brightness, and was by comparison the most illustrious among them.*

I answer that, Two things have to be considered in sin, namely, the proneness to sin, and the motive for sinning. If, then, in the angels we consider the proneness to sin, it seems that the higher angels were less likely to sin than the lower. On this account Damascene says (*De Fid. Orth.* ii), that the highest of those who sinned was set over the terrestrial order. This opinion seems to agree with the view of the Platonists, which Augustine quotes (*De Civ. Dei* vii. 6, 7; x. 9, 10, 11). For they said that all the gods were good; whereas some of the demons were good, and some bad; naming as *gods* the intellectual substances which are above the lunar sphere, and calling by the name of *demons* the intellectual substances which are beneath it, yet higher than men in the order of nature. Nor

is this opinion to be rejected as contrary to faith; because the whole corporeal creation is governed by God through the angels, as Augustine says (*De Trin.* iii. 4, 5). Consequently there is nothing to prevent us from saying that the lower angels were divinely set aside for presiding over the lower bodies, the higher over the higher bodies; and the highest to stand before God. And in this sense Damascene says (*De Fid. Orth.* ii) that they who fell were of the lower grade of angels; yet in that order some of them remained good.

But if the motive for sinning be considered, we find that it existed in the higher angels more than in the lower. For, as has been said (A. 2), the demons' sin was pride; and the motive of pride is excellence, which was greater in the higher spirits. Hence Gregory says that he who sinned was the very highest of all. This seems to be the more probable view: because the angels' sin did not come of any proneness, but of free choice alone. Consequently that argument seems to have the more weight which is drawn from the motive in sinning. Yet this must not be prejudicial to the other view; because there might be some motive for sinning in him also who was the chief of the lower angels.

Reply Obj. 1. Cherubim is interpreted *fulness of knowledge,* while *Seraphim* means *those who are on fire,* or *who set on fire.* Consequently Cherubim is derived from knowledge; which is compatible with mortal sin; but Seraphim is derived from the heat of charity, which is incompatible with mortal sin. Therefore the first angel who sinned is called, not a Seraph, but a Cherub.

Reply Obj. 2. The Divine intention is not frustrated either in those who sin, or in those who are saved; for God knows beforehand the end of both; and He procures glory from both, saving these of His goodness, and punishing those of His justice. But the intellectual creature, when it sins, falls away from its due end. Nor is this unfitting in any exalted creature; because the intellectual creature was so made by God, that it lies within its own will to act for its end.

Reply Obj. 3. However great was the inclination towards good in the highest angel, there was no necessity imposed upon him: consequently it was in his power not to follow it.

EIGHTH ARTICLE

Whether the Sin of the Highest Angel Was the Cause of the Others Sinning?

We proceed thus to the Eighth Article:—

Objection 1. It would seem that the sin of the highest angel was not the cause of the others sinning. For the cause precedes the effect. But, as Damascene observes (*De Fid. Orth.* ii), they all sinned at one time. Therefore the sin of one was not the cause of the others' sinning.

Obj. 2. Further, an angel's first sin can only be pride, as was shown above (A. 2). But pride seeks excellence. Now it is more contrary to excellence for anyone to be subject to an inferior than to a superior; and so it does not appear that the angels sinned by desiring to be subject to a higher angel rather than to God. Yet the sin of one angel would have been the cause of the others sinning, if he had induced them to be his subjects. Therefore it does not appear that the sin of the highest angel was the cause of the others sinning.

Obj. 3. Further, it is a greater sin to wish to be subject to another against God, than to wish to be over another against God; because there is less motive for sinning. If, therefore, the sin of the foremost angel was the cause of the others sinning, in that he induced them to subject themselves to him, then the lower angels would have sinned more deeply than the highest one; which is contrary to a gloss on Ps. ciii 26: *This dragon which Thou hast formed:—He who was the more excellent than the rest in nature, became the greater in malice.* Therefore the sin of the highest angel was not the cause of the others sinning.

On the contrary, It is said (Apoc. xii. 4) that the dragon *drew* with him *the third part of the stars of heaven.*

I answer that, The sin of the highest angel was the cause of the others sinning; not as compelling them, but as inducing them by a kind of exhortation. A token thereof appears in this, that all the demons are subjects of that highest one; as is evident from our Lord's words: *Go* (Vulg., *Depart from Me*), *you cursed, into everlasting fire, which was prepared for the devil and his angels* (Matth. xxv. 41). For the order of Divine justice exacts that whosoever consents to another's evil suggestion, shall be subjected to him in his punishment; according to (2 Pet. ii. 19): *By whom a man is overcome, of the same also he is the slave.*

Reply Obj. 1. Although the demons all sinned in the one instant, yet the sin of one could be the cause of the rest sinning. For the angel needs no delay of time for choice, exhortation, or consent, as man, who requires deliberation in order to choose and consent, and vocal speech in order to exhort; both of which are the work of time. And it is evident that even man begins to speak in the very instant when he takes thought; and in the last instant of speech, another who catches his meaning can assent to what is said; as is especially evident with regard to primary concepts, *which every-*

*one accepts directly they are heard.** Taking away, then, the time for speech and deliberation which is required in us; in the same instant in which the highest angel expressed his affection by intelligible speech, it was possible for the others to consent thereto.

Reply Obj. 2. Other things being equal, the proud would rather be subject to a superior than to an inferior. Yet he chooses rather to be subject to an inferior than to a superior, if he can procure an advantage under an inferior which he cannot under a superior. Consequently it was not against the demons' pride for them to wish to serve an inferior by yielding to his rule; for they wanted to have him as their prince and leader, so that they might attain their ultimate beatitude of their own natural powers; especially because in the order of nature they were even then subject to the highest angel.

Reply Obj. 3. As was observed above (Q. 62, A. 6), an angel has nothing in him to retard his action, and with his whole might he is moved to whatsoever he is moved, be it good or bad. Consequently since the highest angel had greater natural energy than the lower angels, he fell into sin with intenser energy, and therefore he became the greater in malice.

NINTH ARTICLE

Whether Those Who Sinned Were As Many As Those Who Remained Firm?

We proceed thus to the Ninth Article:—

Objection 1. It would seem that more angels sinned than stood firm. For, as the Philosopher says (*Ethic.* ii. 6): *Evil is in many, but good is in few.*

Obj. 2. Further, justice and sin are to be found in the same way in men and in angels. But there are more wicked men to be found than good; according to Eccles. i. 15: *The number of fools is infinite.* Therefore for the same reason it is so with the angels.

Obj. 3. Further, the angels are distinguished according to persons and orders. Therefore if more angelic persons stood firm, it would appear that those who sinned were not from all the orders.

On the contrary, It is said (4 Kings vi. 16): *There are more with us than with them:* which is expounded of the good angels who are with us to aid us, and the wicked spirits who are our foes.

I answer that, More angels stood firm than sinned. Because sin is contrary to the natural inclination; while that which is against the natural order happens with less frequency; for nature procures its effects either always, or more often than not.

Reply Obj. 1. The Philosopher is speaking with regard to men, in whom evil comes to pass from seeking after sensible pleasures, which are known to most men, and from forsaking the good dictated by reason, which good is known to the few. In the angels there is only an intellectual nature; hence the argument does not hold.

And from this we have the answer to the second difficulty.

Reply Obj. 3. According to those who hold that the chief devil belonged to the lower order of the angels, who are set over earthly affairs, it is evident that some of every order did not fall, but only those of the lowest order. According to those who maintain that the chief devil was of the highest order, it is probable that some fell of every order; just as men are taken up into every order to supply for the angelic ruin. In this view the liberty of free-will is more established; which in every degree of creature can be turned to evil. In the Sacred Scripture, however, the names of some orders, as of Seraphim and Thrones, are not attributed to demons; since they are derived from the ardor of love and from God's indwelling, which are not consistent with mortal sin. Yet the names of Cherubim, Powers, and Principalities are attributed to them; because these names are derived from knowledge and from power, which can be common to both good and bad.

QUESTION 64

The Punishment of the Demons

(In Four Articles)

It now remains as a sequel to deal with the punishment of the demons; under which heading there are four points of inquiry: (1) Of their darkness of intellect; (2) Of their obstinacy of will; (3) Of their grief; (4) Of their place of punishment.

* Boëthius, *De hebdom.*

FIRST ARTICLE

Whether the Demons' Intellect Is Darkened by Privation of the Knowledge of All Truth?

We proceed thus to the First Article:—

Objection 1. It would seem that the demons' intellect is darkened by being deprived of the

knowledge of all truth. For if they knew any truth at all, they would most of all know themselves; which is to know separated substances. But this is not in keeping with their unhappiness: for this seems to belong to great happiness, insomuch that some writers have assigned as man's last happiness the knowledge of the separated substances. Therefore the demons are deprived of all knowledge of truth.

Obj. 2. Further, what is most manifest in its nature, seems to be specially manifest to the angels, whether good or bad. That the same is not manifest with regard to ourselves, comes from the weakness of our intellect which draws its knowledge from phantasms; as it comes from the weakness of its eye that the owl cannot behold the light of the sun. But the demons cannot know God, Who is most manifest of Himself, because He is the sovereign truth; and this is because they are not clean of heart, whereby alone can God be seen. Therefore neither can they know other things.

Obj. 3. Further, according to Augustine (*Gen. ad lit.* iv. 22), the proper knowledge of the angels is twofold; namely, morning and evening. But the demons have no morning knowledge, because they do not see things in the Word; nor have they the evening knowledge, because this evening knowledge refers the things known to the Creator's praise (hence, after *evening* comes *morning,* [Gen. i]). Therefore the demons can have no knowledge of things.

Obj. 4. Further, the angels at their creation knew the mystery of the kingdom of God, as Augustine says (*Gen. ad lit.* v. 19; *De Civ. Dei* xi). But the demons are deprived of such knowledge: *for if they had known it, they would never have crucified the Lord of glory,* as is said 1 Cor. ii. 8. Therefore, for the same reason, they are deprived of all other knowledge of truth.

Obj. 5. Further, whatever truth anyone knows is known either naturally, as we know first principles; or by deriving it from someone else, as we know by learning; or by long experience, as the things we learn by discovery. Now, the demons cannot know the truth by their own nature, because, as Augustine says (*De Civ. Dei* xi. 19, 33), the good angels are separated from them as light is from darkness; and every manifestation is made through light, as is said Eph. v. 13. In like manner they cannot learn by revelation, nor by learning from the good angels: because *there is no fellowship of light with darkness** (2 Cor. vi. 14). Nor can they learn by long experience: because experience comes of the senses. Consequently there is no knowledge of truth in them.

* Vulg., *What fellowship hath . . . ?*

On the contrary, Dionysius says (*Div. Nom.* iv) that, *certain gifts were bestowed upon the demons which, we say, have not been changed at all, but remain entire and most brilliant.* Now, the knowledge of truth stands among those natural gifts. Consequently there is some knowledge of truth in them.

I answer that, The knowledge of truth is twofold: one which comes of nature, and one which comes of grace. The knowledge which comes of grace is likewise twofold: the first is purely speculative, as when Divine secrets are imparted to an individual; the other is effective, and produces love for God; which knowledge properly belongs to the gift of wisdom.

Of these three kinds of knowledge the first was neither taken away nor lessened in the demons. For it follows from the very nature of the angel, who, according to his nature, is an intellect or mind: since on account of the simplicity of his substance, nothing can be withdrawn from his nature, so as to punish him by subtracting from his natural powers, as a man is punished by being deprived of a hand or foot or of something else. Therefore Dionysius says (*loc. cit.*) that the natural gifts remain entire in them. Consequently their natural knowledge was not diminished. The second kind of knowledge, however, which comes of grace, and consists in speculation, has not been utterly taken away from them, but lessened; because, of these Divine secrets only so much is revealed to them as is necessary; and that is done either by means of the angels, or *through some temporal workings of Divine power,* as Augustine says (*De Civ. Dei* ix. 21); but not in the same degree as to the holy angels, to whom many more things are revealed, and more fully, in the Word Himself. But of the third knowledge, as likewise of charity, they are utterly deprived.

Reply Obj. 1. Happiness consists in self-application to something higher. The separated substances are above us in the order of nature; hence man can have happiness of a kind by knowing the separated substances, although his perfect happiness consists in knowing the first substance, namely, God. But it is quite natural for one separate substance to know another; as it is natural for us to know sensible natures. Hence, as man's happiness does not consist in knowing sensible natures; so neither does the angel's happiness consist in knowing separated substances.

Reply Obj. 2. What is most manifest in its nature is hidden from us by its surpassing the bounds of our intellect; and not merely because our intellect draws knowledge from phantasms. Now the Divine substance surpasses the proportion not only of the human intellect, but even of the angelic. Consequently, not even

an angel can of his own nature know God's substance. Yet on account of the perfection of his intellect he can of his nature have a higher knowledge of God than man can have. Such knowledge of God remains also in the demons. Although they do not possess the purity which comes with grace, nevertheless they have purity of nature; and this suffices for the knowledge of God which belongs to them from their nature.

Reply Obj. 3. The creature is darkness in comparison with the excellence of the Divine light; and therefore the creature's knowledge in its own nature is called *evening* knowledge. For the evening is akin to darkness, yet it possesses some light: but when the light fails utterly, then it is night. So then the knowledge of things in their own nature, when referred to the praise of the Creator, as it is in the good angels, has something of the Divine light, and can be called evening knowledge; but if it be not referred to God, as is the case with the demons, it is not called evening, but *nocturnal* knowledge. Accordingly we read in Genesis (i. 5) that the darkness, which God separated from the light, *He called night.*

Reply Obj. 4. All the angels had some knowledge from the very beginning respecting the mystery of God's kingdom, which found its completion in Christ; and most of all from the moment when they were beatified by the vision of the Word, which vision the demons never had. Yet all the angels did not fully and equally apprehend it; hence the demons much less fully understood the mystery of the Incarnation, when Christ was in the world. For, as Augustine observes (*De Civ. Dei* ix. 21), *It was not manifested to them as it was to the holy angels, who enjoy a participated eternity of the Word; but it was made known by some temporal effects, so as to strike terror into them.* For had they fully and certainly known that he was the Son of God and the effect of His passion, they would never have procured the crucifixion of the Lord of glory.

Reply Obj. 5. The demons know a truth in three ways: first of all by the subtlety of their nature; for although they are darkened by privation of the light of grace, yet they are enlightened by the light of their intellectual nature: secondly, by revelation from the holy angels; for while not agreeing with them in conformity of will, they do agree, nevertheless, by their likeness of intellectual nature, according to which they can accept what is manifested by others: thirdly, they know by long experience; not as deriving it from the senses; but when the similitude of their innate intelligible species is completed in individual things, they know some things as present, which they previously did not know would come to pass, as we said when dealing with the knowledge of the angels (Q. 57, A. 3 *ad* 3).

* *Peri Archon* i. 6.

SECOND ARTICLE

Whether the Will of the Demons Is Obstinate in Evil?

We proceed thus to the Second Article:—

Objection 1. It would seem that the will of the demons is not obstinate in evil. For liberty of will belongs to the nature of an intellectual being, which nature remains in the demons, as we said above (A. 1). But liberty of will is directly and firstly ordained to good rather than to evil. Therefore the demons' will is not so obstinate in evil as not to be able to return to what is good.

Obj. 2. Further, since God's mercy is infinite, it is greater than the demons' malice, which is finite. But no one returns from the malice of sin to the goodness of justice save through God's mercy. Therefore the demons can likewise return from their state of malice to the state of justice.

Obj. 3. Further, if the demons have a will obstinate in evil, then their will would be especially obstinate in the sin whereby they fell. But that sin, namely, pride, is in them no longer; because the motive for the sin no longer endures, namely, excellence. Therefore the demon is not obstinate in malice.

Obj. 4. Further, Gregory says (*Moral.* iv) that man can be reinstated by another, since he fell through another. But, as was observed already (Q. 63, A. 8), the lower demons fell through the highest one. Therefore their fall can be repaired by another. Consequently they are not obstinate in malice.

Obj. 5. Further, whoever is obstinate in malice, never performs any good work. But the demon performs some good works: for he confesses the truth, saying to Christ; *I know Who Thou art, the holy one of God* (Mark i. 24). *The demons* also *believe and tremble* (Jas. ii. 19). And Dionysius observes (*Div. Nom.* iv), that *they desire what is good and best, which is, to be, to live, to understand.* Therefore they are not obstinate in malice.

On the contrary, It is said (Ps. lxxiii. 23): *The pride of them that hate Thee, ascendeth continually;* and this is understood of the demons. Therefore they remain ever obstinate in their malice.

I answer that, It was Origen's opinion* that every will of the creature can by reason of free-will be inclined to good and evil; with the exception of the soul of Christ on account of the union of the Word. Such a statement deprives angels and saints of true beatitude, because everlasting stability is of the very

nature of true beatitude; hence it is termed *life everlasting*. It is also contrary to the authority of Sacred Scripture, which declares that demons and wicked men shall be sent *into everlasting punishment*, and the good brought *into everlasting life*. Consequently such an opinion must be considered erroneous; while according to Catholic Faith, it must be held firmly both that the will of the good angels is confirmed in good, and that the will of the demons is obstinate in evil.

We must seek for the cause of this obstinacy, not in the gravity of the sin, but in the condition of their nature or state. For as Damascene says (*De Fid. Orth.* ii), *death is to men, what the fall is to the angels*. Now it is clear that all the mortal sins of men, grave or less grave, are pardonable before death; whereas after death they are without remission and endure for ever.

To find the cause, then, of this obstinacy, it must be borne in mind that the appetitive power is in all things proportioned to the apprehensive, whereby it is moved, as the movable by its mover. For the sensitive appetite seeks a particular good; while the will seeks the universal good, as was said above (Q. 59, A. 1); as also the sense apprehends particular objects, while the intellect considers universals. Now the angel's apprehension differs from man's in this respect, that the angel by his intellect apprehends immovably, as we apprehend immovably first principles which are the object of the habit of *intelligence;* whereas man by his reason apprehends movably, passing from one consideration to another; and having the way open by which he may proceed to either of two opposites. Consequently man's will adheres to a thing movably, and with the power of forsaking it and of clinging to the opposite; whereas the angel's will adheres fixedly and immovably. Therefore, if his will be considered before its adhesion, it can freely adhere either to this or to its opposite (namely, in such things as he does not will naturally); but after he has once adhered, he clings immovably. So it is customary to say that man's free-will is flexible to the opposite both before and after choice; but the angel's free-will is flexible to either opposite before the choice, but not after. Therefore the good angels who adhered to justice, were confirmed therein; whereas the wicked ones, sinning, are obstinate in sin. Later on we shall treat of the obstinacy of men who are damned (*Suppl.*, Q. 98, AA. 1, 2).

Reply Obj. 1. The good and wicked angels have free-will, but according to the manner and condition of their state, as has been said.

Reply Obj. 2. God's mercy delivers from sin those who repent. But such as are not capable of repenting, cling immovably to sin, and are not delivered by the Divine mercy.

Reply Obj. 3. The devil's first sin still remains in him according to desire; although not as to his believing that he can obtain what he desired. Even so, if a man were to believe that he can commit murder, and wills to commit it, and afterwards the power is taken from him; nevertheless, the will to murder can stay with him, so that he would he had done it, or still would do it if he could.

Reply Obj. 4. The fact that man sinned from another's suggestion, is not the whole cause for man's sin being pardonable. Consequently the argument does not hold good.

Reply Obj. 5. A demon's act is twofold. One comes of deliberate will; and this is properly called his own act. Such an act on the demon's part is always wicked; because, although at times he does something good, yet he does not do it well; as when he tells the truth in order to deceive; and when he believes and confesses, yet not willingly, but compelled by the evidence of things. Another kind of act is natural to the demon; this can be good, and bears witness to the goodness of nature. Yet he abuses even such good acts to evil purpose.

THIRD ARTICLE

Whether There Is Sorrow in the Demons?

We proceed thus to the Third Article:—

Objection 1. It would seem that there is no sorrow in the demons. For since sorrow and joy are opposites, they cannot be together in the same subject. But there is joy in the demons: for Augustine writing against the Maniches (*De Gen. contra Manich.* ii. 17) says: *The devil has power over them who despise God's commandments, and he rejoices over this sinister power.* Therefore there is no sorrow in the demons.

Obj. 2. Further, sorrow is the cause of fear; for those things cause fear while they are future, which cause sorrow when they are present. But there is no fear in the demons, according to Job. xli. 24, *Who was made to fear no one.* Therefore there is no grief in the demons.

Obj. 3. Further, it is a good thing to be sorry for evil. But the demons can do no good action. Therefore they cannot be sorry, at least for the evil of sin; which applies to the worm of conscience.

On the contrary, The demon's sin is greater than man's sin. But man is punished with sorrow on account of the pleasure taken in sin, according to Apoc. xviii. 7, *As much as she hath glorified herself, and lived in delicacies, so much torment and sorrow give ye to her.*

Consequently much more is the devil punished with the grief of sorrow, because he especially glorified himself.

I answer that, Fear, sorrow, joy, and the like, so far as they are passions, cannot exist in the demons; for thus they are proper to the sensitive appetite, which is a power in a corporeal organ. According, however, as they denote simple acts of the will, they can be in the demons. And it must be said that there is sorrow in them; because sorrow, as denoting a simple act of the will, is nothing else than the resistance of the will to what is, or to what is not. Now it is evident that the demons would wish many things not to be, which are, and others to be, which are not: for, out of envy, they would wish others to be damned, who are saved. Consequently, sorrow must be said to exist in them: and especially because it is of the very notion of punishment for it to be repugnant to the will. Moreover, they are deprived of happiness, which they desire naturally; and their wicked will is curbed in many respects.

Reply Obj. 1. Joy and sorrow about the same thing are opposites, but not about different things. Hence there is nothing to hinder a man from being sorry for one thing, and joyful for another; especially so far as sorrow and joy imply simple acts of the will; because, not merely in different things, but even in one and the same thing, there can be something that we will, and something that we will not.

Reply Obj. 2. As there is sorrow in the demons over present evil, so also there is fear of future evil. Now when it is said, *He was made to fear no one,* this is to be understood of the fear of God which restrains from sin. For it is written elsewhere that *the devils believe and tremble* (Jas. ii. 19).

Reply Obj. 3. To be sorry for the evil of sin on account of the sin bears witness to the goodness of the will, to which the evil of sin is opposed. But to be sorry for the evil of punishment, or for the evil of sin on account of the punishment, bears witness to the goodness of nature, to which the evil of punishment is opposed. Hence Augustine says (*De Civ. Dei* xix. 13), that *sorrow for good lost by punishment, is the witness to a good nature.* Consequently, since the demon has a perverse and obstinate will, he is not sorry for the evil of sin.

FOURTH ARTICLE

Whether Our Atmosphere Is the Demons' Place of Punishment?

We proceed thus to the Fourth Article:—

Objection 1. It would seem that this atmosphere is not the demons' place of punishment. For a demon is a spiritual nature. But a spiritual nature is not affected by place. Therefore there is no place of punishment for demons.

Obj. 2. Further, man's sin is not graver than the demons'. But man's place of punishment is hell. Much more, therefore, is it the demons' place of punishment; and consequently not the darksome atmosphere.

Obj. 3. Further, the demons are punished with the pain of fire. But there is no fire in the darksome atmosphere. Therefore the darksome atmosphere is not the place of punishment for the demons.

On the contrary, Augustine says (*Gen. ad lit.* iii. 10), that *the darksome atmosphere is as a prison to the demons until the judgment day.*

I answer that, The angels in their own nature stand midway between God and men. Now the order of Divine providence so disposes, that it procures the welfare of the inferior orders through the superior. But man's welfare is disposed by Divine providence in two ways: first of all, directly, when a man is brought unto good and withheld from evil; and this is fittingly done through the good angels. In another way, indirectly, as when anyone assailed is exercised by fighting against opposition. It was fitting for this procuring of man's welfare to be brought about through the wicked spirits, lest they should cease to be of service in the natural order. Consequently a twofold place of punishment is due to the demons: one, by reason of their sin, and this is hell; and another, in order that they may tempt men, and thus the darksome atmosphere is their due place of punishment.

Now the procuring of men's salvation is prolonged even to the judgment day: consequently, the ministry of the angels and wrestling with demons endure until then. Hence until then the good angels are sent to us here; and the demons are in this dark atmosphere for our trial: although some of them are even now in hell, to torment those whom they have led astray; just as some of the good angels are with the holy souls in heaven. But after the judgment day all the wicked, both men and angels, will be in hell, and the good in heaven.

Reply Obj. 1. A place is not penal to angel or soul as if affecting the nature by changing it, but as affecting the will by saddening it: because the angel or the soul apprehends that it is in a place not agreeable to its will.

Reply Obj. 2. One soul is not set over another in the order of nature, as the demons are over men in the order of nature; consequently there is no parallel.

Reply Obj. 3. Some have maintained that the pain of sense for demons and souls is postponed until the judgment day: and that

the beatitude of the saints is likewise postponed until the judgment day. But this is erroneous, and contrary to the teaching of the Apostle (2 Cor. v. 1): *If our earthly house of this habitation be dissolved, we have a house in heaven.* Others, again, while not admitting the same of souls, admit it as to demons. But it is better to say that the same judgment is passed upon wicked souls and wicked angels, even as on good souls and good angels.

Consequently, it must be said that, although a heavenly place belongs to the glory of the angels, yet their glory is not lessened by their coming to us, for they consider that place to be their own; in the same way as we say that the bishop's honor is not lessened while he is not actually sitting on his throne. In like manner it must be said, that although the demons are not actually bound within the fire of hell while they are in this dark atmosphere, nevertheless their punishment is none the less; because they know that such confinement is their due. Hence it is said in a gloss upon Jas. iii. 6: *They carry the fire of hell with them wherever they go.* Nor is this contrary to what is said (Luke viii. 31), *They besought the Lord not to cast them into the abyss;* for they asked for this, deeming it to be a punishment for them to be cast out of a place where they could injure men. Hence it is stated, *They* (Vulg., *He*) *besought Him that He would not expel them* (Vulg., *him*) *out of the country* (Mark v. 10).

TREATISE ON THE WORK OF THE SIX DAYS

QUESTION 65

The Work of Creation of Corporeal Creatures

(In Four Articles)

From the consideration of spiritual creatures we proceed to that of corporeal creatures, in the production of which, as Holy Scripture makes mention, three works are found, namely, the work of creation, as given in the words, *In the beginning God created heaven and earth;* the work of distinction as given in the words, *He divided the light from the darkness, and the waters that are above the firmament from the waters that are under the firmament;* and the work of adornment, expressed thus, *Let there be lights in the firmament.*

First, then, we must consider the work of creation; secondly, the work of distinction; and thirdly, the work of adornment. Under the first head there are four points of inquiry: (1) Whether corporeal creatures are from God? (2) Whether they were created on account of God's goodness? (3) Whether they were created by God through the medium of the angels? (4) Whether the forms of bodies are from the angels or immediately from God.

FIRST ARTICLE

Whether Corporeal Creatures Are from God?

We proceed thus to the First Article:—

Objection 1. It would seem that corporeal creatures are not from God. For it is said (Eccles. iii. 14): *I have learned that all the works which God hath made, continue for ever.* But visible bodies do not continue for ever, for it is said (2 Cor. iv. 18): *The things which are seen are temporal, but the things which are not seen are eternal.* Therefore God did not make visible bodies.

Obj. 2. Further, it is said (Gen. i. 31): *God saw all the things that He had made, and they were very good.* But corporeal creatures are evil, since we find them harmful in many ways; as may be seen in serpents, in the sun's heat, and other things. Now a thing is called evil, in so far as it is harmful. Corporeal creatures, therefore, are not from God.

Obj. 3. Further, what is from God does not withdraw us from God, but leads us to Him. But corporeal creatures withdraw us from God. Hence the Apostle says (2 Cor. iv. 18): *While we look not at the things which are seen.* Corporeal creatures, therefore, are not from God.

On the contrary, It is said (Ps. cxlv. 6): *Who made heaven and earth, the sea, and all things that are in them.*

I answer that, Certain heretics maintain that visible things are not created by the good God, but by an evil principle, and allege in proof of their error the words of the Apostle (2 Cor. iv. 4), *The god of this world hath blinded the minds of unbelievers.* But this position is altogether untenable. For, if things that differ agree in some point, there must be some cause for that agreement, since things diverse in nature cannot be united of themselves. Hence whenever in different things some one thing common to all is found, it must be that these different things receive that one thing from some one cause, as different bodies that are hot

receive their heat from fire. But being is found to be common to all things, however otherwise different. There must, therefore, be one principle of being from which all things in whatever way existing have their being, whether they are invisible and spiritual, or visible and corporeal. But the devil is called the god of this world, not as having created it, but because worldlings serve him, of whom also the Apostle says, speaking in the same sense, *Whose god is their belly* (Phil. iii. 19).

Reply Obj. 1. All the creatures of God in some respects continue for ever, at least as to matter, since what is created will never be annihilated, even though it be corruptible. And the nearer a creature approaches God, Who is immovable, the more it also is immovable. For corruptible creatures endure for ever as regards their matter, though they change as regards their substantial form. But incorruptible creatures endure with respect to their substance, though they are mutable in other respects, such as place, for instance, the heavenly bodies; or the affections, as spiritual creatures. But the Apostle's words, *The things which are seen are temporal,* though true even as regards such things considered in themselves (in so far as every visible creature is subject to time, either as to being or as to movement), are intended to apply to visible things in so far as they are offered to man as rewards. For such rewards, as consist in these visible things, are temporal; while those that are invisible endure for ever. Hence he said before (*ibid.* 17): It *worketh for us . . . an eternal weight of glory.*

Reply Obj. 2. Corporeal creatures according to their nature are good, though this good is not universal, but partial and limited, the consequence of which is a certain opposition of contrary qualities, though each quality is good in itself. To those, however, who estimate things, not by the nature thereof, but by the good they themselves can derive therefrom, everything which is harmful to themselves seems simply evil. For they do not reflect that what is in some way injurious to one person, to another is beneficial, and that even to themselves the same thing may be evil in some respects, but good in others. And this could not be, if bodies were essentially evil and harmful.

Reply Obj. 3. Creatures of themselves do not withdraw us from God, but lead us to Him; for *the invisible things of God are clearly seen, being understood by the things that are made* (Rom. i. 20). If, then, they withdraw men from God, it is the fault of those who use them foolishly. Thus it is said (Wis. xiv. 11): *Creatures are turned into a snare to the feet of the unwise.* And the very fact that they can thus withdraw us from God proves that they came from Him, for they cannot lead the foolish away from God except by the allurements of some good that they have from Him.

* *Peri Archon* ii.

SECOND ARTICLE

Whether Corporeal Things Were Made on Account of God's Goodness?

We proceed thus to the Second Article:—

Objection 1. It would seem that corporeal creatures were not made on account of God's goodness. For it is said (Wis. i. 14) that God *created all things that they might be.* Therefore all things were created for their own being's sake, and not on account of God's goodness.

Obj. 2. Further, good has the nature of an end; therefore the greater good in things is the end of the lesser good. But spiritual creatures are related to corporeal creatures, as the greater good to the lesser. Corporeal creatures, therefore, are created for the sake of spiritual creatures, and not on account of God's goodness.

Obj. 3. Further, justice does not give unequal things except to the unequal. Now God is just: therefore inequality not created by God must precede all inequality created by Him. But an inequality not created by God can only arise from free-will, and consequently all inequality results from the different movements of free-will. Now, corporeal creatures are unequal to spiritual creatures. Therefore the former were made on account of movements of free-will, and not on account of God's goodness.

On the contrary, It is said (Prov. xvi. 4): *The Lord hath made all things for Himself.*

I answer that, Origen laid down* that corporeal creatures were not made according to God's original purpose, but in punishment of the sin of spiritual creatures. For he maintained that God in the beginning made spiritual creatures only, and all of equal nature; but that of these by the use of free-will some turned to God, and, according to the measure of their conversion, were given a higher or a lower rank, retaining their simplicity; while others turned from God, and became bound to different kinds of bodies according to the degree of their turning away. But this position is erroneous. In the first place, because it is contrary to Scripture, which, after narrating the production of each kind of corporeal creatures, subjoins, *God saw that it was good* (Gen. i), as if to say that everything was brought into being for the reason that it was good for it to be. But according to Origen's opinion, the corporeal creature was made, not

because it was good that it should be, but that the evil in another might be punished. Secondly, because it would follow that the arrangement, which now exists, of the corporeal world would arise from mere chance. For if the sun's body was made what it is, that it might serve for a punishment suitable to some sin of a spiritual creature, it would follow, if other spiritual creatures had sinned in the same way as the one to punish whom the sun had been created, that many suns would exist in the world; and so of other things. But such a consequence is altogether inadmissible. Hence we must set aside this theory as false, and consider that the entire universe is constituted by all creatures, as a whole consists of its parts.

Now if we wish to assign an end to any whole, and to the parts of that whole, we shall find, first, that each and every part exists for the sake of its proper act, as the eye for the act of seeing; secondly, that less honorable parts exist for the more honorable, as the senses for the intellect, the lungs for the heart; and, thirdly, that all parts are for the perfection of the whole, as the matter for the form, since the parts are, as it were, the matter of the whole. Furthermore, the whole man is on account of an extrinsic end, that end being the fruition of God. So, therefore, in the parts of the universe also every creature exists for its own proper act and perfection, and the less noble for the nobler, as those creatures that are less noble than man exist for the sake of man, whilst each and every creature exists for the perfection of the entire universe. Furthermore, the entire universe, with all its parts, is ordained towards God as its end, inasmuch as it imitates, as it were, and shows forth the Divine goodness, to the glory of God. Reasonable creatures, however, have in some special and higher manner God as their end, since they can attain to Him by their own operations, by knowing and loving Him. Thus it is plain that the Divine goodness is the end of all corporeal things.

Reply Obj. 1. In the very fact of any creature possessing being, it represents the Divine Being and Its goodness. And, therefore, that God created all things, that they might have being, does not exclude that He created them for His own goodness.

Reply Obj. 2. The proximate end does not exclude the ultimate end. Therefore that corporeal creatures were, in a manner, made for the sake of the spiritual, does not prevent their being made on account of God's goodness.

Reply Obj. 3. Equality of justice has its place in retribution, since equal rewards or punishments are due to equal merit or demerit. But this does not apply to things as at first instituted. For just as an architect, without injustice, places stones of the same kind in different parts of a building, not on account of any antecedent difference in the stones, but with a view to securing that perfection of the entire building, which could not be obtained except by the different positions of the stones; even so, God from the beginning, to secure perfection in the universe, has set therein creatures of various and unequal natures, according to His wisdom, and without injustice, since no diversity of merit is presupposed.

THIRD ARTICLE

Whether Corporeal Creatures Were Produced by God through the Medium of the Angels?

We proceed thus to the Third Article:—

Objection 1. It would seem that corporeal creatures were produced by God through the medium of the angels. For, as all things are governed by the Divine wisdom, so by it were all things made, according to Ps. ciii. 24: *Thou hast made all things in wisdom.* But *it belongs to wisdom to ordain,* as stated in the beginning of the *Metaphysics* (i. 2). Hence in the government of things the lower is ruled by the higher in a certain fitting order, as Augustine says (*De Trin.* iii. 4). Therefore in the production of things it was ordained that the corporeal should be produced by the spiritual, as the lower by the higher.

Obj. 2. Further, diversity of effects shows diversity of causes, since like always produces like. If then all creatures, both spiritual and corporeal, were produced immediately by God, there would be no diversity in creatures, for one would not be further removed from God than another. But this is clearly false; for the Philosopher says that some things are corruptible because they are far removed from God (*De Gen. et Corrup.* ii, text. 59).

Obj. 3. Further, infinite power is not required to produce a finite effect. But every corporeal thing is finite. Therefore, it could be, and was, produced by the finite power of spiritual creatures: for in suchlike beings there is no distinction between what is and what is possible: especially as no dignity befitting a nature is denied to that nature, unless it be in punishment of a fault.

On the contrary, It is said (Gen. i. 1): *In the beginning God created heaven and earth;* by which are understood corporeal creatures. These, therefore, were produced immediately by God.

I answer that, Some have maintained that creatures proceeded from God by degrees, in such a way that the first creature proceeded from Him immediately, and in its turn produced another, and so on until the production

of corporeal creatures. But this position is untenable, since the first production of corporeal creatures is by creation, by which matter itself is produced: for in the act of coming into being the imperfect must be made before the perfect: and it is impossible that anything should be created, save by God alone.

In proof whereof it must be borne in mind that the higher the cause, the more numerous the objects to which its causation extends. Now the underlying principle in things is always more universal than that which informs and restricts it; thus, being is more universal than living, living than understanding, matter than form. The more widely, then, one thing underlies others, the more directly does that thing proceed from a higher cause. Thus the thing that underlies primarily all things, belongs properly to the causality of the supreme cause. Therefore no secondary cause can produce anything, unless there is presupposed in the thing produced something that is caused by a higher cause. But creation is the production of a thing in its entire substance, nothing being presupposed either uncreated or created. Hence it remains that nothing can create except God alone, Who is the first cause. Therefore, in order to show that all bodies were created immediately by God, Moses said: *In the beginning God created heaven and earth.*

Reply Obj. 1. In the production of things an order exists, but not such that one creature is created by another, for that is impossible; but rather such that by the Divine wisdom diverse grades are constituted in creatures.

Reply Obj. 2. God Himself, though one, has knowledge of many and different things without detriment to the simplicity of His nature, as has been shown above (Q. 15, A. 2); so that by His wisdom He is the cause of diverse things, produced according to the diversity of things as known by Him, even as an artificer, by apprehending diverse forms, produces diverse works of art.

Reply Obj. 3. The amount of the power of an agent is measured not only by the thing made, but also by the manner of making it; for one and the same thing is made in one way by a higher power, in another by a lower. But the production of finite things, where nothing is presupposed as existing, is the work of infinite power, and, as such, can belong to no creature.

FOURTH ARTICLE

Whether the Forms of Bodies Are from the Angels?

We proceed thus to the Fourth Article:—

Objection 1. It would seem that the forms of bodies are from the angels. For Boëthius says (*De Trin.* i): *From forms that are without matter come the forms that are in matter.* But forms that are without matter are spiritual substances, and forms that are in matter are the forms of bodies. Therefore, the forms of bodies are from spiritual substances.

Obj. 2. Further, all that is such by participation is reduced to that which is such by its essence. But spiritual substances are forms essentially, whereas corporeal creatures have forms by participation. Therefore the forms of corporeal things are derived from spiritual substances.

Obj. 3. Further, spiritual substances have more power of causation than the heavenly bodies. But the heavenly bodies give form to things here below, for which reason they are said to cause generation and corruption. Much more, therefore, are material forms derived from spiritual substances.

On the contrary, Augustine says (*De Trin.* iii. 8): *We must not suppose that this corporeal matter serves the angels at their nod, but rather that it obeys God thus.* But corporeal matter may be said thus to serve that from which it receives its form. Corporeal forms, then, are not from the angels, but from God.

I answer that, It was the opinion of some that all corporeal forms are derived from spiritual substances, which we call the angels. And there are two ways in which this has been stated. For Plato held that the forms of corporeal matter are derived from, and formed by, forms immaterially subsisting, by a kind of participation. Thus he held that there exists an immaterial man, and an immaterial horse, and so forth, and that from such the individual sensible things that we see are constituted, in so far as in corporeal matter there abides the impression received from these separate forms, by a kind of assimilation, or as he calls it, *participation* (*Phædo* xlix). And, according to the Platonists, the order of forms corresponds to the order of those separate substances; for example, that there is a single separate substance, which is a horse and the cause of all horses, whilst above this is separate life, or *per se* life, as they term it, which is the cause of all life, and that above this again is that which they call being itself, which is the cause of all being. Avicenna, however, and certain others, have maintained that the forms of corporeal things do not subsist *per se* in matter, but in the intellect only. Thus they say that from forms existing in the intellect of spiritual creatures (called *intelligences* by them, but *angels* by us) proceed all the forms of corporeal matter, as the form of his handiwork proceeds from the forms in the mind of the craftsman. This theory seems to be the

same as that of certain heretics of modern times, who say that God indeed created all things, but that the devil formed corporeal matter, and differentiated it into species.

But all these opinions seem to have a common origin; they all, in fact, sought for a cause of forms as though the form were of itself brought into being. Whereas, as Aristotle (*Metaph.* vii, text. 26, 27, 28), proves, what is, properly speaking, made, is the *composite.* Now, such are the forms of corruptible things that at one time they exist and at another exist not, without being themselves generated or corrupted, but by reason of the generation or corruption of the *composite;* since even forms have not being, but composites have being through forms: for, according to a thing's mode of being, is the mode in which it is brought into being. Since, then, like is produced from like, we must not look for the cause of corporeal forms in any immaterial form, but in something that is composite, as this fire is generated by that fire. Corporeal forms, therefore, are caused, not as emanations from some immaterial form, but by matter being brought from potentiality into act by some composite agent. But since the composite agent, which is a body, is moved by a created spiritual substance, as Augustine says (*De Trin.* iii. 4, 5), it follows further that even corporeal forms are derived from spiritual substances, not as emanating from them, but as the term of their movement. And, further still, the species of the angelic intellect, which are, as it were, the seminal types of corporeal forms, must be referred to God as the first cause. But in the first production of corporeal creatures no transmutation from potentiality to act can have taken place, and accordingly, the corporeal forms that bodies had when first produced came immediately from God, whose bidding alone matter obeys, as its own proper cause. To signify this, Moses prefaces each work with the words, *God said, Let this thing be,* or *that,* to denote the formation of all things by the Word of God, from Whom, according to Augustine,* is *all form and fitness and concord of parts.*

Reply Obj. 1. By immaterial forms Boëthius understands the types of things in the mind of God. Thus the Apostle says (Heb. xi. 3): *By faith we understand that the world was framed by the Word of God; that from invisible things visible things might be made.* But if by immaterial forms he understands the angels, we say that from them come material forms, not by emanation, but by motion.

Reply Obj. 2. Forms received into matter are to be referred, not to self-subsisting forms of the same type, as the Platonists held, but either to intelligible forms of the angelic intellect, from which they proceed by movement, or, still higher, to the types in the Divine intellect, by which the seeds of forms are implanted in created things, that they may be able to be brought by movement into act.

Reply Obj. 3. The heavenly bodies inform earthly ones by movement, not by emanation.

QUESTION 66

On the Order of Creation Towards Distinction

(In Four Articles)

We must next consider the work of distinction; first, the ordering of creation towards distinction; secondly, the distinction itself. Under the first head there are four points of inquiry: (1) Whether formlessness of created matter preceded in time its formation? (2) Whether the matter of all corporeal things is the same? (3) Whether the empyrean heaven was created contemporaneously with formless matter? (4) Whether time was created simultaneously with it?

FIRST ARTICLE

Whether Formlessness of Created Matter Preceded in Time Its Formation?

We proceed thus to the First Article:—

Objection 1. It would seem that formlessness of matter preceded in time its formation. For it is said (Gen. i. 2): *The earth was void and empty,* or *invisible and shapeless,* according to another version;† by which is understood the formlessness of matter, as Augustine says (*Conf.* xii. 12). Therefore matter was formless until it received its form.

Obj. 2. Further, nature in its working imitates the working of God, as a secondary cause imitates a first cause. But in the working of nature formlessness precedes form in time. It does so, therefore, in the Divine working.

Obj. 3. Further, matter is higher than accident, for matter is part of substance. But God can effect that accident exist without substance, as in the Sacrament of the Altar. He could, therefore, cause matter to exist without form.

On the contrary, An imperfect effect proves

* *Tract.* i. in *Joan.,* and *Gen. ad lit.* i. 4.

† The Septuagint.

imperfection in the agent. But God is an agent absolutely perfect; wherefore it is said of Him (Deut. xxxii. 4): *The works of God are perfect.* Therefore the work of His creation was at no time formless. Further, the formation of corporeal creatures was effected by the work of distinction. But confusion is opposed to distinction, as formlessness to form. If, therefore, formlessness preceded in time the formation of matter, it follows that at the beginning confusion, called by the ancients chaos, existed in the corporeal creation.

I answer that, On this point holy men differ in opinion. Augustine, for instance (*Gen. ad lit.* i. 15), believes that the formlessness of matter was not prior in time to its formation, but only in origin or the order of nature, whereas others, as Basil (*Hom.* ii. *In Hexæm.*), Ambrose (*In Hexæm.* i), and Chrysostom (*Hom.* ii. *In Gen.*), hold that formlessness of matter preceded in time its formation. And although these opinions seem mutually contradictory, in reality they differ but little; for Augustine takes the formlessness of matter in a different sense from the others. In his sense it means the absence of all form, and if we thus understand it we cannot say that the formlessness of matter was prior in time either to its formation or to its distinction. As to formation, the argument is clear. For if formless matter preceded in duration, it already existed; for this is implied by duration, since the end of creation is being in act: and act itself is a form. To say, then, that matter preceded, but without form, is to say that being existed actually, yet without act, which is a contradiction in terms. Nor can it be said that it possessed some common form, on which afterwards supervened the different forms that distinguish it. For this would be to hold the opinion of the ancient natural philosophers, who maintained that primary matter was some corporeal thing in act, as fire, air, water, or some intermediate substance. Hence, it followed that to be made means merely to be changed; for since that preceding form bestowed actual substantial being, and made some particular thing to be, it would result that the supervening form would not simply make an actual being, but *this* actual being; which is the proper effect of an accidental form. Thus the consequent forms would be merely accidents, implying not generation, but alteration. Hence we must assert that primary matter was not created altogether formless, nor under any one common form, but under distinct forms. And so, if the formlessness of matter be taken as referring to the condition of primary matter, which in itself is formless, this formlessness did not precede in time its formation or distinction, but only in origin and nature, as Augustine says; in the same way as potentiality is prior to act, and the part to the whole. But the other holy writers understand by formlessness, not the exclusion of all form, but the absence of that beauty and comeliness which are now apparent in the corporeal creation. Accordingly they say that the formlessness of corporeal matter preceded its form in duration. And so, when this is considered, it appears that Augustine agrees with them in some respects, and in others disagrees, as will be shown later (Q. 69, A. 1; and Q. 74, A. 2).

As far as may be gathered from the text of Genesis a threefold beauty was wanting to corporeal creatures, for which reason they are said to be without form. For the beauty of light was wanting to all that transparent body which we call the heavens, whence it is said that *darkness was upon the face of the deep.* And the earth lacked beauty in two ways: first, that beauty which it acquired when its watery veil was withdrawn, and so we read that *the earth was void,* or *invisible,* inasmuch as the waters covered and concealed it from view; secondly, that which it derives from being adorned by herbs and plants, for which reason it is called *empty,* or, according to another reading,* *shapeless*—that is, unadorned. Thus after mention of two created natures, the heaven and the earth, the formlessness of the heaven is indicated by the words, *darkness was upon the face of the deep,* since the air is included under heaven; and the formlessness of the earth, by the words, *the earth was void and empty.*

Reply Obj. 1. The word earth is taken differently in this passage by Augustine, and by other writers. Augustine holds that by the words *earth* and *water,* in this passage, primary matter itself is signified, on account of its being impossible for Moses to make the idea of such matter intelligible to an ignorant people, except under the similitude of well-known objects. Hence he uses a variety of figures in speaking of it, calling it not water only, nor earth only, lest they should think it to be in very truth water or earth. At the same time it has so far a likeness to earth, in that it is susceptible of form, and to water in its adaptability to a variety of forms. In this respect, then, the earth is said to be *void and empty,* or *invisible and shapeless,* that matter is known by means of form. Hence, considered in itself, it is called *invisible* or *void,* and its potentiality is completed by form; thus Plato says that matter is *place.*† But other holy writers understand by earth the element of earth, and we have said (A. 1) how, in this

* The Septuagint. † *Timæus,* quoted by Aristotle. *Phys.* iv, text. 15.

sense, the earth was, according to them, without form.

Reply Obj. 2. Nature produces effect in act from being in potentiality; and consequently in the operations of nature potentiality must precede act in time, and formlessness precede form. But God produces being in act out of nothing, and can, therefore, produce a perfect thing in an instant, according to the greatness of His power.

Reply Obj. 3. Accident, inasmuch as it is a form, is a kind of act; whereas matter, as such, is essentially being in potentiality. Hence it is more repugnant that matter should be in act without form, than for accident to be without subject.

In reply to the first argument in the contrary sense, we say that if, according to some holy writers, formlessness was prior in time to the informing of matter, this arose, not from want of power on God's part, but from His wisdom, and from the design of preserving due order in the disposition of creatures by developing perfection from imperfection.

In reply to the second argument, we say that certain of the ancient natural philosophers maintained confusion devoid of all distinction; except Anaxagoras, who taught that the intellect alone was distinct and without admixture. But previous to the work of distinction Holy Scripture enumerates several kinds of differentiation, the first being that of the heaven from the earth, in which even a material distinction is expressed, as will be shown later (A. 3; Q. 68, A. 1). This is signified by the words, *In the beginning God created heaven and earth.* The second distinction mentioned is that of the elements according to their forms, since both earth and water are named. That air and fire are not mentioned by name is due to the fact that the corporeal nature of these would not be so evident as that of earth and water, to the ignorant people to whom Moses spoke. Plato,* nevertheless, understood air to be signified by the words, *Spirit of God,* since spirit is another name for air, and considered that by the word heaven is meant fire, for he held heaven to be composed of fire, as Augustine relates (*De Civ. Dei* viii. 11). But Rabbi Moses,† though otherwise agreeing with Plato, says that fire is signified by the word darkness, since, said he, fire does not shine in its own sphere. However, it seems more reasonable to hold to what we stated above; because by the words *Spirit of God* Scripture usually means the Holy Ghost, Who is said to "move over the waters," not, indeed, in bodily shape, but as the craftsman's will may be said to move over the material to which he intends to give a form. The third distinction is that of place; since the earth is said to be under the waters that rendered it invisible, whilst the air, the subject of darkness, is described as being above the waters, in the words: *Darkness was upon the face of the deep.* The remaining distinctions will appear from what follows (Q. 71).

* *Timæus* xxvi. † *Perplex.* ii.

SECOND ARTICLE

Whether the Formless Matter of All Corporeal Things Is the Same?

We proceed thus to the Second Article:—

Objection 1. It would seem that the formless matter of all corporeal things is the same. For Augustine says (*Conf.* xii. 12): *I find two things Thou hast made, one formed, the other formless,* and he says that the latter was the earth invisible and shapeless, whereby, he says, the matter of all corporeal things is designated. Therefore the matter of all corporeal things is the same.

Obj. 2. Further, the Philosopher says (*Metaph.* v, text. 10): *Things that are one in genus are one in matter.* But all corporeal things are in the same genus of body. Therefore the matter of all bodies is the same.

Obj. 3. Further, different acts befit different potentialities, and the same act befits the same potentiality. But all bodies have the same form, corporeity. Therefore all bodies have the same matter.

Obj. 4. Further, matter, considered in itself, is only in potentiality. But distinction is due to form. Therefore matter considered in itself is the same in all corporeal things.

On the contrary, Things of which the matter is the same are mutually interchangeable, and mutually active or passive, as is said (*De Gener.* i, text. 50). But heavenly and earthly bodies do not act upon each other mutually. Therefore their matter is not the same.

I answer that, On this question the opinions of philosophers have differed. Plato and all who preceded Aristotle held that all bodies are of the nature of the four elements. Hence, because the four elements have one common matter, as their mutual generation and corruption prove, it followed that the matter of all bodies is the same. But the fact of the incorruptibility of some bodies was ascribed by Plato, not to the condition of matter, but to the will of the artificer, God, Whom he represents as saying to the heavenly bodies: *By your own nature you are subject to dissolution, but by My will you are indissoluble, for My will is more powerful than the link that binds you together.* But this theory Aristotle‡ disproves by the natural movements of bodies. For since, he says, the heavenly bodies have a natural

‡ *De cælo* i, text. 5.

movement, different from that of the elements, it follows that they have a different nature from them. For movement in a circle, which is proper to the heavenly bodies, is not by contraries, whereas the movements of the elements are mutually opposite, one tending upwards, another downwards: so, therefore, the heavenly body is without contrariety, whereas the elemental bodies have contrariety in their nature. And as generation and corruption are from contraries, it follows that, whereas the elements are corruptible, the heavenly bodies are incorruptible. But in spite of this difference of natural corruption and incorruption, Avicebron taught unity of matter in all bodies, arguing from their unity of form. And, indeed, if corporeity were one form in itself, on which the other forms that distinguish bodies from each other supervene, this argument would necessarily be true; for this form of corporeity would inhere in matter immutably, and so far all bodies would be incorruptible. But corruption would then be merely accidental through the disappearance of successive forms—that is to say, it would be corruption, not pure and simple, but partial, since a being in act would subsist under the transient form. Thus the ancient natural philosophers taught that the substratum of bodies was some actual being, such as air or fire. But supposing that no form exists in corruptible bodies which remains subsisting beneath generation and corruption, it follows necessarily that the matter of corruptible and incorruptible bodies is not the same. For matter, as it is in itself, is in potentiality to form.

Considered in itself, then, it is in potentiality in respect to all those forms to which it is common, and in receiving any one form it is in act only as regards that form. Hence it remains in potentiality to all other forms. And this is the case even where some forms are more perfect than others, and contain these others virtually in themselves. For potentiality in itself is indifferent with respect to perfection and imperfection, so that under an imperfect form it is in potentiality to a perfect form, and *vice versa*. Matter, therefore, whilst existing under the form of an incorruptible body, would be in potentiality to the form of a corruptible body; and as it does not actually possess the latter, it has both form and the privation of form; for want of a form in that which is in potentiality thereto is privation. But this condition implies corruptibility. It is therefore impossible that bodies by nature corruptible, and those by nature incorruptible, should possess the same matter.

Neither can we say, as Averroës* imagines, that a heavenly body itself is the matter of the heaven—beings in potentiality with regard to place, though not to being, and that its form is a separate substance united to it as its motive force. For it is impossible to suppose any being in act, unless in its totality it be act and form, or be something which has act or form. Setting aside, then, in thought, the separate substance stated to be endowed with motive power, if the heavenly body is not something having form—that is, something composed of a form and the subject of that form—it follows that in its totality it is form and act. But every such thing is something actually understood, which the heavenly bodies are not, being sensible. It follows, then, that the matter of the heavenly bodies, considered in itself, is in potentiality to that form alone which it actually possesses. Nor does it concern the point at issue to inquire whether this is a soul or any other thing. Hence this form perfects this matter in such a way that there remains in it no potentiality with respect to being, but only to place, as Aristotle† says. So, then, the matter of the heavenly bodies and of the elements is not the same, except by analogy, in so far as they agree in the character of potentiality.

Reply Obj. 1. Augustine follows in this the opinion of Plato, who does not admit a fifth essence. Or we may say that formless matter is one with the unity of order, as all bodies are one in the order of corporeal creatures.

Reply Obj. 2. If genus is taken in a physical sense, corruptible and incorruptible things are not in the same genus, on account of their different modes of potentiality, as is said in *Metaph.* x, text. 26. Logically considered, however, there is but one genus of all bodies, since they are all included in the one notion of corporeity.

Reply Obj. 3. The form of corporeity is not one and the same in all bodies, being no other than the various forms by which bodies are distinguished, as stated above.

Reply Obj. 4. As potentiality is directed towards act, potential beings are differentiated by their different acts, as sight is by color, hearing by sound. Therefore for this reason the matter of the celestial bodies is different from that of the elemental, because the matter of the celestial is not in potentiality to an elemental form.

THIRD ARTICLE

Whether the Empyrean Heaven Was Created at the Same Time As Formless Matter?

We proceed thus to the Third Article:—

Objection 1. It would seem that the empyrean heaven was not created at the same time

* *De substantia orbis* ii. † *De Cœlo* i, text. 20.

as formless matter. For the empyrean, if it is anything at all, must be a sensible body. But all sensible bodies are movable, and the empyrean heaven is not movable. For if it were so, its movement would be ascertained by the movement of some visible body, which is not the case. The empyrean heaven, then, was not created contemporaneously with formless matter.

Obj. 2. Further, Augustine says (*De Trin.* iii. 4) that *the lower bodies are governed by the higher in a certain order.* If, therefore, the empyrean heaven is the highest of bodies, it must necessarily exercise some influence on bodies below it. But this does not seem to be the case, especially as it is presumed to be without movement; for one body cannot move another unless itself also be moved. Therefore the empyrean heaven was not created together with formless matter.

Obj. 3. Further, if it is held that the empyrean heaven is the place of contemplation, and not ordained to natural effects; on the contrary, Augustine says (*De Trin.* iv. 20): *In so far as we mentally apprehend eternal things, so far are we not of this world;* from which it is clear that contemplation lifts the mind above the things of this world. Corporeal place, therefore, cannot be the seat of contemplation.

Obj. 4. Further, among the heavenly bodies exists a body, partly transparent and partly luminous, which we call the sidereal heaven. There exists also a heaven wholly transparent, called by some the aqueous or crystalline heaven. If, then, there exists a still higher heaven, it must be wholly luminous. But this cannot be, for then the air would be constantly illuminated, and there would be no night. Therefore the empyrean heaven was not created together with formless matter.

On the contrary, Strabus says that in the passage, *In the beginning God created heaven and earth,* heaven denotes not the visible firmament, but the empyrean or fiery heaven.

I answer that, The empyrean heaven rests only on the authority of Strabus and Bede, and also of Basil; all of whom agree in one respect, namely, in holding it to be the place of the blessed. Strabus and Bede say that as soon as created it was filled with the angels; and Basil* says: *Just as the lost are driven into the lowest darkness, so the reward for worthy deeds is laid up in the light beyond this world, where the just shall obtain the abode of rest.* But they differ in the reasons on which they base their statement. Strabus and Bede teach that there is an empyrean heaven, because the firmament, which they take to mean the sidereal heaven, is said to have been made, not in the beginning, but on the second day: whereas the reason given by Basil is that otherwise God would seem to have made darkness His first work, as the Manicheans falsely assert, when they call the God of the Old Testament the God of darkness. These reasons, however, are not very cogent. For the question of the firmament, said to have been made on the second day, is solved in one way by Augustine, and in another by other holy writers. But the question of the darkness is explained, according to Augustine,† by supposing that formlessness, signified by darkness, preceded form not by duration, but by origin. According to others, however, since darkness is no creature, but a privation of light, it is a proof of Divine wisdom, that the things it created from nothing it produced first of all in an imperfect state, and afterwards brought them to perfection. But a better reason can be drawn from the state of glory itself. For in the reward to come a twofold glory is looked for, spiritual and corporeal, not only in the human body to be glorified, but in the whole world which is to be made new. Now the spiritual glory began with the beginning of the world, in the blessedness of the angels, equality with whom is promised to the saints. It was fitting, then, that even from the beginning there should be made some beginning of bodily glory in something corporeal, free at the very outset from the servitude of corruption and change, and wholly luminous, even as the whole bodily creation, after the Resurrection, is expected to be. So, then, that heaven is called the empyrean, *i.e.*, fiery, not from its heat, but from its brightness. It is to be noticed, however, that Augustine (*De Civ. Dei* x. 9, 27) says that Porphyry sets the demons apart from the angels by supposing that the former inhabit the air, the latter the ether, or empyrean. But Porphyry, as a Platonist, held the heaven, known as sidereal, to be fiery, and therefore called it empyrean or ethereal, taking ethereal to denote the burning of flame, and not as Aristotle understands it, swiftness of movement (*De Cœl.* i, text 22). This much has been said to prevent anyone from supposing that Augustine maintained an empyrean heaven in the sense understood by modern writers.

Reply Obj. 1. Sensible corporeal things are movable in the present state of the world, for by the movement of corporeal creatures is secured the multiplication of the elements. But when glory is finally consummated, the movement of bodies will cease. And such must have been from the beginning the condition of the empyrean.

Reply Obj. 2. It is sufficiently probable, as some assert, that the empyrean heaven, having the state of glory for its ordained end, does not

* *Hom.* ii. *in Hexæm.* † *Gen. ad lit.* i; vii.

influence inferior bodies of another order—those, namely, that are directed only to natural ends. Yet it seems still more probable that it does influence bodies that are moved, though itself motionless, just as angels of the highest rank, who assist,* influence those of lower degree who act as messengers, though they themselves are not sent, as Dionysius teaches (*Cæl. Hier.* xiii). For this reason it may be said that the influence of the empyrean upon that which is called the first heaven, and is moved, produces therein not something that comes and goes as a result of movement, but something of a fixed and stable nature, as the power of conservation or causation, or something of the kind pertaining to dignity.

Reply Obj. 3. Corporeal place is assigned to contemplation, not as necessary, but as congruous, that the splendor without may correspond to that which is within. Hence Basil (*Hom.* ii. *in Hexæm.*) says: *The ministering spirit could not live in darkness, but made his habitual dwelling in light and joy.*

Reply Obj. 4. As Basil says (*ibid.*): *It is certain that the heaven was created spherical in shape, of dense body, and sufficiently strong to separate what is outside it from what it encloses. On this account it darkens the region external to it, the light by which itself is lit up being shut out from that region.* But since the body of the firmament, though solid, is transparent, for that it does not exclude light (as is clear from the fact that we can see the stars through the intervening heavens), we may also say that the empyrean has light, not condensed so as to emit rays, as the sun does, but of a more subtle nature. Or it may have the brightness of glory which differs from mere natural brightness.

FOURTH ARTICLE

Whether Time Was Created Simultaneously with Formless Matter?

We proceed thus to the Fourth Article:—

Objection 1. It would seem that time was not created simultaneously with formless matter. For Augustine says (*Conf.* xii. 12): *I find two things that Thou didst create before time was, the primary corporeal matter, and the angelic nature.* Therefore time was not created with formless matter.

Obj. 2. Further, time is divided by day and night. But in the beginning there was neither day nor night, for these began when *God divided the light from the darkness.* Therefore in the beginning time was not.

Obj. 3. Further, time is the measure of the firmament's movement; and the firmament is said to have been made on the second day. Therefore in the beginning time was not.

Obj. 4. Further, movement precedes time, and therefore should be reckoned among the first things created, rather than time.

Obj. 5. Further, as time is the extrinsic measure of created things, so is place. Place, then, as truly as time, must be reckoned among the things first created.

On the contrary, Augustine says (*Gen. ad* lit. i. 3): *Both spiritual and corporeal creatures were created at the beginning of time.*

I answer that, It is commonly said that the first things created were these four—the angelic nature, the empyrean heaven, formless corporeal matter, and time. It must be observed, however, that this is not the opinion of Augustine. For he (*Conf.* xii. 12) specifies only two things as first created—the angelic nature and corporeal matter—making no mention of the empyrean heaven. But these two, namely, the angelic nature and formless matter, precede the formation, by nature only, and not by duration; and therefore, as they precede formation, so do they precede movement and time. Time, therefore, cannot be included among them. But the enumeration above given is that of other holy writers, who hold that the formlessness of matter preceded by duration its form, and this view postulates the existence of time as the measure of duration: for otherwise there would be no such measure.

Reply Obj. 1. The teaching of Augustine rests on the opinion that the angelic nature and formless matter precede time by origin or nature.

Reply Obj. 2. As in the opinion of some holy writers matter was in some measure formless before it received its full form, so time was in a manner formless before it was fully formed and distinguished into day and night.

Reply Obj. 3. If the movement of the firmament did not begin immediately from the beginning, then the time that preceded was the measure, not of the firmament's movement, but of the first movement of whatsoever kind. For it is accidental to time to be the measure of the firmament's movement, in so far as this is the first movement. But if the first movement was another than this, time would have been its measure, for everything is measured by the first of its kind. And it must be granted that forthwith from the beginning, there was movement of some kind, at least in the succession of concepts and affections in the angelic mind: while movement without time cannot be conceived, since time is nothing else than *the measure of priority and succession in movement.*

Reply Obj. 4. Among the first created things

* *Infra,* Q. 112, A. 3.

are to be reckoned those which have a general relationship to things. And, therefore, among these time must be included, as having the nature of a common measure; but not movement, which is related only to the movable subject.

Reply Obj. 5. Place is implied as existing in the empyrean heaven, this being the boundary of the universe. And since place has reference to things permanent, it was created at once in its totality. But time, as not being permanent, was created in its beginning: even as actually we cannot lay hold of any part of time save the *now*.

QUESTION 67

On the Work of Distinction in Itself

(In Four Articles)

We must consider next the work of distinction in itself. First, the work of the first day; secondly, the work of the second day; thirdly, the work of the third day.

Under the first head there are four points of inquiry: (1) Whether the word light is used in its proper sense in speaking of spiritual things? (2) Whether light, in corporeal things, is itself corporeal? (3) Whether light is a quality? (4) Whether light was fittingly made on the first day?

FIRST ARTICLE

Whether the Word "Light" Is Used in Its Proper Sense in Speaking of Spiritual Things?

We proceed thus to the First Article:—

Objection 1. It would seem that "light" is used in its proper sense in spiritual things. For Augustine says (*Gen. ad lit.* iv. 28) that *in spiritual things light is better and surer; and that Christ is not called Light in the same sense as He is called the Stone; the former is to be taken literally, and the latter metaphorically.*

Obj. 2. Further, Dionysius (*Div. Nom.* iv) includes Light among the intellectual names of God. But such names are used in their proper sense in spiritual things. Therefore light is used in its proper sense in spiritual matters.

Obj. 3. Further, the Apostle says (Eph. v. 13): *All that is made manifest is light.* But to be made manifest belongs more properly to spiritual things than to corporeal. Therefore also does light.

On the contrary, Ambrose says (*De Fid.* ii) that *Splendor* is among those things which are said of God metaphorically.

I answer that, Any word may be used in two ways—that is to say, either in its original application or in its more extended meaning. This is clearly shown in the word *sight,* originally applied to the act of the sense, and then, as sight is the noblest and most trustworthy of the senses, extended in common speech to all knowledge obtained through the other senses. Thus we say, *"Seeing how it tastes,"* or *smells,* or *burns.* Further, sight is applied to knowledge obtained through the intellect, as in those words: *Blessed are the clean of heart, for they shall see God* (Matt. v. 8). And thus it is with the word light. In its primary meaning it signifies that which makes manifest to the sense of sight; afterwards it was extended to that which makes manifest to cognition of any kind. If, then, the word is taken in its strict and primary meaning, it is to be understood metaphorically when applied to spiritual things, as Ambrose says (*loc. cit.*). But if taken in its common and extended use, as applied to manifestation of every kind, it may properly be applied to spiritual things.

The answer to the objections will sufficiently appear from what has been said.

SECOND ARTICLE

Whether Light Is a Body?

We proceed thus to the Second Article:—

Objection 1. It would seem that light is a body. For Augustine says (*De Lib. Arb.* iii. 5) that *light takes the first place among bodies.* Therefore light is a body.

Obj. 2. Further, the Philosopher says (*Topic.* v. 2) that *light is a species of fire.* But fire is a body, and therefore so is light.

Obj. 3. Further, the powers of movement, intersection, reflection, belong properly to bodies; and all these are attributes of light and its rays. Moreover, different rays of light, as Dionysius says (*Div. Nom.* ii), are united and separated, which seems impossible unless they are bodies. Therefore light is a body.

On the contrary, Two bodies cannot occupy the same place simultaneously. But this is the case with light and air. Therefore light is not a body.

I answer that, Light cannot be a body, for three evident reasons. First, on the part of place. For the place of any one body is different from that of any other, nor is it possible, naturally speaking, for any two bodies, of whatever nature, to exist simultaneously in

the same place; since contiguity requires distinction of place.

The second reason is from movement. For if light were a body, its diffusion would be the local movement of a body. Now no local movement of a body can be instantaneous, as everything that moves from one place to another must pass through the intervening space before reaching the end: whereas the diffusion of light is instantaneous. Nor can it be argued that the time required is too short to be perceived; for though this may be the case in short distances, it cannot be so in distances so great as that which separates the East from the West. Yet as soon as the sun is at the horizon, the whole hemisphere is illuminated from end to end. It must also be borne in mind on the part of movement that whereas all bodies have their natural determinate movement, that of light is indifferent as regards direction, working equally in a circle as in a straight line. Hence it appears that the diffusion of light is not the local movement of a body.

The third reason is from generation and corruption. For if light were a body, it would follow that whenever the air is darkened by the absence of the luminary, the body of light would be corrupted, and its matter would receive a new form. But unless we are to say that darkness is a body, this does not appear to be the case. Neither does it appear from what matter a body can be daily generated large enough to fill the intervening hemisphere. Also it would be absurd to say that a body of so great bulk is corrupted by the mere absence of the luminary. And should anyone reply that it is not corrupted, but approaches and moves round with the sun, we may ask why it is that when a lighted candle is obscured by the intervening object the whole room is darkened? It is not that the light is condensed round the candle when this is done, since it burns no more brightly then than it burned before.

Since, therefore, these things are repugnant, not only to reason, but to common sense, we must conclude that light cannot be a body.

Reply Obj. 1. Augustine takes light to be a luminous body in act—in other words, to be fire, the noblest of the four elements.

Reply Obj. 2. Aristotle pronounces light to be fire existing in its own proper matter: just as fire in aerial matter is *flame,* or in earthly matter is *burning coal.* Nor must too much attention be paid to the instances adduced by Aristotle in his works on logic, as he merely mentions them as the more or less probable opinions of various writers.

Reply Obj. 3. All these properties are assigned to light metaphorically, and might in the same way be attributed to heat. For because movement from place to place is naturally first in the order of movement, as is proved *Phys.* viii, text. 55, we use terms belonging to local movement in speaking of alteration and movement of all kinds. For even the word distance is derived from the idea of remoteness of place, to that of all contraries, as is said *Metaph.* x, text. 13.

THIRD ARTICLE

Whether Light Is a Quality?

We proceed thus to the Third Article:—

Objection 1. It would seem that light is not a quality. For every quality remains in its subject, though the active cause of the quality be removed, as heat remains in water removed from the fire. But light does not remain in the air when the source of light is withdrawn. Therefore light is not a quality.

Obj. 2. Further, every sensible quality has its opposite, as cold is opposed to heat, blackness to whiteness. But this is not the case with light since darkness is merely a privation of light. Light therefore is not a sensible quality.

Obj. 3. Further, a cause is more potent than its effect. But the light of the heavenly bodies is a cause of substantial forms of earthly bodies, and also gives to colors their immaterial being, by making them actually visible. Light, then, is not a sensible quality, but rather a substantial or spiritual form.

On the contrary, Damascene (*De Fid. Orth.* i) says that light is a species of quality.

I answer that, Some writers have said that the light in the air has not a natural being such as the color on a wall has, but only an intentional being, as a similitude of color in the air. But this cannot be the case for two reasons. First, because light gives a name to the air, since by it the air becomes actually luminous. But color does not do this, for we do not speak of the air as colored. Secondly, because light produces natural effects, for by the rays of the sun bodies are warmed, and natural changes cannot be brought about by mere intentions. Others have said that light is the sun's substantial form, but this also seems impossible for two reasons. First, because substantial forms are not of themselves objects of the senses; for the object of the intellect is what a thing is, as is said *De Anima* iii, text. 26: whereas light is visible of itself. In the second place, because it is impossible that what is the substantial form of one thing should be the accidental form of another; since substantial forms of their very nature constitute species: wherefore the substantial form always and everywhere accompanies the species. But light is not the substantial form of air, for if it were, the air would be destroyed

when light is withdrawn. Hence it cannot be the substantial form of the sun.

We must say, then, that as heat is an active quality consequent on the substantial form of fire, so light is an active quality consequent on the substantial form of the sun, or of another body that is of itself luminous, if there is any such body. A proof of this is that the rays of different stars produce different effects according to the diverse natures of bodies.

Reply Obj. 1. Since quality is consequent upon substantial form, the mode in which the subject receives a quality differs as the mode differs in which a subject receives a substantial form. For when matter receives its form perfectly, the qualities consequent upon the form are firm and enduring; as when, for instance, water is converted into fire. When, however, substantial form is received imperfectly, so as to be, as it were, in process of being received, rather than fully impressed, the consequent quality lasts for a time but is not permanent; as may be seen when water which has been heated returns in time to its natural state. But light is not produced by the transmutation of matter, as though matter were in receipt of a substantial form, and light were a certain inception of substantial form. For this reason light disappears on the disappearance of its active cause.

Reply Obj. 2. It is accidental to light not to have a contrary, forasmuch as it is the natural quality of the first corporeal cause of change, which is itself removed from contrariety.

Reply Obj. 3. As heat acts towards perfecting the form of fire, as an instrumental cause, by virtue of the substantial form, so does light act instrumentally, by virtue of the heavenly bodies, towards producing substantial forms; and towards rendering colors actually visible, inasmuch as it is a quality of the first sensible body.

FOURTH ARTICLE

Whether the Production of Light Is Fittingly Assigned to the First Day?

We proceed thus to the Fourth Article:—

Objection 1. It would seem that the production of light is not fittingly assigned to the first day. For light, as stated above (A. 3), is a quality. But qualities are accidents, and as such should have, not the first, but a subordinate place. The production of light, then, ought not to be assigned to the first day.

Obj. 2. Further, it is light that distinguishes night from day, and this is effected by the sun, which is recorded as having been made on the fourth day. Therefore the production of light could not have been on the first day.

Obj. 3. Further, night and day are brought about by the circular movement of a luminous body. But movement of this kind is an attribute of the firmament, and we read that the firmament was made on the second day. Therefore the production of light, dividing night from day, ought not to be assigned to the first day.

Obj. 4. Further, if it be said that spiritual light is here spoken of, it may be replied that the light made on the first day dispels the darkness. But in the beginning spiritual darkness was not, for even the demons were in the beginning good, as has been shown (Q. 63, A. 5). Therefore the production of light ought not to be assigned to the first day.

On the contrary, That without which there could not be day, must have been made on the first day. But there can be no day without light. Therefore light must have been made on the first day.

I answer that, There are two opinions as to the production of light. Augustine seems to say (*De Civ. Dei.* xi. 9, 33) that Moses could not have fittingly passed over the production of the spiritual creature, and therefore when we read, *In the beginning God created heaven and earth,* a spiritual nature as yet formless is to be understood by the word *heaven,* and formless matter of the corporeal creature by the word *earth.* And spiritual nature was formed first, as being of higher dignity than corporeal. The forming, therefore, of this spiritual nature is signified by the production of light, that is to say, of spiritual light. For a spiritual nature receives its form by the enlightenment whereby it is led to adhere to the Word of God.

Other writers think that the production of spiritual creatures was purposely omitted by Moses, and give various reasons. Basil* says that Moses begins his narrative from the beginning of time which belongs to sensible things; but that the spiritual or angelic creation is passed over, as created beforehand.

Chrysostom† gives as a reason for the omission that Moses was addressing an ignorant people, to whom material things alone appealed, and whom he was endeavoring to withdraw from the service of idols. It would have been to them a pretext for idolatry if he had spoken to them of natures spiritual in substance and nobler than all corporeal creatures; for they would have paid them Divine worship, since they were prone to worship as gods even the sun, moon, and stars, which was forbidden them (Deut. iv).

But mention is made of several kinds of formlessness, in regard to the corporeal creature. One is where we read that *the earth was void and empty,* and another where it is said

* *Hom.* i. *in Hexæm.* † *Hom.* ii. *in Genes.*

that *darkness was upon the face of the deep.* Now it seems to be required, for two reasons, that the formlessness of darkness should be removed first of all by the production of light. In the first place because light is a quality of the first body, as was stated (A. 3), and thus by means of light it was fitting that the world should first receive its form. The second reason is because light is a common quality. For light is common to terrestrial and celestial bodies. But as in knowledge we proceed from general principles, so do we in work of every kind. For the living thing is generated before the animal, and the animal before man, as is shown in *De Gener. Anim.* ii. 3. It was fitting, then, as an evidence of the Divine wisdom, that among the works of distinction the production of light should take first place, since light is a form of the primary body, and because it is more common quality.

Basil,* indeed, adds a third reason: that all other things are made manifest by light. And there is yet a fourth, already touched upon in the objections; that day cannot be unless light exists, which was made therefore on the first day.

Reply Obj. 1. According to the opinion of those who hold that the formlessness of matter preceded its form in duration, matter must be held to have been created at the beginning with substantial forms, afterwards receiving those that are accidental, among which light holds the first place.

Reply Obj. 2. In the opinion of some the light here spoken of was a kind of luminous nebula, and that on the making of the sun this returned to the matter of which it had been formed. But this cannot well be maintained, as in the beginning of Genesis Holy Scripture records the institution of that order of nature which henceforth is to endure. We cannot, then, say that what was made at that time afterwards ceased to exist.

Others, therefore, held that this luminous nebula continues in existence, but so closely attached to the sun as to be indistinguishable. But this is as much as to say that it is superfluous, whereas none of God's works have been made in vain. On this account it is held by some that the sun's body was made out of this nebula. This, too, is impossible to those at least who believe that the sun is different in its nature from the four elements, and naturally incorruptible. For in that case its matter cannot take on another form.

I answer, then, with Dionysius (*Div. Nom.* iv), that the light was the sun's light, formless as yet, being already the solar substance, and possessing illuminative power in a general way, to which was afterwards added the special and determinative power required to produce determinate effects. Thus, then, in the production of this light a triple distinction was made between light and darkness. First, as to the cause, forasmuch as in the substance of the sun we have the cause of light, and in the opaque nature of the earth the cause of darkness. Secondly, as to place, for in one hemisphere there was light, in the other darkness. Thirdly, as to time; because there was light for one and darkness for another in the same hemisphere; and this is signified by the words *He called the light day, and the darkness night.*

Reply Obj. 3. Basil says (*Homil.* ii *in Hexæm.*) that day and night were then caused by expansion and contraction of light, rather than by movement. But Augustine objects to this (*Gen. ad lit.* i), that there was no reason for this vicissitude of expansion and contraction since there were neither men nor animals on the earth at that time, for whose service this was required. Nor does the nature of a luminous body seem to admit of the withdrawal of light, so long as the body is actually present; though this might be effected by a miracle. As to this, however, Augustine remarks (*ibid.*) that in the first founding of the order of nature we must not look for miracles, but for what is in accordance with nature. We hold, then, that the movement of the heavens is twofold. Of these movements, one is common to the entire heaven, and is the cause of day and night. This, as it seems, had its beginning on the first day. The other varies in proportion as it affects various bodies, and by its variations is the cause of the succession of days, months, and years. Thus it is, that in the account of the first day the distinction between day and night alone is mentioned; this distinction being brought about by the common movement of the heavens. The further distinction into successive days, seasons, and years recorded as begun on the fourth day, in the words, *let them be for seasons, and for days, and years* is due to proper movements.

Reply Obj. 4. As Augustine teaches (*Conf.* xii; *Gen. ad lit.* 1. 15), formlessness did not precede forms in duration; and so we must understand the production of light to signify the formation of spiritual creatures, not, indeed, with the perfection of glory, in which they were not created, but with the perfection of grace, which they possessed from their creation as said above (Q. 62, A. 3). Thus the division of light from darkness will denote the distinction of the spiritual creature from other created things as yet without form. But if all created things received their form at the same time, the darkness must be held to mean the spiritual darkness of the wicked, not as existing from the beginning, but such as God foresaw would exist.

* *Hom.* ii. *in Hexæm.*

QUESTION 68

On the Work of the Second Day

(In Four Articles)

We must next consider the work of the second day. Under this head there are four points of inquiry: (1) Whether the firmament was made on the second day? (2) Whether there are waters above the firmament? (3) Whether the firmament divides waters from waters? (4) Whether there is more than one heaven?

FIRST ARTICLE

Whether the Firmament Was Made on the Second Day?

We proceed thus to the First Article:—

Objection 1. It would seem that the firmament was not made on the second day. For it is said (Gen. i. 8): *God called the firmament heaven.* But the heaven existed before days, as is clear from the words, *In the beginning God created heaven and earth.* Therefore the firmament was not made on the second day.

Obj. 2. Further, the work of the six days is ordered conformably to the order of Divine wisdom. Now it would ill become the Divine wisdom to make afterwards that which is naturally first. But though the firmament naturally precedes the earth and the waters, these are mentioned before the formation of light, which was on the first day. Therefore the firmament was not made on the second day.

Obj. 3. Further, all that was made in the six days was formed out of matter created before days began. But the firmament cannot have been formed out of pre-existing matter, for if so it would be liable to generation and corruption. Therefore the firmament was not made on the second day.

On the contrary, It is written (Gen. i. 6): *God said: let there be a firmament,* and further on (*verse* 8); *And the evening and morning were the second day.*

I answer that, In discussing questions of this kind two rules are to be observed, as Augustine teaches (*Gen. ad lit.* i. 18). The first is, to hold the truth of Scripture without wavering. The second is that since Holy Scripture can be explained in a multiplicity of senses, one should adhere to a particular explanation, only in such measure as to be ready to abandon it, if it be proved with certainty to be false; lest Holy Scripture be exposed to the ridicule of unbelievers, and obstacles be placed to their believing.

We say, therefore, that the words which speak of the firmament as made on the second day can be understood in two senses. They may be understood, first, of the starry firmament, on which point it is necessary to set forth the different opinions of philosophers. Some of these believed it to be composed of the elements; and this was the opinion of Empedocles, who, however, held further that the body of the firmament was not susceptible of dissolution, because its parts are, so to say, not in disunion, but in harmony. Others held the firmament to be of the nature of the four elements, not, indeed, compounded of them, but being as it were a simple element. Such was the opinion of Plato, who held that element to be fire. Others, again, have held that the heaven is not of the nature of the four elements, but is itself a fifth body, existing over and above these. This is the opinion of Aristotle (*De Cœlo* i, text. 6, 32).

According to the first opinion, it may, strictly speaking, be granted that the firmament was made, even as to substance, on the second day. For it is part of the work of creation to produce the substance of the elements, while it belongs to the work of distinction and adornment to give forms to the elements that pre-exist.

But the belief that the firmament was made, as to its substance, on the second day is incompatible with the opinion of Plato, according to whom the making of the firmament implies the production of the element of fire. This production, however, belongs to the work of creation, at least, according to those who hold that formlessness of matter preceded in time its formation, since the first form received by matter is the elemental.

Still less compatible with the belief that the substance of the firmament was produced on the second day is the opinion of Aristotle, seeing that the mention of days denotes succession of time, whereas the firmament, being naturally incorruptible, is of a matter not susceptible of change of form; wherefore it could not be made out of matter existing antecedently in time.

Hence to produce the substance of the firmament belongs to the work of creation. But its formation, in some degree, belongs to the second day, according to both opinions: for as Dionysius says (*Div. Nom.* iv), the light of the sun was without form during the first three days, and afterwards, on the fourth day, received its form.

If, however, we take these days to denote merely sequence in the natural order, as Augustine holds (*Gen. ad lit.* iv. 22, 24), and not

succession in time, there is then nothing to prevent our saying, whilst holding any one of the opinions given above, that the substantial formation of the firmament belongs to the second day.

Another possible explanation is to understand by the firmament that was made on the second day, not that in which the stars are set, but the part of the atmosphere where the clouds are collected, and which has received the name firmament from the firmness and density of the air. *For a body is called firm,* that is dense and solid, *thereby differing from a mathematical body* as is remarked by Basil (*Hom.* iii *in Hexæm.*). If, then, this explanation is adopted none of these opinions will be found repugnant to reason. Augustine, in fact (*Gen. ad lit.* ii. 4), recommends it thus: *I consider this view of the question worthy of all commendation, as neither contrary to faith nor difficult to be proved and believed.*

Reply Obj. 1. According to Chrysostom (*Hom.* iii *in Genes.*), Moses prefaces his record by speaking of the works of God collectively, in the words, *In the beginning God created heaven and earth,* and then proceeds to explain them part by part; in somewhat the same way as one might say: *This house was constructed by that builder,* and then add: *First he laid the foundations, then built the walls, and thirdly, put on the roof.* In accepting this explanation we are, therefore, not bound to hold that a different heaven is spoken of in the words: *In the beginning God created heaven and earth,* and when we read that the firmament was made on the second day.

We may also say that the heaven recorded as created in the beginning is not the same as that made on the second day; and there are several senses in which this may be understood. Augustine says (*Gen. ad lit.* i. 9) that the heaven recorded as made on the first day is the formless spiritual nature, and that the heaven of the second day is the corporeal heaven. According to Bede (*Hexæm.* i) and Strabus, the heaven made on the first day is the empyrean, and the firmament made on the second day, the starry heaven. According to Damascene (*De Fid. Orth.* ii), that of the first day was spherical in form and without stars, the same, in fact, that the philosophers speak of, calling it the ninth sphere, and the primary movable body that moves with a diurnal movement: while by the firmament made on the second day he understands the starry heaven. According to another theory, touched upon by Augustine,* the heaven made on the first day was the starry heaven, and the firmament made on the second day was that region of the air where the clouds are collected, which is also called heaven, but equivocally. And to show that the word is here used in an equivocal sense, it is expressly said that *God called the firmament heaven:* just as in a preceding verse it is said that *God called the light day* (since the word *day* is also used to denote a space of twenty-four hours). Other instances of a similar use occur, as pointed out by Rabbi Moses.

The second and third objections are sufficiently answered by what has been already said.

* *Gen. ad lit.* ii. 1.

SECOND ARTICLE

Whether There Are Waters above the Firmament?

We proceed thus to the Second Article:—

Objection 1. It would seem that there are not waters above the firmament. For water is heavy by nature, and heavy things tend naturally downwards, not upwards. Therefore there are not waters above the firmament.

Obj. 2. Further, water is fluid by nature, and fluids cannot rest on a sphere, as experience shows. Therefore, since the firmament is a sphere, there cannot be water above it.

Obj. 3. Further, water is an element, and appointed to the generation of composite bodies, according to the relation in which imperfect things stand towards perfect. But bodies of composite nature have their place upon the earth, and not above the firmament, so that water would be useless there. But none of God's works are useless. Therefore there are not waters above the firmament.

On the contrary, It is written (Gen. i. 7): (*God*) *divided the waters that were under the firmament, from those that were above the firmament.*

I answer with Augustine (*Gen. ad lit.* ii. 5) that, *These words of Scripture have more authority than the most exalted human intellect. Hence, whatever these waters are, and whatever their mode of existence, we cannot for a moment doubt that they are there.* As to the nature of these waters, all are not agreed. Origen says (*Hom.* i. *in Gen.*) that the waters that are above the firmament are *spiritual substances.* Wherefore it is written (Ps. cxlviii. 4): *Let the waters that are above the heavens praise the name of the Lord,* and (Dan. iii. 60): *Ye waters that are above the heavens, bless the Lord.* To this Basil answers (*Hom.* iii. *in Hexæm.*) that these words do not mean that these waters are rational creatures, but that *the thoughtful contemplation of them by those who understand fulfils the glory of the Creator.* Hence in the same context, fire, hail, and other like creatures, are invoked in the same way, though no one would attribute reason to these.

We must hold, then, these waters to be ma-

terial, but their exact nature will be differently defined according as opinions on the firmament differ. For if by the firmament we understand the starry heaven, and as being of the nature of the four elements, for the same reason it may be believed that the waters above the heaven are of the same nature as the elemental waters. But if by firmament we understand the starry heaven, not, however, as being of the nature of the four elements, then the waters above the firmament will not be of the same nature as the elemental waters, but just as, according to Strabus, one heaven is called empyrean, that is, fiery, solely on account of its splendor: so this other heaven will be called aqueous solely on account of its transparence; and this heaven is above the starry heaven. Again, if the firmament is held to be of other nature than the elements, it may still be said to divide the waters, if we understand by water not the element but formless matter. Augustine, in fact, says (*Super Gen. cont. Manich.* i. 5, 7) that whatever divides bodies from bodies can be said to divide waters from waters.

If, however, we understand by the firmament that part of the air in which the clouds are collected, then the waters above the firmament must rather be the vapors resolved from the waters which are raised above a part of the atmosphere, and from which the rain falls. But to say, as some writers alluded to by Augustine (*Gen. ad lit.* ii. 4), that waters resolved into vapor may be lifted above the starry heaven, is a mere absurdity. The solid nature of the firmament, the intervening region of fire, wherein all vapor must be consumed, the tendency in light and rarefied bodies to drift to one spot beneath the vault of the moon, as well as the fact that vapors are perceived not to rise even to the tops of the higher mountains, all go to show the impossibility of this. Nor is it less absurd to say, in support of this opinion, that bodies may be rarefied infinitely, since natural bodies cannot be infinitely rarefied or divided, but up to a certain point only.

Reply Obj. 1. Some have attempted to solve this difficulty by supposing that in spite of the natural gravity of water, it is kept in its place above the firmament by the Divine power. Augustine (*Gen. ad lit.* ii. 1), however will not admit this solution, but says, *It is our business here to inquire how God has constituted the natures of His creatures, not how far it may have pleased Him to work on them by way of miracle.* We leave this view, then, and answer that according to the last two opinions on the firmament and the waters the solution appears from what has been said. According to the first opinion, an order of the elements must be supposed different from that given by Aristotle, that is to say, that the waters surrounding the earth are of a dense consistency, and those around the firmament of a rarer consistency, in proportion to the respective density of the earth and of the heaven.

Or by the water, as stated, we may understand the matter of bodies to be signified.

Reply Obj. 2. The solution is clear from what has been said, according to the last two opinions. But according to the first opinion, Basil gives two replies (*Hom.* iii. *in Hexæm.*). He answers first, that a body seen as concave from beneath need not necessarily be rounded, or convex, above. Secondly, that the waters above the firmament are not fluid, but exist outside it in a solid state, as a mass of ice, and that this is the crystalline heaven of some writers.

Reply Obj. 3. According to the third opinion given, the waters above the firmament have been raised in the form of vapors, and serve to give rain to the earth. But according to the second opinion, they are above the heaven that is wholly transparent and starless. This, according to some, is the primary mobile, the cause of the daily revolution of the entire heaven, whereby the continuance of generation is secured. In the same way the starry heaven, by the zodiacal movement, is the cause whereby different bodies are generated or corrupted, through the rising and setting of the stars, and their various influences. But according to the first opinion these waters are set there to temper the heat of the celestial bodies, as Basil supposes (*loc. cit.*). And Augustine says (*Gen. ad lit.* ii. 5) that some have considered this to be proved by the extreme cold of Saturn owing to its nearness to the waters that are above the firmament.

THIRD ARTICLE

Whether the Firmament Divides Waters from Waters?

We proceed thus to the Third Article:—

Objection 1. It would seem that the firmament does not divide waters from waters. For bodies that are of one and the same species have naturally one and the same place. But the Philosopher says (*Topic.* i. 6): *All water is the same in species.* Water therefore cannot be distinct from water by place.

Obj. 2. Further, should it be said that the waters above the firmament differ in species from those under the firmament, it may be argued, on the contrary, that things distinct in species need nothing else to distinguish them. If then, these waters differ in species, it is not the firmament that distinguishes them.

Obj. 3. Further, it would appear that what distinguishes waters from waters must be

something which is in contact with them on either side, as a wall standing in the midst of a river. But it is evident that the waters below do not reach up to the firmament. Therefore the firmament does not divide the waters from the waters.

On the contrary, It is written (Gen. i. 6): *Let there be a firmament made amidst the waters; and let it divide the waters from the waters.*

I answer that, The text of Genesis, considered superficially, might lead to the adoption of a theory similar to that held by certain philosophers of antiquity, who taught that water was a body infinite in dimension, and the primary element of all bodies. Thus in the words, *Darkness was upon the face of the deep,* the word *deep* might be taken to mean the infinite mass of water, understood as the principle of all other bodies. These philosophers also taught that not all corporeal things are confined beneath the heaven perceived by our senses, but that a body of water, infinite in extent, exists above that heaven. On this view the firmament of heaven might be said to divide the waters without from those within—that is to say, from all bodies under the heaven, since they took water to be the principle of them all.

As, however, this theory can be shown to be false by solid reasons, it cannot be held to be the sense of Holy Scripture. It should rather be considered that Moses was speaking to ignorant people, and that out of condescension to their weakness he put before them only such things as are apparent to sense. Now even the most uneducated can perceive by their senses that earth and water are corporeal, whereas it is not evident to all that air also is corporeal, for there have even been philosophers who sad that air is nothing, and called a space filled with air a vacuum.

Moses, then, while he expressly mentions water and earth, makes no express mention of air by name, to avoid setting before ignorant persons something beyond their knowledge. In order, however, to express the truth to those capable of understanding it, he implies in the words: *Darkness was upon the face of the deep,* the existence of air as attendant, so to say, upon the water. For it may be understood from these words that over the face of the water a transparent body was extended, the subject of light and darkness, which, in fact, is the air.

Whether, then, we understand by the firmament the starry heaven, or the cloudy region of the air, it is true to say that it divides the waters from the waters, according as we take water to denote formless matter, or any kind of transparent body, as fittingly designated under the name of waters. For the starry heaven divides the lower transparent bodies from the higher, and the cloudy region divides that higher part of the air, where the rain and similar things are generated, from the lower part, which is connected with the water and included under that name.

Reply Obj. 1. If by the firmament is understood the starry heaven, the waters above are not of the same species as those beneath. But if by the firmament is understood the cloudy region of the air, both these waters are of the same species, and two places are assigned to them, though not for the same purpose, the higher being the place of their begetting, the lower, the place of their repose.

Reply Obj. 2. If the waters are held to differ in species, the firmament cannot be said to divide the waters, as the cause of their distinction, but only as the boundary of each.

Reply Obj. 3. On account of the air and other similar bodies being invisible, Moses includes all such bodies under the name of water, and thus it is evident that waters are found on each side of the firmament, whatever be the sense in which the word is used.

FOURTH ARTICLE

Whether There Is Only One Heaven?

We proceed thus to the Fourth Article:—

Objection 1. It would seem that there is only one heaven. For the heaven is contrasted with the earth, in the words, *In the beginning God created heaven and earth.* But there is only one earth. Therefore there is only one heaven.

Obj. 2. Further, that which consists of the entire sum of its own matter, must be one; and such is the heaven, as the Philosopher proves (*De Cæl.* i, text. 95). Therefore there is but one heaven.

Obj. 3. Further, whatever is predicated of many things univocally is predicated of them according to some common notion. But if there are more heavens than one, they are so called univocally, for if equivocally only, they could not properly be called many. If, then, they are many, there must be some common notion by reason of which each is called heaven, but this common notion cannot be assigned. Therefore there cannot be more than one heaven.

On the contrary, It is said (Ps. cxlviii. 4): *Praise Him, ye heavens of heavens.*

I answer that, On this point there seems to be a diversity of opinion between Basil and Chrysostom. The latter says that there is only one heaven (*Hom.* iv. *in Gen.*), and that the words *heavens of heavens* are merely the translation of the Hebrew idiom according to

which the word is always used in the plural, just as in Latin there are many nouns that are wanting in the singular. On the other hand, Basil (*Hom.* iii. *in Hexæm.*), whom Damascene follows (*De Fid. Orth.* ii), says that there are many heavens. The difference, however, is more nominal than real. For Chrysostom means by the one heaven the whole body that is above the earth and the water, for which reason the birds that fly in the air are called birds of heaven.* But since in this body there are many distinct parts, Basil said that there are more heavens than one.

In order, then, to understand the distinction of heavens, it must be borne in mind that Scripture speaks of heaven in a threefold sense. Sometimes it uses the word in its proper and natural meaning, when it denotes that body on high which is luminous actually or potentially, and incorruptible by nature. In this body there are three heavens; the first is the empyrean, which is wholly luminous; the second is the aqueous or crystalline, wholly transparent; and the third is called the starry heaven, in part transparent, and in part actually luminous, and divided into eight spheres. One of these is the sphere of the fixed stars; the other seven, which may be called the seven heavens, are the spheres of the planets.

In the second place, the name heaven is applied to a body that participates in any property of the heavenly body, as sublimity and luminosity, actual or potential. Thus Damascene (*ibid.*) holds as one heaven all the space between the waters and the moon's orb, calling it the aerial. According to him, then, there are three heavens, the aerial, the starry, and one higher than both these, of which the Apostle is understood to speak when he says of himself that he was *rapt to the third heaven.*

But since this space contains two elements, namely, fire and air, and in each of these there is what is called a higher and a lower region, Rabanus subdivides this space into four distinct heavens. The higher region of fire he calls the fiery heaven; the lower, the Olympian heaven from a lofty mountain of that name: the higher region of air he calls, from its brightness, the ethereal heaven; the lower, the aerial. When, therefore, these four heavens are added to the three enumerated above, there are seven corporeal heavens in all, in the opinion of Rabanus.

Thirdly, there are metaphorical uses of the word heaven, as when this name is applied to the Blessed Trinity, Who is the Light and the Most High Spirit. It is explained by some, as thus applied, in the words, *I will ascend into heaven;* whereby the evil spirit is represented as seeking to make himself equal with God. Sometimes also spiritual blessings, the recompense of the Saints, from being the highest of all good gifts, are signified by the word heaven, and, in fact, are so signified, according to Augustine (*De Serm. Dom. in Monte*), in the words, *Your reward is very great in heaven* (Matt. v. 12).

Again, three kinds of supernatural visions, bodily, imaginative, and intellectual, are called sometimes so many heavens, in reference to which Augustine (*De Gen. ad lit.* xii) expounds Paul's rapture *to the third heaven.*

Reply Obj. 1. The earth stands in relation to the heaven as the centre of a circle to its circumference. But as one center may have many circumferences, so, though there is but one earth, there may be many heavens.

Reply Obj. 2. The argument holds good as to the heaven, in so far as it denotes the entire sum of corporeal creation, for in that sense it is one.

Reply Obj. 3. All the heavens have in common sublimity and some degree of luminosity, as appears from what has been said.

QUESTION 69

On the Work of the Third Day

(In Two Articles)

We next consider the work of the third day. Under this head there are two points of inquiry: (1) About the gathering together of the waters: (2) About the production of plants.

FIRST ARTICLE

Whether It Was Fitting That the Gathering Together of the Waters Should Take Place, As Recorded, on the Third Day?

We proceed thus to the First Article:—

Objection 1. It would seem that it was not fitting that the gathering together of the waters should take place on the third day. For what was made on the first and second days is expressly said to have been *made* in the words, *God said: Be light made,* and *Let there be a firmament made.* But the third day is contradistinguished from the first and second days. Therefore the work of the third day should have been described as a making, not as a gathering together.

Obj. 2. Further, the earth hitherto had been completely covered by the waters, wherefore

* Ps. viii. 9.

it was described as *invisible*.* There was then no place on the earth to which the waters could be gathered together.

Obj. 3. Further, things which are not in continuous contact cannot occupy one place. But not all the waters are in continuous contact, and therefore all were not gathered together into one place.

Obj. 4. Further, a gathering together is a mode of local movement. But the waters flow naturally, and take their course towards the sea. In their case, therefore, a Divine precept of this kind was unnecessary.

Obj. 5. Further, the earth is given its name at its first creation by the words, *In the beginning God created heaven and earth.* Therefore the imposition of its name on the third day seems to be recorded without necessity.

On the contrary, The authority of Scripture suffices.

I answer that, It is necessary to reply differently to this question according to the different interpretations given by Augustine and other holy writers. In all these works, according to Augustine (*Gen. ad lit.* i. 15; iv. 22, 34; *De Gen. contr. Manich.* i, 5, 7), there is no order of duration, but only of origin and nature. He says that the formless spiritual and formless corporeal natures were created first of all, and that the latter are at first indicated by the words *earth* and *water.* Not that this formlessness preceded formation, in time, but only in origin; nor yet that one formation preceded another in duration, but merely in the order of nature. Agreeably, then, to this order, the formation of the highest or spiritual nature is recorded in the first place, where it is said that light was made on the first day. For as the spiritual nature is higher than the corporeal, so the higher bodies are nobler than the lower. Hence the formation of the higher bodies is indicated in the second place, by the words, *Let there be made a firmament,* by which is to be understood the impression of celestial forms on formless matter, that preceded with priority not of time, but of origin only. But in the third place the impression of elemental forms on formless matter is recorded, also with a priority of origin only. Therefore the words, *Let the waters be gathered together, and the dry land appear,* mean that corporeal matter was impressed with the substantial form of water, so as to have such movement, and with the substantial form of earth, so as to have such an appearance.

According, however, to other holy writers† an order of duration in the works is to be understood, by which is meant that the formlessness of matter precedes its formation, and one form another, in order of time. Nevertheless, they do not hold that the formlessness of matter implies the total absence of form, since heaven, earth, and water already existed, since these three are named as already clearly perceptible to the senses; rather they understand by formlessness the want of due distinction and of perfect beauty, and in respect of these three Scripture mentions three kinds of formlessness. Heaven, the highest of them, was without form so long as *darkness* filled it, because it was the source of light. The formlessness of water, which holds the middle place, is called the *deep,* because, as Augustine says (*Contr. Faust.* xxii. 11), this word signifies the mass of waters without order. Thirdly, the formless state of the earth is touched upon when the earth is said to be *void* or *invisible,* because it was covered by the waters. Thus, then, the formation of the highest body took place on the first day. And since time results from the movement of the heaven, and is the numerical measure of the movement of the highest body, from this formation resulted the distinction of time, namely, that of night and day. On the second day the intermediate body, water, was formed, receiving from the firmament a sort of distinction and order (so that water be understood as including certain other things, as explained above, Q. 68, A. 3). On the third day the earth, the lowest body, received its form by the withdrawal of the waters, and there resulted the distinction in the lowest body, namely, of land and sea. Hence Scripture, having clearly expressed the formless state of the earth, by saying that it was *invisible* or *void,* expresses the manner in which it received its form by the equally suitable words, *Let the dry land appear.*

Reply Obj. 1. According to Augustine,‡ Scripture does not say of the work of the third day, that it was made, as it says of those that precede, in order to show that higher and spiritual forms, such as the angels and the heavenly bodies, are perfect and stable in being, whereas inferior forms are imperfect and mutable. Hence the impression of such forms is signified by the gathering of the waters, and the appearing of the land. For *water,* to use Augustine's words, *glides and flows away, the earth abides* (*Gen. ad lit.* ii. 11). Others, again, hold that the work of the third day was perfected on that day only as regards movement from place to place, and that for this reason Scripture had no reason to speak of it as made.

Reply Obj. 2. This argument is easily solved, according to Augustine's opinion (*De Gen. contr. Manich.* i), because we need not suppose that the earth was first covered by the waters, and that these were afterwards gathered together, but that they were produced

* See Q. 66, A. 1, Obj. 1. † See Q. 66, A. 1. ‡ *Gen. ad lit.* ii 7, 8; iii. 20,

in this very gathering together. But according to the other writers there are three solutions, which Augustine gives (*Gen. ad lit.* i, 12). The first supposes that the waters are heaped up to a greater height at the place where they were gathered together, for it has been proved in regard to the Red Sea that the sea is higher than the land, as Basil remarks (*Hom.* iv. *in Hexæm.*). The second explains the water that covered the earth as being rarefied or nebulous, which was afterwards condensed when the waters were gathered together. The third suggests the existence of hollows in the earth, to receive the confluence of waters. Of the above the first seems the most probable.

Reply Obj. 3. All the waters have the sea as their goal, into which they flow by channels hidden or apparent, and this may be the reason why they are said to be gathered together into one place. Or, *one place* is to be understood not simply, but as contrasted with the place of the dry land, so that the sense would be, *Let the waters be gathered together in one place,* that is, apart from the dry land. That the waters occupied more places than one seems to be implied by the words that follow, *The gathering together of the waters He called Seas.*

Reply Obj. 4. The Divine command gives bodies their natural movement; and by these natural movements they are said to *fulfil His word.* Or we may say that it was according to the nature of water completely to cover the earth, just as the air completely surrounds both water and earth; but as a necessary means towards an end, namely, that plants and animals might be on the earth, it was necessary for the waters to be withdrawn from a portion of the earth. Some philosophers attribute this uncovering of the earth's surface to the action of the sun lifting up the vapors and thus drying the land. Scripture, however, attributes it to the Divine power, not only in the Book of Genesis, but also Job xxxviii. 10, where in the person of the Lord it is said, *I set My bounds around the sea,* and Jer. v. 22, where it is written: *Will you not then fear Me, saith the Lord, who have set the sand a bound for the sea?*

Reply Obj. 5. According to Augustine (*De Gen. contr. Manich.* i), primary matter is meant by the word earth, where first mentioned, but in the present passage it is to be taken for the element itself. Again it may be said with Basil (*Hom.* iv. *in Hexæm.*), that the earth is mentioned in the first passage in respect of its nature, but here in respect of its principal property, namely, dryness. Wherefore it is written: *He called the dry land, Earth.* It may also be said with Rabbi Moses, that the expression, *He called,* denotes throughout an equivocal use of the name imposed. Thus we find it said at first that *He called the light Day:* for the reason that later on a period of twenty-four hours is also called day, where it is said that *there was evening and morning, one day.* In like manner it is said that *the firmament,* that is, the air, *He called heaven*: for that which was first created was also called *heaven.* And here, again, it is said that *the dry land,* that is, the part from which the waters had withdrawn, *He called, Earth,* as distinct from the sea; although the name earth is equally applied to that which is covered with waters or not. So by the expression *He called* we are to understand throughout that the nature or property He bestowed corresponded to the name He gave.

SECOND ARTICLE

Whether It Was Fitting That the Production of Plants Should Take Place on the Third Day?

We proceed thus to the Second Article:—

Objection 1. It would seem that it was not fitting that the production of plants should take place on the third day. For plants have life, as animals have. But the production of animals belongs to the work, not of distinction, but of adornment. Therefore the production of plants, as also belonging to the work of adornment, ought not to be recorded as taking place on the third day, which is devoted to the work of distinction.

Obj. 2. Further, a work by which the earth is accursed should have been recorded apart from the work by which it receives its form. But the words of Gen. iii. 17, *Cursed is the earth in thy work, thorns and thistles shall it bring forth to thee,* show that by the production of certain plants the earth was accursed. Therefore the production of plants in general should not have been recorded on the third day, which is concerned with the work of formation.

Obj. 3. Further, as plants are firmly fixed to the earth, so are stones and metals, which are, nevertheless, not mentioned in the work of formation. Plants, therefore, ought not to have been made on the third day.

On the contrary, It is said (Gen. i. 12): *The earth brought forth the green herb,* after which there follows, *The evening and the morning were the third day.*

I answer that, On the third day, as said (A. 1), the formless state of the earth comes to an end. But this state is described as twofold. On the one hand, the earth was *invisible* or *void,* being covered by the waters; on the other hand, it was *shapeless* or *empty,* that is, without that comeliness which it owes to the plants that clothe it, as it were, with a gar-

ment. Thus, therefore, in either respect this formless state ends on the third day: first, when *the waters were gathered together into one place and the dry land appeared;* secondly, when the *earth brought forth the green herb.* But concerning the production of plants, Augustine's opinion differs from that of others. For other commentators, in accordance with the surface meaning of the text, consider that the plants were produced in act in their various species on this third day: whereas Augustine (*Gen. ad lit.* v. 5; viii. 3) says that the earth is said to have then produced plants and trees in their causes, that is, it received then the power to produce them. He supports this view by the authority of Scripture, for it is said (Gen. ii. 4, 5): *These are the generations of the heaven and the earth, when they were created, in the day that . . . God made the heaven and the earth, and every plant of the field before it sprung up in the earth, and every herb of the ground before it grew.* Therefore, the production of plants in their causes, within the earth, took place before they sprang up from the earth's surface. And this is confirmed by reason, as follows. In these first days God created all things in their origin or causes, and from this work He subsequently rested. Yet afterwards, by governing His creatures, in the work of propagation, *He worketh until now.* Now the production of plants from out the earth is a work of propagation, and therefore they were not produced in act on the third day, but in their causes only. However, in accordance with other writers, it may be said that the first constitution of species belongs to the work of the six days, but the reproduction among them of like from like, to the government of the universe. And Scripture indicates this in the words, *before it sprung up in the earth,* and *before it grew,* that is, before like was produced from like; just as now happens in the natural course by the production of seed. Wherefore Scripture says pointedly (Gen. i. 11): *Let the earth bring forth the green herb, and such as may seed,* as indicating the production of perfection of perfect species, from which the seed of others should arise. Nor does the question where the seminal power may reside, whether in root, stem, or fruit, affect the argument.

Reply Obj. 1. Life in plants is hidden, since they lack sense and local movement, by which the animate and the inanimate are chiefly discernible. And therefore, since they are firmly fixed in the earth, their production is treated as a part of the earth's formation.

Reply Obj. 2. Even before the earth was accursed, thorns and thistles had been produced, either virtually or actually. But they were not produced in punishment of man; as though the earth, which he tilled to gain his food, produced unfruitful and noxious plants. Hence it was said: "Shall it bring forth *to thee.*"

Reply Obj. 3. Moses put before the people such things only as were manifest to their senses, as we have said (QQ.67, A. 4; 68, A. 3). But minerals are generated in hidden ways within the bowels of the earth. Moreover, they seem hardly specifically distinct from earth, and would seem to be species thereof. For this reason, therefore, he makes no mention of them.

QUESTION 70

Of the Work of Adornment, As Regards the Fourth Day

(In Three Articles)

We must next consider the work of adornment, first as to each day by itself, secondly as to all seven days in general.

In the first place, then, we consider the work of the fourth day, secondly that of the fifth day, thirdly that of the sixth day, and fourthly, such matters as belong to the seventh day.

Under the first head there are three points of inquiry: (1) As to the production of the lights; (2) As to the end of their production; (3) Whether they are living beings?

FIRST ARTICLE

Whether the Lights Ought to Have Been Produced on the Fourth Day?

We proceed thus to the First Article:—

Objection 1. It would seem that the lights ought not to have been produced on the fourth day. For the heavenly luminaries are by nature incorruptible bodies: wherefore their matter cannot exist witnout their form. But as their matter was produced in the work of creation, before there was any day, so therefore were their forms. It follows, then, that the lights were not produced on the fourth day.

Obj. 2. Further, the luminaries are, as it were, vessels of light. But light was made on the first day. The luminaries, therefore, should have been made on the first day, not on the fourth.

Obj. 3. Further, the lights are fixed in the firmament, as plants are fixed in the earth. For, the Scripture says: *He set them in the firmament.* But plants are described as pro-

duced when the earth, to which they are attached, received its form. The lights, therefore, should have been produced at the same time as the firmament, that is to say, on the second day.

Obj. 4. Further, plants are an effect of the sun, moon, and other heavenly bodies. Now, cause precedes effect in the order of nature. The lights, therefore, ought not to have been produced on the fourth day, but on the third or before.

Obj. 5. Further, as astronomers say, there are many stars larger than the moon. Therefore the sun and the moon alone are not correctly described as the *two great lights.*

On the contrary, Suffices the authority of Scripture.

I answer that, In recapitulating the Divine works, Scripture says (Gen. ii. 1): *So the heavens and the earth were finished and all the furniture of them,* thereby indicating that the work was threefold. In the first work, that of *creation,* the heaven and the earth were produced, but as yet without form. In the second, or work of *distinction,* the heaven and the earth were perfected, either by adding substantial form to formless matter, as Augustine holds (*Gen. ad lit.* ii. 11), or by giving them the order and beauty due to them, as other holy writers suppose. To these two works is added the work of adornment, which is distinct from perfect. For the perfection of the heaven and the earth regards, seemingly, those things that belong to them intrinsically, but the adornment, those that are extrinsic, just as the perfection of a man lies in his proper parts and forms, and his adornment, in clothing or such like. Now just as distinction of certain things is made most evident by their local movement, as separating one from another; so the work of adornment is set forth by the production of things having movement in the heavens, and upon the earth. But it has been stated above (Q. 69, A. 1), that three things are recorded as created, namely, the heaven, the water, and the earth; and these three received their form from the three days' work of distinction, so that heaven was formed on the first day; on the second day the waters were separated; and on the third, the earth was divided into sea and dry land. So also is it in the work of adornment; on the first day of this work, which is the fourth of creation, are produced the lights, to adorn the heaven by their movements; on the second day, which is the fifth, birds and fishes are called into being, to make beautiful the intermediate element, for they move in air and water, which are here taken as one; while on the third day, which is the sixth, animals are brought forth, to move upon the earth and adorn it. It must also here be noted that Augustine's opinion (*Gen. ad lit.* v. 5) on the production of the lights is not at variance with that of other holy writers, since he says that they were made actually, and not merely virtually, for the firmament has not the power of producing lights, as the earth has of producing plants. Wherefore Scripture does not say: *Let the firmament produce lights,* though it says: *Let the earth bring forth the green herb.*

Reply Obj. 1. In Augustine's opinion there is no difficulty here; for he does not hold a succession of time in these works, and so there was no need for the matter of the lights to exist under another form. Nor is there any difficulty in the opinion of those who hold the heavenly bodies to be of the nature of the four elements, for it may be said that they were formed out of matter already existing, as animals and plants were formed. For those, however, who hold the heavenly bodies to be of another nature from the elements, and naturally incorruptible, the answer must be that the lights were substantially created at the beginning, but that their substance, at first formless, is formed on this day, by receiving not its substantial form, but a determination of power. As to the fact that the lights are not mentioned as existing from the beginning, but only as made on the fourth day, Chrysostom (*Hom.* vi. *in Gen.*) explains this by the need of guarding the people from the danger of idolatry: since the lights are proved not to be gods, by the fact that they were not from the beginning.

Reply Obj. 2. No difficulty exists if we follow Augustine in holding the light made on the first day to be spiritual, and that made on this day to be corporeal. If, however, the light made on the first day is understood to be itself corporeal, then it must be held to have been produced on that day merely as light in general; and that on the fourth day the lights received a definite power to produce determinate effects. Thus we observe that the rays of the sun have one effect, those of the moon another, and so forth. Hence, speaking of such a determination of power, Dionysius (*De Div. Nom.* iv) says that the sun's light which previously was without form, was formed on the fourth day.

Reply Obj. 3. According to Ptolemy the heavenly luminaries are not fixed in the spheres, but have their own movement distinct from the movement of the spheres. Wherefore Chrysostom says (*ibid.*) that He is said to have set them in the firmament, not because He fixed them there immovably, but because He bade them be there, even as He placed man in Paradise, to be there. In the opinion of Aristotle, however, the stars are fixed in their

orbits, and in reality have no other movement but that of the spheres; and yet our senses perceive the movement of the luminaries and not that of the spheres (*De Cæl.* ii, text. 43). But Moses describes what is obvious to sense, out of condescension to popular ignorance, as we have already said (QQ. 67, A. 4; 68, A. 3). The objection, however, falls to the ground if we regard the firmament made on the second day as having a natural distinction from that in which the stars are placed, even though the distinction is not apparent to the senses, the testimony of which Moses follows, as stated above (*ibid.*). For although to the senses there appears but one firmament; if we admit a higher and a lower firmament, the lower will be that which was made on the second day, and on the fourth the stars were fixed in the higher firmament.

Reply Obj. 4. In the words of Basil (*Hom.* v. *in Hexæm.*), plants were recorded as produced before the sun and moon, to prevent idolatry, since those who believe the heavenly bodies to be gods, hold that plants originate primarily from these bodies. Although as Chrysostom remarks (*Hom.* vi. *in Gen.*), the sun, moon, and stars co-operate in the work of production by their movements, as the husbandman co-operates by his labor.

Reply Obj. 5. As Chrysostom says, the two lights are called great, not so much with regard to their dimensions as to their influence and power. For though the stars be of greater bulk than the moon, yet the influence of the moon is more perceptible to the senses in this lower world. Moreover, as far as the senses are concerned, its apparent size is greater.

SECOND ARTICLE

Whether the Cause Assigned for the Production of the Lights Is Reasonable?

We proceed thus to the Second Article:—

Objection 1. It would seem that the cause assigned for the production of the lights is not reasonable. For it is said (Jer. x. 2): *Be not afraid of the signs of heaven, which the heathens fear.* Therefore the heavenly lights were not made to be signs.

Obj. 2. Further, sign is contradistinguished from cause. But the lights are the cause of what takes place upon the earth. Therefore they are not signs.

Obj. 3. Further, the distinction of seasons and days began from the first day. Therefore the lights were not made *for seasons, and days, and years,* that is, in order to distinguish them.

Obj. 4. Further, nothing is made for the sake of that which is inferior to itself, *since the end is better than the means* (*Topic.* iii). But the lights are nobler than the earth. Therefore they were not made *to enlighten it.*

Obj. 5. Further, the new moon cannot be said *to rule the night.* But such it probably did when first made; for men begin to count from the new moon. The moon, therefore, was not made to *rule the night.*

On the contrary, Suffices the authority of Scripture.

I answer that, As we have said above (Q. 65, A. 2), a corporeal creature can be considered as made either for the sake of its proper act, or for other creatures, or for the whole universe, or for the glory of God. Of these reasons only that which points out the usefulness of these things to man, is touched upon by Moses, in order to withdraw his people from idolatry. Hence it is written (Deut. iv. 19): *Lest perhaps lifting up thy eyes to heaven, thou see the sun and the moon and all the stars of heaven, and being deceived by error thou adore and serve them, which the Lord thy God created for the service of all nations.* Now, he explains this service at the beginning of Genesis as threefold. First, the lights are of service to man, in regard to sight, which directs him in his works, and is most useful for perceiving objects. In reference to this he says: *Let them shine in the firmament and give life to the earth.* Secondly, as regards the changes of the seasons, which prevent weariness, preserve health, and provide for the necessities of food; all of which things could not be secured if it were always summer or winter. In reference to this he says: *Let them be for seasons, and for days, and years.* Thirdly, as regards the convenience of business and work, in so far as the lights are set in the heavens to indicate fair or foul weather, as favorable to various occupations. And in this respect he says: *Let them be for signs.*

Reply Obj. 1. The lights in the heaven are set for signs of changes effected in corporeal creatures, but not of those changes which depend upon the free-will.

Reply Obj. 2. We are sometimes brought to the knowledge of hidden effects through their sensible causes, and conversely. Hence nothing prevents a sensible cause from being a sign. But he says *signs,* rather than *causes,* to guard against idolatry.

Reply Obj. 3. The general division of time into day and night took place on the first day, as regards the diurnal movement, which is common to the whole heaven and may be understood to have begun on that first day. But the particular distinctions of days and seasons and years, according as one day is hotter than another, one season than another, and one year than another, are due to certain particular

movements of the stars: which movements may have had their beginning on the fourth day.

Reply Obj. 4. Light was given to the earth for the service of man, who, by reason of his soul, is nobler than the heavenly bodies. Nor is it untrue to say that a higher creature may be made for the sake of a lower, considered not in itself, but as ordained to the good of the universe.

Reply Obj. 5. When the moon is at its perfection it rises in the evening and sets in the morning, and thus it rules the night, and it was probably made in its full perfection as were plants yielding seed, as also were animals and man himself. For although the perfect is developed from the imperfect by natural processes, yet the perfect must exist simply before the imperfect. Augustine, however (*Gen. ad lit.* ii), does not say this, for he says that it is not unfitting that God made things imperfect, which He afterwards perfected.

THIRD ARTICLE

Whether the Lights of Heaven Are Living Beings?

We proceed thus to the Third Article:—

Objection 1. It would seem that the lights of heaven are living beings. For the nobler a body is, the more nobly it should be adorned. But a body less noble than the heaven, is adorned with living beings, with fish, birds, and the beasts of the field. Therefore the lights of heaven, as pertaining to its adornment, should be living beings also.

Obj. 2. Further, the nobler a body is, the nobler must be its form. But the sun, moon, and stars are nobler bodies than plants or animals, and must therefore have nobler forms. Now the noblest of all forms is the soul, as being the first principle of life. Hence Augustine (*De Vera Relig.* xxix) says: *Every living substance stands higher in the order of nature than one that has not life.* The lights of heaven, therefore, are living beings.

Obj. 3. Further, a cause is nobler than its effect. But the sun, moon, and stars are a cause of life, as is especially evidenced in the case of animals generated from putrefaction, which receive life from the power of the sun and stars. Much more, therefore, have the heavenly bodies a living soul.

Obj. 4. Further, the movement of the heaven and the heavenly bodies are natural (*De Cœlo.* 1, text. 7, 8): and natural movement is from an intrinsic principle. Now the principle of movement in the heavenly bodies is a substance capable of apprehension, and is moved as the desirer is moved by the object desired (*Metaph.* xii, text. 36). Therefore, seemingly, the apprehending principle is intrinsic to the heavenly bodies: and consequently they are living beings.

Obj. 5. Further, the first of movables is the heaven. Now, of all things that are endowed with movement the first moves itself, as is proved in *Phys.* viii, text. 34, because, what is such of itself precedes that which is by another. But only beings that are living move themselves, as is shown in the same book (text. 27). Therefore the heavenly bodies are living beings.

On the contrary, Damascene says (*De Fid. Orth.* ii), *Let no one esteem the heavens or the heavenly bodies to be living beings, for they have neither life nor sense.*

I answer that, Philosophers have differed on this question. Anaxagoras, for instance, as Augustine mentions (*De Civ. Dei* xviii. 41), *was condemned by the Athenians for teaching that the sun was a fiery mass of stone, and neither a god nor even a living being.* On the other hand, the Platonists held that the heavenly bodies have life. Nor was there less diversity of opinion among the Doctors of the Church. It was the belief of Origen (*Peri Archon* i) and Jerome that these bodies were alive, and the latter seems to explain in that sense the words (Eccles. i. 6), *The spirit goeth forward, surveying all places round about.* But Basil (*Hom.* iii, vi. in *Hexæm.*) and Damascene (*loc. cit.*) maintain that the heavenly bodies are inanimate. Augustine leaves the matter in doubt, without committing himself to either theory, though he goes so far as to say that if the heavenly bodies are really living beings, their souls must be akin to the angelic nature (*Gen. ad lit.* ii. 18 and *Enchiridion* lviii).

In examining the truth of this question, where such diversity of opinion exists, we shall do well to bear in mind that the union of soul and body exists for the sake of the soul and not of the body; for the form does not exist for the matter, but the matter for the form. Now the nature and power of the soul are apprehended through its operation, which is to a certain extent its end. Yet for some of these operations, as sensation and nutrition, our body is a necessary instrument. Hence it is clear that the sensitive and nutritive souls must be united to a body in order to exercise their functions. There are, however, operations of the soul, which are not exercised through the medium of the body, though the body ministers, as it were, to their production. The intellect, for example, makes use of the phantasms derived from the bodily senses, and thus far is dependent on the body, although capable of existing apart from it. It is not, however, possible that the functions of nutrition, growth, and generation, through which the nutritive soul operates, can be exercised

by the heavenly bodies, for such operations are incompatible with a body naturally incorruptible. Equally impossible is it that the functions of the sensitive soul can appertain to the heavenly body, since all the senses depend on the sense of touch, which perceives elemental qualities, and all the organs of the senses require a certain proportion in the admixture of elements, whereas the nature of the heavenly bodies is not elemental. It follows, then, that of the operations of the soul the only ones left to be attributed to the heavenly bodies are those of understanding and moving; for appetite follows both sensitive and intellectual perception, and is in proportion thereto. But the operations of the intellect, which does not act through the body, do not need a body as their instrument, except to supply phantasms through the senses. Moreover, the operations of the sensitive soul, as we have seen, cannot be attributed to the heavenly bodies. Accordingly, the union of a soul to a heavenly body cannot be for the purpose of the operations of the intellect. It remains, then, only to consider whether the movement of the heavenly bodies demands a soul as the motive power, not that the soul, in order to move the heavenly body, need be united to the latter as its form; but by contact of power, as a mover is united to that which he moves. Wherefore Aristotle (*Phys.* viii, text. 42, 43), after showing that the first mover is made up of two parts, the moving and the moved, goes on to show the nature of the union between these two parts. This, he says, is effected by contact which is mutual if both are bodies; on the part of one only, if one is a body and the other not. The Platonists explain the union of soul and body in the same way, as a contact of a moving power with the object moved, and since Plato holds the heavenly bodies to be living beings, this means nothing else but that substances of spiritual nature are united to them, and act as their moving power. A proof that the heavenly bodies are moved by the direct influence and contact of some spiritual substance, and not, like bodies of specific gravity, by nature, lies in the fact that whereas nature moves to one fixed end which having attained, it rests; this does not appear in the movement of heavenly bodies. Hence it follows that they are moved by some intellectual substances. Augustine appears to be of the same opinion when he expresses his belief that all corporeal things are ruled by God through the spirit of life (*De Trin.* iii. 4).

From what has been said, then, it is clear that the heavenly bodies are not living beings in the same sense as plants and animals, and that if they are called so, it can only be equivocally. It will also be seen that the difference of opinion between those who affirm, and those who deny, that these bodies have life, is not a difference of things but of words.

Reply Obj. 1. Certain things belong to the adornment of the universe by reason of their proper movement; and in this way the heavenly luminaries agree with others that conduce to that adornment, for they are moved by a living substance.

Reply Obj. 2. One being may be nobler than another absolutely, but not in a particular respect. While, then, it is not conceded that the souls of heavenly bodies are nobler than the souls of animals absolutely, it must be conceded that they are superior to them with regard to their respective forms, since their form perfects their matter entirely, which is not in potentiality to other forms; whereas a soul does not do this. Also as regards movement the power that moves the heavenly bodies is of a nobler kind.

Reply Obj. 3. Since the heavenly body is a mover moved, it is of the nature of an instrument, which acts in virtue of the agent: and therefore since this agent is a living substance the heavenly body can impart life in virtue of that agent.

Reply Obj. 4. The movements of the heavenly bodies are natural, not on account of their active principle, but on account of their passive principle; that is to say, from a certain natural aptitude for being moved by an intelligent power.

Reply Obj. 5. The heaven is said to move itself in as far as it is compounded of mover and moved; not by the union of the mover, as the form, with the moved, as the matter, but by contact with the motive power, as we have said. So far, then, the principle that moves it may be called intrinsic, and consequently its movement natural with respect to that active principle; just as we say that voluntary movement is natural to the animal as animal (*Phys.* viii, text. 27).

QUESTION 71

On the Work of the Fifth Day

(In One Article)

We must next consider the work of the fifth day.

Objection 1. It would seem that this work is not fittingly described. For the waters produce that which the power of water suffices to produce. But the power of water does not suffice for the production of every kind of fishes and birds since we find that many of them are generated from seed. Therefore the words, *Let the waters bring forth the creeping creature having life, and the fowl that may fly over the earth,* do not fittingly describe this work.

Obj. 2. Further, fishes and birds are not produced from water only, but earth seems to predominate over water in their composition, as is shown by the fact that their bodies tend naturally to the earth and rest upon it. It is not, then, fittingly said that fishes and birds are produced from water.

Obj. 3. Further, fishes move in the waters, and birds in the air. If, then, fishes are produced from the waters, birds ought to be produced from the air, and not from the waters.

Obj. 4. Further, not all fishes creep through the waters, for some, as seals, have feet and walk on land. Therefore the production of fishes is not sufficiently described by the words, *Let the waters bring forth the creeping creature having life.*

Obj. 5. Further, land animals are more perfect than birds and fishes, which appears from the fact that they have more distinct limbs, and generation of a higher order. For they bring forth living beings, whereas birds and fishes bring forth eggs. But the more perfect has precedence in the order of nature. Therefore fishes and birds ought not to have been produced on the fifth day, before land animals.

On the contrary, Suffices the authority of Scripture.

I answer that, As said above (Q. 70, A. 1), the order of the work of adornment corresponds to the order of the work of distinction. Hence, as among the three days assigned to the work of distinction, the middle, or second, day is devoted to the work of the distinction of water, which is the intermediate body, so in the three days of the work of adornment, the middle day, which is the fifth, is assigned to the adornment of the intermediate body, by the production of birds and fishes. As, then, Moses makes mention of the lights and the light on the fourth day, to show that the fourth day corresponds to the first day on which he had said that the light was made, so on this fifth day he mentions the waters and the firmament of heaven to show that the fifth day corresponds to the second. It must, however, be observed that Augustine differs from other writers in his opinion about the production of fishes and birds, as he differs about the production of plants. For while others say that fishes and birds were produced on the fifth day actually, he holds that the nature of the waters produced them on that day potentially.

Reply Obj. 1. It was laid down by Avicenna that animals of all kinds can be generated by various minglings of the elements, and, naturally, without any kind of seed. This, however, seems repugnant to the fact that nature produces its effects by determinate means, and, consequently, those things that are naturally generated from seed cannot be generated naturally in any other way. It ought, then, rather to be said that in the natural generation of all animals that are generated from seed, the active principle lies in the formative power of the seed, but that in the case of animals generated from putrefaction, the formative power is the influence of the heavenly bodies. The material principle, however, in the generation of either kind of animals, is either some element, or something compounded of the elements. But at the first beginning of the world the active principle was the Word of God, which produced animals from material elements, either in act, as some holy writers say, or virtually, as Augustine teaches. Not as though the power possessed by water or earth of producing all animals resides in the earth and water themselves, as Avicenna held, but in the power originally given to the elements of producing them from elemental matter by the power of seed or the influence of the stars.

Reply Obj. 2. The bodies of birds and fishes may be considered from two points of view. If considered in themselves, it will be evident that the earthly element must predominate, since the element that is least active, namely, the earth, must be the most abundant in quantity in order that the mingling may be duly tempered in the body of the animal. But if considered as by nature constituted to move with certain specific motions, thus they have some special affinity with the bodies in which they move; and hence the words in which their generation is described.

Reply Obj. 3. The air, as not being so apparent to the senses, is not enumerated by itself, but with other things: partly with the water, because the lower region of the air is thickened by watery exhalations; partly with the heaven as to the higher region. But birds move in the lower part of the air, and so are said to fly *beneath the firmament,* even if the firmament be taken to mean the region of clouds. Hence the production of birds is ascribed to the water.

Reply Obj. 4. Nature passes from one extreme to another through the medium; and therefore there are creatures of intermediate type between the animals of the air and those of the water, having something in common with both; and they are reckoned as belonging to that class to which they are most allied, through the characters possessed in common with that class, rather than with the other. But in order to include among fishes all such intermediate forms as have special characters like to theirs, the words, *Let the waters bring forth the creeping creature having life,* are followed by these: *God created great whales,* etc.

Reply Obj. 5. The order in which the production of these animals is given has reference to the order of those bodies which they are set to adorn, rather than to the superiority of the animals themselves. Moreover, in generation also the more perfect is reached through the less perfect.

QUESTION 72

On the Work of the Sixth Day

(In One Article)

We must now consider the work of the sixth day.

Objection 1. It would seem that this work is not fittingly described. For as birds and fishes have a living soul, so also have land animals. But these animals are not themselves living souls. Therefore the words, *Let the earth bring forth the living creature,* should rather have been, *Let the earth bring forth the living four-footed creatures.*

Obj. 2. Further, a genus ought not to be opposed to its species. But beasts and cattle are quadrupeds. Therefore quadrupeds ought not to be enumerated as a class with beasts and cattle.

Obj. 3. Further, as animals belong to a determinate genus and species, so also does man. But in the making of man nothing is said of his genus and species, and therefore nothing ought to have been said about them in the production of other animals, whereas it is said *according to its genus* and *in its species.*

Obj. 4. Further, land animals are more like man, whom God is recorded to have blessed, than are birds and fishes. But as birds and fishes are said to be blessed, this should have been said, with much more reason, of the other animals as well.

Obj. 5. Further, certain animals are generated from putrefaction, which is a kind of corruption. But corruption is repugnant to the first founding of the world. Therefore such animals should not have been produced at that time.

Obj. 6. Further, certain animals are poisonous, and injurious to man. But there ought to have been nothing injurious to man before man sinned. Therefore such animals ought not to have been made by God at all, since He is the Author of good; or at least not until man had sinned.

On the contrary, Suffices the authority of Scripture.

I answer that, As on the fifth day the intermediate body, namely the water, is adorned, and thus that day corresponds to the second day; so the sixth day, on which the lowest body, or the earth, is adorned by the production of land animals, corresponds to the third day. Hence the earth is mentioned in both places. And here again Augustine says (*Gen. ad lit.* v.) that the production was potential, and other holy writers that it was actual.

Reply Obj. 1. The different grades of life which are found in different living creatures can be discovered from the various ways in which Scripture speaks of them, as Basil says (*Hom.* viii. *in Hexæm.*). The life of plants, for instance, is very imperfect and difficult to discern, and hence, in speaking of their production, nothing is said of their life, but only their generation is mentioned, since only in generation is a vital act observed in them. For the powers of nutrition and growth are subordinate to the generative life, as will be shown later on(Q. 78, A. 2). But amongst animals, those that live on land are, generally speaking, more perfect than birds and fishes, not because the fish is devoid of memory, as Basil upholds (*ibid.*) and Augustine rejects (*Gen. ad lit.* iii), but because their limbs are more distinct and their generation of a higher order, (yet some imperfect animals, such as bees and ants, are more intelligent in certain ways). Scripture, therefore, does not call fishes *living creatures,*

but *creeping creatures having life;* whereas it does call land animals *living creatures* on account of their more perfect life, and seems to imply that fishes are merely bodies having in them something of a soul, whilst land animals, from the higher perfection of their life, are, as it were, living souls with bodies subject to them. But the life of man, as being the most perfect grade, is not said to be produced, like the life of other animals, by earth or water, but immediately by God.

Reply Obj. 2. By *cattle,* domestic animals are signified, which in any way are of service to man: but by *beasts,* wild animals such as bears and lions are designated. By *creeping things* those animals are meant which either have no feet and cannot rise from the earth, as serpents, or those whose feet are too short to lift them far from the ground, as the lizard and tortoise. But since certain animals, as deer and goats, seem to fall under none of these classes, the word *quadrupeds* is added. Or perhaps the word *quadruped* is used first as being the genus, to which the others are added as species, for even some reptiles, such as lizards and tortoises, are four-footed.

Reply Obj. 3. In other animals, and in plants, mention is made of genus and species, to denote the generation of like from like. But it was unnecessary to do so in the case of man, as what had already been said of other creatures might be understood of him. Again, animals and plants may be said to be produced according to their kinds, to signify their remoteness from the Divine image and likeness, whereas man is said to be made *to the image and likeness of God.*

Reply Obj. 4. The blessing of God gives power to multiply by generation, and, having been mentioned in the preceding account of the making of birds and fishes, could be understood of the beasts of the earth, without requiring to be repeated. The blessing, however, is repeated in the case of man, since in him generation of children has a special relation to the number of the elect,* and to prevent anyone from saying that there was any sin whatever in the act of begetting children. As to plants, since they experience neither desire of propagation, nor sensation in generating, they are deemed unworthy of a formal blessing.

Reply Obj. 5. Since the generation of one thing is the corruption of another, it was not incompatible with the first formation of things, that from the corruption of the less perfect the more perfect should be generated. Hence animals generated from the corruption of inanimate things, or of plants, may have been generated then. But those generated from corruption of animals could not have been produced then otherwise than potentially.

Reply Obj. 6. In the words of Augustine (*Super. Gen. contr. Manich.* i): *If an unskilled person enters the workshop of an artificer he sees in it many appliances of which he does not understand the use, and which, if he is a foolish fellow, he considers unnecessary. Moreover, should he carelessly fall into the fire, or wound himself with a sharp-edged tool, he is under the impression that many of the things there are hurtful; whereas the craftsman, knowing their use, laughs at his folly. And thus some people presume to find fault with many things in this world, through not seeing the reasons for their existence. For though not required for the furnishing of our house, these things are necessary for the perfection of the universe.* And, since man before he sinned would have used the things of this world conformably to the order designed, poisonous animals would not have injured him.

QUESTION 73

On the Things That Belong to the Seventh Day

(In Three Articles)

We must next consider the things that belong to the seventh day. Under this head there are three points of inquiry: (1) About the completion of the works; (2) About the resting of God; (3) About the blessing and sanctifying of this day.

FIRST ARTICLE

Whether the Completion of the Divine Works Ought to Be Ascribed to the Seventh Day?

We proceed thus to the First Article:—

Objection 1. It would seem that the completion of the Divine works ought not to be ascribed to the seventh day. For all things that are done in this world belong to the Divine works. But the consummation of the world will be at the end of the world (Matth. xiii. 39, 40). Moreover, the time of Christ's Incarnation is a time of completion, wherefore it is called *the time of fulness*‡ (Gal. iv. 4). And Christ Himself, at the moment of His death, cried out, *It is consummated* (Jo. xix. 30). Hence the completion of the Divine works does not belong to the seventh day.

* *Cf.* Augustine, *Gen. ad lit.* iii. 12. † Vulg., *the fulness of time.*

Obj. 2. Further, the completion of a work is an act in itself. But we do not read that God acted at all on the seventh day, but rather that He rested from all His work. Therefore the completion of the works does not belong to the seventh day.

Obj. 3. Further, nothing is said to be complete to which many things are added, unless they are merely superfluous, for a thing is called perfect to which nothing is wanting that it ought to possess. But many things were made after the seventh day, as the production of many individual beings, and even of certain new species that are frequently appearing, especially in the case of animals generated from putrefaction. Also, God creates daily new souls. Again, the work of the Incarnation was a new work, of which it is said (Jer. xxxi. 22): *The Lord hath created a new thing upon the earth.* Miracles also are new works, of which it is said (Eccles xxxvi. 6): *Renew thy signs, and work new miracles.* Moreover, all things will be made new when the Saints are glorified, according to Apoc. xxi. 5: *And He that sat on the throne said: Behold I make all things new.* Therefore the completion of the Divine works ought not to be attributed to the seventh day.

On the contrary, It is said (Gen. ii. 2): *On the seventh day God ended His work which he had made.*

I answer that, The perfection of a thing is twofold, the first perfection and the second perfection. The *first* perfection is that according to which a thing is substantially perfect, and this perfection is the form of the whole; which form results from the whole having its parts complete. But the *second* perfection is the end, which is either an operation, as the end of the harpist is to play the harp; or something that is attained by an operation, as the end of the builder is the house that he makes by building. But the first perfection is the cause of the second, because the form is the principle of operation. Now the final perfection, which is the end of the whole universe, is the perfect beatitude of the Saints at the consummation of the world; and the first perfection is the completeness of the universe at its first founding, and this is what is ascribed to the seventh day.

Reply Obj. 1. The first perfection is the cause of the second, as above said. Now, for the attaining of beatitude two things are required, nature and grace. Therefore, as said above, the perfection of beatitude will be at the end of the world. But this consummation existed previously in its causes, as to nature, at the first founding of the world, as to grace, in the Incarnation of Christ. For, *Grace and truth came by Jesus Christ* (Jo. i. 17). So, then, on the seventh day was the consummation of nature, in Christ's Incarnation the consummation of grace, and at the end of the world will be the consummation of glory.

Reply Obj. 2. God did act on the seventh day, not by creating new creatures, but by directing and moving His creatures to the work proper to them, and thus He made some beginning of the *second* perfection. So that, according to our version of the Scripture, the completion of the works is attributed to the seventh day, though according to another it is assigned to the sixth. Either version, however, may stand, since the completion of the universe as to the completeness of its parts belongs to the sixth day, but its completion as regards their operation, to the seventh. It may also be added that in continuous movement, so long as any movement further is possible, movement cannot be called completed till it comes to rest, for rest denotes consummation of movement. Now God might have made many other creatures besides those which He made in the six days, and hence, by the fact that He ceased making them on the seventh day, He is said on that day to have consummated His work.

Reply Obj. 3. Nothing entirely new was afterwards made by God, but all things subsequently made had in a sense been made before in the work of the six days. Some things, indeed, had a previous existence materially, as the rib from the side of Adam out of which God formed Eve; whilst others existed not only in matter but also in their causes, as those individual creatures that are now generated existed in the first of their kind. Species, also, that are new, if any such appear, existed beforehand in various active powers; so that animals, and perhaps even new species of animals, are produced by putrefaction by the power which the stars and elements received at the beginning. Again, animals of new kinds arise occasionally from the connection of individuals belonging to different species, as the mule is the offspring of an ass and a mare; but even these existed previously in their causes, in the works of the six days. Some also existed beforehand by way of similitude, as the souls now created. And the work of the Incarnation itself was thus foreshadowed, for as we read (Philip. ii. 7), The Son of God *was made in the likeness of men.* And again, the glory that is spiritual was anticipated in the angels by way of similitude; and that of the body in the heaven, especially the empyrean. Hence it is written (Eccles. i. 10), *Nothing under the sun is new, for it hath already gone before, in the ages that were before us.*

SECOND ARTICLE

Whether God Rested on the Seventh Day from All His Work?

We proceed thus to the Second Article:—

Objection 1. It would seem that God did not rest on the seventh day from all His work. For it is said (Jo. v. 17), *My Father worketh until now, and I work.* God, then, did not rest on the seventh day from all His work.

Obj. 2. Further, rest is opposed to movement, or to labor, which movement causes. But, as God produced His work without movement and without labor, He cannot be said to have rested on the seventh day from His work.

Obj. 3. Further, should it be said that God rested on the seventh day by causing man to rest; against this it may be argued that rest is set down in contradistinction to His work; now the words *God created* or *made* this thing or the other cannot be explained to mean that He made man create or make these things. Therefore the resting of God cannot be explained as His making man to rest.

On the contrary, It is said (Gen. ii. 2): *God rested on the seventh day from all the work which He had done.*

I answer that, Rest is, properly speaking, opposed to movement, and consequently to the labor that arises from movement. But although movement, strictly speaking, is a quality of bodies, yet the word is applied also to spiritual things, and in a twofold sense. On the one hand, every operation may be called a movement, and thus the Divine goodness is said to move and go forth to its object, in communicating itself to that object, as Dionysius says (*De Div. Nom.* ii). On the other hand, the desire that tends to an object outside itself, is said to move towards it. Hence rest is taken in two senses, in one sense meaning a cessation from work, in the other, the satisfying of desire. Now, in either sense God is said to have rested on the seventh day. First, because He ceased from creating new creatures on that day, for, as said above (A. 1 *ad* 3), He made nothing afterwards that had not existed previously, in some degree, in the first works; secondly, because He Himself had no need of the things that He had made, but was happy in the fruition of Himself. Hence, when all things were made He is not said to have rested *in* His works, as though needing them for His own happiness, but to have rested *from* them, as in fact resting in Himself, as He suffices for Himself and fulfils His own desire. And even though from all eternity He rested in Himself, yet the rest in Himself, which He took after He had finished His works, is that rest which belongs to the seventh day. And this, says Augustine, is the meaning of God's resting from His works on that day (*Gen. ad lit.* iv).

Reply Obj. 1. God indeed *worketh until now* by preserving and providing for the creatures He has made, but not by the making of new ones.

Reply Obj. 2. Rest is here not opposed to labor or to movement, but to the production of new creatures and to the desire tending to an external object.

Reply Obj. 3. Even as God rests in Himself alone and is happy in the enjoyment of Himself, so our own sole happiness lies in the enjoyment of God. Thus, also, He makes us find rest in Himself both from His works and our own. It is not, then, unreasonable to say that God rested in giving rest to us. Still, this explanation must not be set down as the only one, and the other is the first and principal explanation.

THIRD ARTICLE

Whether Blessing and Sanctifying Are Due to the Seventh Day?

We proceed thus to the Third Article:—

Objection 1. It would seem that blessing and sanctifying are not due to the seventh day. For it is usual to call a time blessed or holy for that some good thing has happened in it, or some evil been avoided. But whether God works or ceases from work nothing accrues to Him or is lost to Him. Therefore no special blessing nor sanctifying are due to the seventh day.

Obj. 2. Further, the Latin *benedictio* (blessing) is derived from *bonitas* (goodness). But it is the nature of good to spread and communicate itself, as Dionysius says (*De Div. Nom.* iv). The days, therefore, in which God produced creatures deserved a blessing rather than the day on which He ceased producing them.

Obj. 3. Further, over each creature a blessing was pronounced, as upon each work it was said, *God saw that it was good.* Therefore it was not necessary that after all had been produced, the seventh day should be blessed.

On the contrary, It is written (Gen. ii. 3), *God blessed the seventh day and sanctified it, because in it He had rested from all His work.*

I answer that, As said above (A. 2), God's rest on the seventh day is understood in two ways. First, in that He ceased from producing new works, though He still preserves and provides for the creatures He has made. Secondly, in that after all His works He rested in Himself. According to the first meaning, then, a blessing befits the seventh day, since, as we explained (Q. 72, *ad* 4), the blessing referred

to the increase by multiplication; for which reason God said to the creatures which He blessed: *Increase and multiply.* Now, this increase is effected through God's Providence over His creatures, securing the generation of like from like. And according to the second meaning, it is right that the seventh day should have been sanctified, since the special sanctification of every creature consists in resting in God. For this reason things dedicated to God are said to be sanctified.

Reply Obj. 1. The seventh day is said to be sanctified not because anything can accrue to God, or be taken from Him, but because something is added to creatures by their multiplying, and by their resting in God.

Reply Obj. 2. In the first six days creatures were produced in their first causes, but after being thus produced, they are multiplied and preserved, and this work also belongs to the Divine goodness. And the perfection of this goodness is made most clear by the knowledge that in it alone God finds His own rest, and we may find ours in its fruition.

Reply Obj. 3. The good mentioned in the works of each day belongs to the first institution of nature; but the blessing attached to the seventh day, to its propagation.

QUESTION 74

On All the Seven Days in Common

(In Three Articles)

We next consider all the seven days in common: and there are three points of inquiry: (1) As to the sufficiency of these days; (2) Whether they are all one day, or more than one? (3) As to certain modes of speaking which Scripture uses in narrating the works of the six days.

FIRST ARTICLE

Whether These Days Are Sufficiently Enumerated?

We proceed thus to the First Article:—

Objection 1. It would seem that these days are not sufficiently enumerated. For the work of creation is no less distinct from the works of distinction and adornment than these two works are from one another. But separate days are assigned to distinction and to adornment, and therefore separate days should be assigned to creation.

Obj. 2. Further, air and fire are nobler elements than earth and water. But one day is assigned to the distinction of water, and another to the distinction of the land. Therefore, other days ought to be devoted to the distinction of fire and air.

Obj. 3. Further, fish differ from birds as much as birds differ from the beasts of the earth, whereas man differs more from other animals than all animals whatsoever differ from each other. But one day is devoted to the production of fishes, and another to that of the beasts of the earth. Another day, then, ought to be assigned to the production of birds, and another to that of man.

Obj. 4. Further, it would seem, on the other hand, that some of these days are superfluous. Light, for instance, stands to the luminaries in the relation of accident to subject. But the subject is produced at the same time as the accident proper to it. The light and the luminaries, therefore, ought not to have been produced on different days.

Obj. 5. Further, these days are devoted to the first instituting of the world. But as on the seventh day nothing was instituted, that day ought not to be enumerated with the others.

I answer that, The reason of the distinction of these days is made clear by what has been said above (Q. 70, A. 1), namely, that the parts of the world had first to be distinguished, and then each part adorned and filled, as it were, by the beings that inhabit it. Now the parts into which the corporeal creation is divided are three, according to some holy writers, these parts being the heaven, or highest part, the water, or middle part, and the earth, or lowest part. Thus the Pythagoreans teach that perfection consists in three things, the beginning, the middle, and the end. The first part, then, is distinguished on the first day, and adorned on the fourth, the middle part distinguished on the middle day, and adorned on the fifth, and the third part distinguished on the third day, and adorned on the sixth. But Augustine, while agreeing with the above writers as to the last three days, differs as to the first three, for, according to him, spiritual creatures are formed on the first day, and corporeal on the two others, the higher bodies being formed on the first of these two days, and the lower on the second. Thus, then, the perfection of the Divine works corresponds to the perfection of the number six, which is the sum of its aliquot parts, one, two, three; since one day is assigned to the forming of spiritual creatures, two to that of corporeal creatures, and three to the work of adornment.

Reply Obj. 1. According to Augustine, the work of creation belongs to the production of formless matter, and of the formless spiritual nature, both of which are outside of time, as he himself says (*Conf.* xii. 12). Thus, then, the creation of either is set down before there was any day. But it may also be said, following other holy writers, that the works of distinction and adornment imply certain changes in the creature which are measurable by time; whereas the work of creation lies only in the Divine act producing the substance of beings instantaneously. For this reason, therefore, every work of distinction and adornment is said to take place *in a day,* but creation *in the beginning* which denotes something indivisible.

Reply Obj. 2. Fire and air, as not distinctly known by the unlettered, are not expressly named by Moses among the parts of the world, but reckoned with the intermediate part, or water, especially as regards the lowest part of the air; or with the heaven, to which the higher region of air approaches, as Augustine says (*Gen. ad lit.* ii. 13).

Reply Obj. 3. The production of animals is recorded with reference to their adorning the various parts of the world, and therefore the days of their production are separated or united according as the animals adorn the same parts of the world, or different parts.

Reply Obj. 4. The nature of light, as existing in a subject, was made on the first day; and the making of the luminaries on the fourth day does not mean that their substance was produced anew, but that they then received a form that they had not before, as said above (Q. 70, A. 1 *ad* 2).

Reply Obj. 5. According to Augustine (*Gen. ad lit.* iv. 15), after all that has been recorded that is assigned to the six days, something distinct is attributed to the seventh,—namely, that on it God rested in Himself from His works: and for this reason it was right that the seventh day should be mentioned after the six. It may also be said, with the other writers, that the world entered on the seventh day upon a new state, in that nothing new was to be added to it, and that therefore the seventh day is mentioned after the six, from its being devoted to cessation from work.

SECOND ARTICLE

Whether All These Days Are One Day?

We proceed thus to the Second Article:—

Objection 1. It would seem that all these days are one day. For it is written (Gen. ii. 4, 5): *These are the generations of the heaven and the earth, when they were created, in the day that the Lord . . . made the heaven and the earth, and every plant of the field, before it sprung up in the earth.* Therefore the day in which God made *the heaven and the earth, and every plant of the field,* is one and the same day. But He made the heaven and the earth on the first day, or rather before there was any day, but the plant of the field He made on the third day. Therefore the first and third days are but one day, and for a like reason all the rest.

Obj. 2. Further, it is said (Ecclus. xviii. 1): *He that liveth for ever, created all things together.* But this would not be the case if the days of these works were more than one. Therefore they are not many but one only.

Obj. 3. Further, on the seventh day God ceased from all new works. If, then, the seventh day is distinct from the other days, it follows that He did not make that day; which is not admissible.

Obj. 4. Further, the entire work ascribed to one day God perfected in an instant, for with each work are the words (*God*) *said, . . . and it was . . . done.* If, then, He had kept back His next work to another day, it would follow that for the remainder of a day He would have ceased from working and left it vacant, which would be superfluous. The day, therefore, of the preceding work is one with the day of the work that follows.

On the contrary, It is written (Gen. i), *The evening and the morning were the second day . . . the third day,* and so on. But where there is second and third there are more than one. There was not, therefore, only one day.

I answer that, On this question Augustine differs from other expositors. His opinion is that all the days that are called seven, are one day represented in a sevenfold aspect (*Gen. ad lit.* iv. 22); *De Civ. Dei* xi. 9; *Ad Orosium* xxvi); while others consider there were seven distinct days, and not one only. Now, these two opinions, taken as explaining the literal text of Genesis, are certainly widely different. For Augustine understands by the word *day,* the knowledge in the mind of the angels, and hence, according to him, the first day denotes their knowledge of the first of the Divine works, the second day their knowledge of the second work, and similarly with the rest. Thus, then, each work is said to have been wrought in some one of these days, inasmuch as God wrought nothing in the universe without impressing the knowledge thereof on the angelic mind; which can know many things at the same time, especially in the Word, in Whom all angelic knowledge is perfected and terminated. So the distinction of days denotes the natural order of the things known, and not a succession in the knowl-

edge acquired, or in the things produced. Moreover, angelic knowledge is appropriately called *day,* since light, the cause of day, is to be found in spiritual things, as Augustine observes (*Gen. ad lit.* iv. 28). In the opinion of the others, however, the days signify a succession both in time, and in the things produced.

If, however, these two explanations are looked at as referring to the mode of production, they will be found not greatly to differ, if the diversity of opinion existing on two points, as already shown (QQ. 67, A. 1; 69, A. 1), between Augustine and other writers is taken into account. First, because Augustine takes the earth and the water, as first created, to signify matter totally without form; but the making of the firmament, the gathering of the waters, and the appearing of dry land, to denote the impression of forms upon corporeal matter. But other holy writers take the earth and the water, as first created, to signify the elements of the universe themselves existing under the proper forms, and the works that follow to mean some sort of distinction in bodies previously existing, as also has been shown (QQ. 67, AA. 1, 4; 69, A. 1). Secondly, some writers hold that plants and animals were produced actually in the work of the six days; Augustine, that they were produced potentially. Now the opinion of Augustine, that the works of the six days were simultaneous, is consistent with either view of the mode of production. For the other writers agree with him that in the first production of things matter existed under the substantial form of the elements, and agree with him also that in the first instituting of the world animals and plants did not exist actually. There remains, however, a difference as to four points; since, according to the latter, there was a time, after the production of creatures, in which light did not exist, the firmament had not been formed, and the earth was still covered by the waters, nor had the heavenly bodies been formed, which is the fourth difference; which are not consistent with Augustine's explanation. In order, therefore, to be impartial, we must meet the arguments of either side.

Reply Obj. 1. On the day on which God created the heaven and the earth, He created also every plant of the field, not, indeed, actually, but *before it sprung up in the earth,* that is, potentially. And this work Augustine ascribes to the third day, but other writers to the first instituting of the world.

Reply Obj. 2. God created all things together so far as regards their substance in some measure formless. But He did not create all things together, so far as regards that formation of things which lies in distinction and adornment. Hence the word *creation* is significant.

Reply Obj. 3. On the seventh day God ceased from making new things, but not from providing for their increase, and to this latter work it belongs that the first day is succeeded by other days.

Reply Obj. 4. All things were not distinguished and adorned together, not from a want of power on God's part, as requiring time in which to work, but that due order might be observed in the instituting of the world. Hence it was fitting that different days should be assigned to the different states of the world, as each succeeding work added to the world a fresh state of perfection.

Reply Obj. 5. According to Augustine, the order of days refers to the natural order of the works attributed to the days.

THIRD ARTICLE

Whether Scripture Uses Suitable Words to Express the Work of the Six Days?

We proceed thus to the Third Article:—

Objection 1. It would seem the Scripture does not use suitable words to express the works of the six days. For as light, the firmament, and other similar works were made by the Word of God, so were the heaven and the earth. For *all things were made by Him* (Jo. i, 3). Therefore in the creation of heaven and earth, as in the other works, mention should have been made of the Word of God.

Obj. 2. Further, the water was created by God, yet its creation is not mentioned. Therefore the creation of the world is not sufficiently described.

Obj. 3. Further, it is said (Gen. i. 31): *God saw all the things that He had made, and they were very good.* It ought, then, to have been said of each work, *God saw that it was good.* The omission, therefore, of these words in the work of creation and in that of the second day, is not fitting.

Obj. 4. Further, the Spirit of God is God Himself. But it does not befit God to move and to occupy place. Therefore the words, *The Spirit of God moved over the waters,* are unbecoming.

Obj. 5. Further, what is already made is not made over again. Therefore to the words, *God said: Let the firmament be made . . . and it was so,* it is superfluous to add, *God made the firmament.* And the like is to be said of other works.

Obj. 6. Further, evening and morning do not sufficiently divide the day, since the day has many parts. Therefore the words, *The evening and morning were the second day* or, *the third day,* are not suitable.

Obj. 7. Further, *first,* not *one,* corresponds to

second and *third*. It should therefore have been said that, *The evening and the morning were the first day*, rather than *one day*.

Reply Obj. 1. According to Augustine (*Gen. ad lit.* i. 4), the person of the Son is mentioned both in the first creation of the world, and in its distinction and adornment, but differently in either place. For distinction and adornment belong to the work by which the world receives its form. But as the giving form to a work of art is by means of the form of the art in the mind of the artist, which may be called his intelligible word, so the giving form to every creature is by the word of God; and for this reason in the works of distinction and adornment the Word is mentioned. But in creation the Son is mentioned as the beginning, by the words, *In the beginning God created*, since by creation is understood the production of formless matter. But according to those who hold that the elements were created from the first under their proper forms, another explanation must be given; and therefore Basil says (*Hom.* ii. *and* iii. *in Hexæm.*) that the words, *God said*, signify a Divine command. Such a command, however, could not have been given before creatures had been produced that could obey it.

Reply Obj. 2. According to Augustine (*De Civ. Dei* ix. 33), by the heaven is understood the formless spiritual nature, and by the earth, the formless matter of all corporeal things, and thus no creature is omitted. But, according to Basil (*Hom.* i. *in Hexæm.*), the heaven and the earth, as the two extremes, are alone mentioned, the intervening things being left to be understood, since all these move heavenwards, if light, or earthwards, if heavy. And others say that under the word, *earth*, Scripture is accustomed to include all the four elements, as (Ps. cxlviii. 7, 8) after the words, *Praise the Lord from the earth*, is added, *fire, hail, snow, and ice*.

Reply Obj. 3. In the account of the creation there is found something to correspond to the words, *God saw that it was good*, used in the work of distinction and adornment, and this appears from the consideration that the Holy Spirit is Love. Now, *there are two things*, says Augustine (*Gen. ad lit.* i. 8) which came from God's love of His creatures, their existence and their permanence. That they might then exist, and exist permanently, *the Spirit of God*, it is said, *moved over the waters*—that is to say, over that formless matter, signified by water, even as the love of the artist moves over the materials of his art, that out of them he may form his work. And the words, *God saw that it was good*, signify that the things that He had made were to endure, since they express a certain satisfaction taken by God in His works, as of an artist in his art: not as though He knew the creature otherwise, or that the creature was pleasing to Him otherwise, than before He made it. Thus in either work, of creation and of formation, the Trinity of Persons is implied. In creation the Person of the Father is indicated by God the Creator, the Person of the Son by the beginning, in which He created, and the Person of the Holy Ghost by the Spirit that moved over the waters. But in the formation, the Person of the Father is indicated by God that speaks, and the Person of the Son by the Word in which He speaks, and the Person of the Holy Spirit by the satisfaction with which God saw that what was made was good. And if the words, *God saw that it was good*, are not said of the work of the second day, this is because the work of distinguishing the waters was only begun on that day, but perfected on the third. Hence these words, that are said of the third day, refer also to the second. Or it may be that Scripture does not use these words of approval of the second day's work, because this is concerned with the distinction of things not evident to the senses of mankind. Or, again, because by the firmament is simply understood the cloudy region of the air, which is not one of the permanent parts of the universe, nor of the principal divisions of the world. The above three reasons are given by Rabbi Moses,* and to these may be added a mystical one derived from numbers and assigned by some writers, according to whom the work of the second day is not marked with approval because the second number is an imperfect number, as receding from the perfection of unity.

Reply Obj. 4. Rabbi Moses (*ibid.*) understands by the *Spirit of the Lord*, the air or the wind, as Plato also did, and says that it is so called according to the custom of Scripture, in which these things are throughout attributed to God. But according to the holy writers, the Spirit of the Lord signifies the Holy Ghost, Who is said to *move over the water*—that is to say, over what Augustine holds to mean formless matter, lest it should be supposed that God loved of necessity the works He was to produce, as though He stood in need of them. For love of that kind is subject to, not superior to, the object of love. Moreover, it is fittingly implied that the Spirit moved over that which was incomplete and unfinished, since that movement is not one of place, but of pre-eminent power, as Augustine says (*Gen. ad lit.* i. 7). It is the opinion, however, of Basil (*Hom.* ii. *in Hexæm.*) that the Spirit moved over the element of water, *fostering and quickening its nature and impressing vital power, as the hen broods over her chickens*. For water has especially a life-giving power, since many animals are generated in water, and the seed of all ani-

* *Perplex.* ii.

mals is liquid. Also the life of the soul is given by the water of baptism, according to Jo. iii. 5: *Unless a man be born again of water and the Holy Ghost, he cannot enter into the kingdom of God.*

Reply Obj. 5. According to Augustine (*Gen. ad lit.* i. 8), these three phrases denote the threefold being of creatures; first, their being in the Word, denoted by the command *Let . . . be made;* secondly, their being in the angelic mind, signified by the words, *It was . . . done;* thirdly, their being in their proper nature, by the words, *He made.* And because the formation of the angels is recorded on the first day, it was not necessary there to add, *He made.* It may also be said, following other writers, that the words, *He said,* and, *Let . . . be made,* denote God's command, and the words, *It was done,* the fulfilment of that command. But as it was necessary, for the sake of those especially who have asserted that all visible things were made by the angels, to mention how things were made, it is added, in order to remove that error, that God Himself made them. Hence, in each work, after the words, *It was done,* some act of God is expressed by some such words as, *He made,* or, *He divided,* or, *He called.*

Reply Obj. 6. According to Augustine (*Gen. ad lit.* iv. 22, 30), by the *evening* and the *morning* are understood the evening and the morning knowledge of the angels, which has been explained (Q. 58, A. 6, 7). But, according to Basil (*Hom.* ii. *in Hexæm.*), the entire period takes its name, as is customary, from its more important part, the day. An instance of this is found in the words of Jacob, *The days of my pilgrimage,* where night is not mentioned at all. But the evening and the morning are mentioned as being the ends of the day, since day begins with morning and ends with evening, or because evening denotes the beginning of night, and morning the beginning of day. It seems fitting, also, that where the first distinction of creatures is described, divisions of time should be denoted only by what marks their beginning. And the reason for mentioning the evening first is that as the evening ends the day, which begins with the light, the termination of the light at evening precedes the termination of the darkness, which ends with the morning. But Chrysostom's explanation is that thereby it is intended to show that the natural day does not end with the evening, but with the morning (*Hom.* v. *in Gen.*)

Reply Obj. 7. The words *one day* are used when day is first instituted, to denote that one day is made up of twenty-four hours. Hence, by mentioning *one,* the measure of a natural day is fixed. Another reason may be to signify that a day is completed by the return of the sun to the point from which it commenced its course. And yet another, because at the completion of a week of seven days, the first day returns, which is one with the eighth day. The three reasons assigned above are those given by Basil (*Hom.* ii. *in Hexæm.*).

- The Distinction of Creatures
  - Composite Creature Corporeal and Spiritual Which Is Man
    - 1. The Nature of Man .....
      - 1. The Body
        - 1. Its Essence...
          - 1. The soul itself
          - 2. Its union with the body ....
        - 2. Its Powers....
          - 1. in general...
          - 2. in particular
        - 3. Its Operations
          - 1. The Intellectual Powers.
          - 2. The Appetitive Powers..
      - 2. The Soul.....
    - 2. The Production of Man
      - 1. The production of man himself
        - 1. Production of the soul.....
        - 2. Production of man's body.....
        - 3. Production of woman's body...
      - 2. The end of this production .....
      - 3. State and condition of first man
        - 1. In regard to his soul
          - 1. As to
          - 2. As to
        - 2. In regard to his body
          - 1. As to
          - 2. As to
      - 4. Place of his abode which is paradise.....

	Question	Article	Page
.....	75	7	363
.....	76	8	370
.....	77	8	382
1. Intellectual.. 1. preamble to intellect: vegetative and sense powers.....	78	4	390
1. Intellectual.. 2. the intellectual powers.....	79	13	396
2. Appetitive .. 1. in general.....	80	2	408
2. Appetitive .. 2. in particular 1. sensuality	81	3	410
2. Appetitive .. 2. in particular 2. will	82	5	413
2. Appetitive .. 2. in particular 3. free will	83	4	417
1. Intellectual Acts 2. Habits (Part II-I, Q. 57.2.3)... 1. The soul when united to the body ..... 1. How it understands bodies that are beneath it..... 1. Through what	84	8	421
1. Intellectual Acts 2. Habits (Part II-I, Q. 57.2.3)... 1. The soul when united to the body ..... 1. How it understands bodies that are beneath it..... 2. How	85	8	431
1. Intellectual Acts 2. Habits (Part II-I, Q. 57.2.3)... 1. The soul when united to the body ..... 1. How it understands bodies that are beneath it..... 3. What it knows in them	86	4	440
1. Intellectual Acts 2. Habits (Part II-I, Q. 57.2.3)... 1. The soul when united to the body ..... 2. How it understands itself and things contained in itself.....	87	4	443
1. Intellectual Acts 2. Habits (Part II-I, Q. 57.2.3)... 1. The soul when united to the body ..... 3. How it understands things above itself	88	3	447
1. Intellectual Acts 2. Habits (Part II-I, Q. 57.2.3)... 2. The soul separated from the body.....	89	8	451
1. The acts under consideration of science and morals (See Part II-1, Q. 6-48) ..	.	.	...
2. Habits (Part II-1, QQ. 59-89 and Part II-2)	..	.	...
.....	90	4	458
.....	91	4	461
.....	92	4	466
.....	93	9	469
his intellect	94	4	478
his will 1. of grace and righteousness.....	95	4	482
his will 2. of his dominion.....	96	4	486
the preservation of the individual.....	97	4	489
the preservation of the species 1. of generation	98	2	492
the preservation of the species 2. of the state of his offspring 1. as to body.....	99	2	494
the preservation of the species 2. of the state of his offspring 2. as to virtue....	100	2	496
the preservation of the species 2. of the state of his offspring 3. as to knowledge	101	2	498
.....	102	4	499

TREATISE ON MAN

QUESTION 75

Of Man Who Is Composed of a Spiritual and a Corporeal Substance: and in the First Place, concerning What Belongs to the Essence of the Soul

(In Seven Articles)

HAVING treated of the spiritual and of the corporeal creature, we now proceed to treat of man, who is composed of a spiritual and corporeal substance. We shall treat first of the nature of man, and secondly of his origin. Now the theologian considers the nature of man in relation to the soul; but not in relation to the body, except in so far as the body has relation to the soul. Hence the first object of our consideration will be the soul. And since Dionysius (*Ang. Hier.* xi) says that three things are to be found in spiritual substances—essence, power, and operation—we shall treat first of what belongs to the essence of the soul; secondly, of what belongs to its power; thirdly, of what belongs to its operation.

Concerning the first, two points have to be considered; the first is the nature of the soul considered in itself; the second is the union of the soul with the body. Under the first head there are seven points of inquiry.

(1) Whether the soul is a body? (2) Whether the human soul is a subsistence? (3) Whether the souls of brute animals are subsistent? (4) Whether the soul is man, or is man composed of soul and body? (5) Whether the soul is composed of matter and form? (6) Whether the soul is incorruptible? (7) Whether the soul is of the same species as an angel?

FIRST ARTICLE

Whether the Soul Is a Body?

We proceed thus to the First Article:—

Objection 1. It would seem that the soul is a body. For the soul is the moving principle of the body. Nor does it move unless moved. First, because seemingly nothing can move unless it is itself moved, since nothing gives what it has not; for instance, what is not hot does not give heat. Secondly, because if there be anything that moves and is not moved, it must be the cause of eternal, unchanging movement, as we find proved *Phys.* viii. 6; and this does not appear to be the case in the movement of an animal, which is caused by the soul. Therefore the soul is a mover moved. But every mover moved is a body. Therefore the soul is a body.

Obj. 2. Further, all knowledge is caused by means of a likeness. But there can be no likeness of a body to an incorporeal thing. If, therefore, the soul were not a body, it could not have knowledge of corporeal things.

Obj. 3. Further, between the mover and the moved there must be contact. But contact is only between bodies. Since, therefore, the soul moves the body, it seems that the soul must be a body.

On the contrary, Augustine says (*De Trin.* vi. 6) that the soul *is simple in comparison with the body, inasmuch as it does not occupy space by its bulk.*

I answer that, To seek the nature of the soul, we must premise that the soul is defined as the first principle of life in those things which live: for we call living things *animate,** and those things which have no life, *inanimate.* Now life is shown principally by two actions, knowledge and movement. The philosophers of old, not being able to rise above their imagination, supposed that the principle of these actions was something corporeal: for they asserted that only bodies were real things; and that what is not corporeal is nothing: hence they maintained that the soul is something corporeal. This opinion can be proved to be false in many ways; but we shall make use of only one proof, based on universal and certain principles, which shows clearly that the soul is not a body.

It is manifest that not every principle of vital action is a soul, for then the eye would be a soul, as it is a principle of vision; and the same might be applied to the other instruments of the soul: but it is the *first* principle of life, which we call the soul. Now, though a body may be a principle of life, as the heart is a principle of life in an animal, yet nothing corporeal can be the first principle of life. For it is clear that to be a principle of life, or to be a living thing, does not belong to a body as such; since, if that were the case, every body would be a living thing, or a principle of life. Therefore a body is competent to be a living thing or even a principle of life, as *such* a body. Now that it is actually such a body, it owes to some principle which is called its act. Therefore the soul, which is the first principle of life, is not a body, but the act of a body; thus heat, which is the principle of calefaction, is not a body, but an act of a body.

Reply Obj. 1. As everything which is in mo-

* *I.e.,* having a soul.

tion must be moved by something else, a process which cannot be prolonged indefinitely, we must allow that not every mover is moved. For, since to be moved is to pass from potentiality to actuality, the mover gives what it has to the thing moved, inasmuch as it causes it to be in act. But, as is shown in *Phys.* viii. 6, there is a mover which is altogether immovable, and not moved either essentially, or accidentally; and such a mover can cause an invariable movement. There is, however, another kind of mover, which, though not moved essentially, is moved accidentally; and for this reason it does not cause an invariable movement; such a mover, is the soul. There is, again, another mover, which is moved essentially—namely, the body. And because the philosophers of old believed that nothing existed but bodies, they maintained that every mover is moved; and that the soul is moved directly, and is a body.

Reply Obj. 2. The likeness of a thing known is not of necessity actually in the nature of the knower; but given a thing which knows potentially, and afterwards knows actually, the likeness of the thing known must be in the nature of the knower, not actually, but only potentially; thus color is not actually in the pupil of the eye, but only potentially. Hence it is necessary, not that the likeness of corporeal things should be actually in the nature of the soul, but that there be a potentiality in the soul for such a likeness. But the ancient philosophers omitted to distinguish between actuality and potentiality; and so they held that the soul must be a body in order to have knowledge of a body; and that it must be composed of the principles of which all bodies are formed in order to know all bodies.

Reply Obj. 3. There are two kinds of contact; of *quantity,* and of *power.* By the former a body can be touched only by a body; by the latter a body can be touched by an incorporeal thing, which moves that body.

SECOND ARTICLE

Whether the Human Soul Is Something Subsistent?

We proceed thus to the Second Article:—

Objection 1. It would seem that the human soul is not something subsistent. For that which subsists is said to be *this particular thing.* Now *this particular thing* is said not of the soul, but of that which is composed of soul and body. Therefore the soul is not something subsistent.

Obj. 2. Further, everything subsistent operates. But the soul does not operate; for, as the Philosopher says (*De Anima* i. 4), *to say that the soul feels or understands is like saying that the soul weaves or builds.* Therefore the soul is not subsistent.

Obj. 3. Further, if the soul were subsistent, it would have some operation apart from the body. But it has no operation apart from the body, not even that of understanding: for the act of understanding does not take place without a phantasm, which cannot exist apart from the body. Therefore the human soul is not something subsistent.

On the contrary, Augustine says (*De Trin.* x. 7): *Whoever understands that the nature of the soul is that of a substance and not that of a body, will see that those who maintain the corporeal nature of the soul, are led astray through associating with the soul those things without which they are unable to think of any nature—i. e., imaginary pictures of corporeal things.* Therefore the nature of the human intellect is not only incorporeal, but it is also a substance, that is, something subsistent.

I answer that, It must necessarily be allowed that the principle of intellectual operation which we call the soul, is a principle both incorporeal and subsistent. For it is clear that by means of the intellect man can have knowledge of all corporeal things. Now whatever knows certain things cannot have any of them in its own nature; because that which is in it naturally would impede the knowledge of anything else. Thus we observe that a sick man's tongue being vitiated by a feverish and bitter humor, is insensible to anything sweet, and everything seems bitter to it. Therefore, if the intellectual principle contained the nature of a body it would be unable to know all bodies. Now every body has its own determinate nature. Therefore it is impossible for the intellectual principle to be a body. It is likewise impossible for it to understand by means of a bodily organ; since the determinate nature of that organ would impede knowledge of all bodies; as when a certain determinate color is not only in the pupil of the eye, but also in a glass vase, the liquid in the vase seems to be of that same color.

Therefore the intellectual principle which we call the mind or the intellect has an operation *per se* apart from the body. Now only that which subsists can have an operation *per se.* For nothing can operate but what is actual: wherefore a thing operates according as it is; for which reason we do not say that heat imparts heat, but that what is hot gives heat. We must conclude, therefore, that the human soul, which is called the intellect or the mind, is something incorporeal and subsistent.

Reply Obj. 1. *This particular thing* can be taken in two senses. Firstly, for anything subsistent; secondly, for that which subsists, and is complete in a specific nature. The for-

mer sense excludes the inherence of an accident or of a material form; the latter excludes also the imperfection of the part, so that a hand can be called *this particular thing* in the first sense, but not in the second. Therefore, as the human soul is a part of human nature, it can indeed be called *this particular thing,* in the first sense, as being something subsistent; but not in the second, for in this sense, what is composed of body and soul is said to be *this particular thing.*

Reply Obj. 2. Aristotle wrote those words as expressing not his own opinion, but the opinion of those who said that to understand is to be moved, as is clear from the context. Or we may reply that to operate *per se* belongs to what exists *per se.* But for a thing to exist *per se,* it suffices sometimes that it be not inherent, as an accident or a material form; even though it be part of something. Nevertheless, that is rightly said to subsist *per se,* which is neither inherent in the above sense, nor part of anything else. In this sense, the eye or the hand cannot be said to subsist *per se;* nor can it for that reason be said to operate *per se.* Hence the operation of the parts is through each part attributed to the whole. For we say that man sees with the eye, and feels with the hand, and not in the same sense as when we say that what is hot gives heat by its heat; for heat, strictly speaking, does not give heat. We may therefore say that the soul understands, as the eye sees; but it is more correct to say that man understands through the soul.

Reply Obj. 3. The body is necessary for the action of the intellect, not as its origin of action, but on the part of the object; for the phantasm is to the intellect what color is to the sight. Neither does such a dependence on the body prove the intellect to be non-subsistent; otherwise it would follow that an animal is non-subsistent, since it requires external objects of the senses in order to perform its act of perception.

THIRD ARTICLE

Whether the Souls of Brute Animals Are Subsistent?

We proceed thus to the Third Article:—

Objection 1. It would seem that the souls of brute animals are subsistent. For man is of the same *genus* as other animals; and, as we have just shown (A. 2), the soul of man is subsistent. Therefore the souls of other animals are subsistent.

Obj. 2. Further, the relation of the sensitive faculty to sensible objects is like the relation of the intellectual faculty to intelligible objects. But the intellect, apart from the body, apprehends intelligible objects. Therefore the sensitive faculty, apart from the body, perceives sensible objects. Therefore, since the souls of brute animals are sensitive, it follows that they are subsistent; just as the human intellectual soul is subsistent.

Obj. 3. Further, the soul of brute animals moves the body. But the body is not a mover, but is moved. Therefore the soul of brute animals has an operation apart from the body.

On the contrary, Is what is written in the book *De Eccl. Dogm.* (xvi, xvii): *Man alone we believe to have a subsistent soul: whereas the souls of animals are not subsistent.*

I answer that, The ancient philosophers made no distinction between sense and intellect, and referred both to a corporeal principle, as has been said (A. 1). Plato, however, drew a distinction between intellect and sense; yet he referred both to an incorporeal principle, maintaining that sensing, just as understanding, belongs to the soul as such. From this it follows that even the souls of brute animals are subsistent. But Aristotle held that of the operations of the soul, understanding alone is performed without a corporeal organ. On the other hand, sensation and the consequent operations of the sensitive soul are evidently accompanied with change in the body; thus in the act of vision, the pupil of the eye is affected by a reflection of color: and so with the other senses. Hence it is clear that the sensitive soul has no *per se* operation of its own, and that every operation of the sensitive soul belongs to the composite. Wherefore we conclude that as the souls of brute animals have no *per se* operations they are not subsistent. For the operation of anything follows the mode of its being.

Reply Obj. 1. Although man is of the same *genus* as other animals, he is of a different *species.* Specific difference is derived from the difference of form; nor does every difference of form necessarily imply a diversity of *genus.*

Reply Obj. 2. The relation of the sensitive faculty to the sensible object is in one way the same as that of the intellectual faculty to the intelligible object, in so far as each is in potentiality to its object. But in another way their relations differ, inasmuch as the impression of the object on the sense is accompanied with change in the body; so that excessive strength of the sensible corrupts sense; a thing that never occurs in the case of the intellect. For an intellect that understands the highest of intelligible objects is more able afterwards to understand those that are lower. —If, however, in the process of intellectual operation the body is weary, this result is accidental, inasmuch as the intellect requires the operation of the sensitive powers in the production of the phantasms.

Reply Obj. 3. Motive power is of two kinds. One, the appetitive power, commands motion. The operation of this power in the sensitive soul is not apart from the body; for anger, joy, and passions of a like nature are accompanied by a change in the body. The other motive power is that which executes motion in adapting the members for obeying the appetite; and the act of this power does not consist in moving, but in being moved. Whence it is clear that to move is not an act of the sensitive soul without the body.

FOURTH ARTICLE

Whether the Soul Is Man?

We proceed thus to the Fourth Article:—

Objection 1. It would seem that the soul is man. For it is written (2 Cor. iv. 16): *Though our outward man is corrupted, yet the inward man is renewed day by day.* But that which is within man is the soul. Therefore the soul is the inward man.

Obj. 2. Further, the human soul is a substance. But it is not a universal substance. Therefore it is a particular substance. Therefore it is a *hypostasis* or a person; and it can only be a human person. Therefore the soul is man; for a human person is a man.

On the contrary, Augustine (*De Civ. Dei* xix. 3) commends Varro as holding *that man is not a mere soul, nor a mere body; but both soul and body.*

I answer that, The assertion *the soul is man,* can be taken in two senses. First, that man is a soul; though this particular man, Socrates, for instance, is not a soul, but composed of soul and body. I say this, forasmuch as some held that the form alone belongs to the species; while matter is part of the individual, and not of the species. This cannot be true; for to the nature of the species belongs what the definition signifies; and in natural things the definition does not signify the form only, but the form and the matter. Hence in natural things the matter is part of the species; not, indeed, signate matter, which is the principle of individuality; but the common matter. For as it belongs to the notion of this particular man to be composed of this soul, of this flesh, and of these bones; so it belongs to the notion of man to be composed of soul, flesh, and bones; for whatever belongs in common to the substance of all the individuals contained under a given species, must belong also to the substance of the species.

It may also be understood in this sense, that this soul is this man; and this could be held if it were supposed that the operation of the sensitive soul were proper to it, apart from the body; because in that case all the operations which are attributed to man would belong to the soul only; and whatever performs the operations proper to a thing, is that thing; wherefore that which performs the operations of a man is man. But it has been shown above (A. 3) that sensation is not the operation of the soul only. Since, then, sensation is an operation of man, but not proper to him, it is clear that man is not a soul only, but something composed of soul and body.—Plato, through supposing that sensation was proper to the soul, could maintain man to be a soul making use of the body.

Reply Obj. 1. According to the Philosopher (*Ethic.* ix. 8), a thing seems to be chiefly what is principle in it; thus what the governor of a state does, the state is said to do. In this way sometimes what is principle in man is said to be man; sometimes, indeed, the intellectual part which, in accordance with truth, is called the *inward* man; and sometimes the sensitive part with the body is called man in the opinion of those whose observation does not go beyond the senses. And this is called the *outward* man.

Reply Obj. 2. Not every particular substance is a hypostasis or a person, but that which has the complete nature of its species. Hence a hand, or a foot, is not called a hypostasis, or a person; nor, likewise, is the soul alone so called, since it is a part of the human species.

FIFTH ARTICLE

Whether the Soul Is Composed of Matter and Form?

We proceed thus to the Fifth Article:—

Objection 1. It would seem that the soul is composed of matter and form. For potentiality is opposed to actuality. Now, whatsoever things are in actuality participate of the First Act, which is God; by participation of Whom, all things are good, are beings, and are living things, as is clear from the teaching of Dionysius (*Div. Nom.* v). Therefore whatsoever things are in potentiality participate of the first potentiality. But the first potentiality is primary matter. Therefore, since the human soul is, after a manner, in potentiality; which appears from the fact that sometimes a man is potentially understanding; it seems that the human soul must participate of primary matter, as part of itself.

Obj. 2. Further, wherever the properties of matter are found, there matter is. But the properties of matter are found in the soul—namely, to be a subject, and to be changed; for it is a subject to science, and virtue; and it changes from ignorance to knowledge and from vice to virtue. Therefore matter is in the soul.

Obj. 3. Further, things which have no mat-

ter, have no cause of their existence, as the Philosopher says *Metaph.* viii. (Did. vii. 6). But the soul has a cause of its existence, since it is created by God. Therefore the soul has matter.

Obj. 4. Further, what has no matter, and is a form only, is a pure act, and is infinite. But this belongs to God alone. Therefore the soul has matter.

On the contrary, Augustine (*Gen. ad lit.* vii. 7, 8, 9) proves that the soul was made neither of corporeal matter, nor of spiritual matter.

I answer that, The soul has no matter. We may consider this question in two ways. First, from the notion of a soul in general; for it belongs to the notion of a soul to be the form of a body. Now, either it is a form by virtue of itself, in its entirety, or by virtue of some part of itself. If by virtue of itself in its entirety, then it is impossible that any part of it should be matter, if by matter we understand something purely potential: for a form, as such, is an act; and that which is purely potential cannot be part of an act, since potentiality is repugnant to actuality as being opposite thereto. If, however, it be a form by virtue of a part of itself, then we call that part the soul: and that matter, which it actualizes first, we call the *primary animate.*

Secondly, we may proceed from the specific notion of the human soul, inasmuch as it is intellectual. For it is clear that whatever is received into something is received according to the condition of the recipient. Now a thing is known in as far as its form is in the knower. But the intellectual soul knows a thing in its nature absolutely: for instance, it knows a stone absolutely as a stone; and therefore the form of a stone absolutely, as to its proper formal idea, is in the intellectual soul. Therefore the intellectual soul itself is an absolute form, and not something composed of matter and form. For if the intellectual soul were composed of matter and form, the forms of things would be received into it as individuals, and so it would only know the individual: just as it happens with the sensitive powers which receive forms in a corporeal organ; since matter is the principle by which forms are individualized. It follows, therefore, that the intellectual soul, and every intellectual substance which has knowledge of forms absolutely, is exempt from composition of matter and form.

Reply Obj. 1. The First Act is the universal principle of all acts; because It is infinite, virtually *precontaining all things,* as Dionysius says (*Div. Nom.* v). Wherefore things participate of It not as a part of themselves, but by diffusion of Its processions. Now as potentiality is receptive of act, it must be proportionate to act. But the acts received which proceed from the First Infinite Act, and are participations thereof, are diverse, so that there cannot be one potentiality which receives all acts, as there is one act, from which all participated acts are derived; for then the receptive potentiality would equal the active potentiality of the First Act. Now the receptive potentiality in the intellectual soul is other than the receptive potentiality of first matter, as appears from the diversity of the things received by each. For primary matter receives individual forms; whereas the intelligence receives absolute forms. Hence the existence of such a potentiality in the intellectual soul does not prove that the soul is composed of matter and form.

Reply Obj. 2. To be a subject and to be changed belong to matter by reason of its being in potentiality. As, therefore, the potentiality of the intelligence is one thing and the potentiality of primary matter another, so in each is there a different reason of subjection and change. For the intelligence is subject to knowledge, and is changed from ignorance to knowledge, by reason of its being in potentiality with regard to the intelligible species.

Reply Obj. 3. The form causes matter to be, and so does the agent; wherefore the agent causes matter to be, so far as it actualizes it by transmuting it to the act of a form. A subsistent form, however, does not owe its existence to some formal principle, nor has it a cause transmuting it from potentiality to act. So after the words quoted above, the Philosopher concludes, that in things composed of matter and form *there is no other cause but that which moves from potentiality to act; while whatsoever things have no matter are simply beings at once.**

Reply Obj. 4. Everything participated is compared to the participator as its act. But whatever created form be supposed to subsist *per se,* must have existence by participation; for *even life,* or anything of that sort, *is a participator of existence,* as Dionysius says (*Div. Nom.* v). Now participated existence is limited by the capacity of the participator; so that God alone, Who is His own existence, is pure act and infinite. But in intellectual substances there is composition of actuality and potentiality, not, indeed, of matter and form, but of form and participated existence. Wherefore some say that they are composed of that *whereby they are* and that *which they are;* for existence itself is that by which a thing is.

* The Leonine edition has, *simpliciter sunt quod vere entia aliquid.* The Parma edition of S. Thomas's Commentary on Aristotle has, *statim per se unum quiddam est . . . et ens quiddam.*

SIXTH ARTICLE

Whether the Human Soul Is Incorruptible?

We proceed thus to the Sixth Article:—

Objection 1. It would seem that the human soul is corruptible. For those things that have a like beginning and process seemingly have a like end. But the beginning, by generation, of men is like that of animals, for they are made from the earth. And the process of life is alike in both; because *all things breathe alike, and man hath nothing more than the beast,* as it is written (Eccles. iii. 19). Therefore, as the same text concludes, *the death of man and beast is one, and the condition of both is equal.* But the souls of brute animals are corruptible. Therefore, also, the human soul is corruptible.

Obj. 2. Further, whatever is out of nothing can return to nothingness; because the end should correspond to the beginning. But as it is written (Wisd. ii. 2), *We are born of nothing;* which is true, not only of the body, but also of the soul. Therefore, as is concluded in the same passage, *After this we shall be as if we had not been,* even as to our soul.

Obj. 3. Further, nothing is without its own proper operation. But the operation proper to the soul, which is to understand through a phantasm, cannot be without the body. For the soul understands nothing without a phantasm; and there is no phantasm without the body as the Philosopher says (*De Anima* i. 1). Therefore the soul cannot survive the dissolution of the body.

On the contrary, Dionysius says (*Div. Nom.* iv) that human souls owe to Divine goodness that they are *intellectual,* and that they have *an incorruptible substantial life.*

I answer that, We must assert that the intellectual principle which we call the human soul is incorruptible. For a thing may be corrupted in two ways—*per se,* and accidentally. Now it is impossible for any substance to be generated or corrupted accidentally, that is, by the generation or corruption of something else. For generation and corruption belong to a thing, just as existence belongs to it, which is acquired by generation and lost by corruption. Therefore, whatever has existence *per se* cannot be generated or corrupted except *per se;* while things which do not subsist, such as accidents and material forms, acquire existence or lose it through the generation or corruption of composite things. Now it was shown above (AA. 2, 3) that the souls of brutes are not self-subsistent, whereas the human soul is; so that the souls of brutes are corrupted, when their bodies are corrupted; while the human soul could not be corrupted unless it were corrupted *per se.* This, indeed, is impossible, not only as regards the human soul, but also as regards anything subsistent that is a form alone. For it is clear that what belongs to a thing by virtue of itself is inseparable from it; but existence belongs to a form, which is an act, by virtue of itself. Wherefore matter acquires actual existence as it acquires the form; while it is corrupted so far as the form is separated from it. But it is impossible for a form to be separated from itself; and therefore it is impossible for a subsistent form to cease to exist.

Granted even that the soul is composed of matter and form, as some pretend, we should nevertheless have to maintain that it is incorruptible. For corruption is found only where there is contrariety; since generation and corruption are from contraries and into contraries. Wherefore the heavenly bodies, since they have no matter subject to contrariety, are incorruptible. Now there can be no contrariety in the intellectual soul; for it receives according to the manner of its existence, and those things which it receives are without contrariety; for the notions even of contraries are not themselves contrary, since contraries belong to the same knowledge. Therefore it is impossible for the intellectual soul to be corruptible. Moreover we may take a sign of this from the fact that everything naturally aspires to existence after its own manner. Now, in things that have knowledge, desire ensues upon knowledge. The senses indeed do not know existence, except under the conditions of *here* and *now,* whereas the intellect apprehends existence absolutely, and for all time; so that everything that has an intellect naturally desires always to exist. But a natural desire cannot be in vain. Therefore every intellectual substance is incorruptible.

Reply Obj. 1. Solomon reasons thus in the person of the foolish, as expressed in the words of Wisd. ii. Therefore the saying that man and animals have a like beginning in generation is true of the body; for all animals alike are made of earth. But it is not true of the soul. For the souls of brutes are produced by some power of the body; whereas the human soul is produced by God. To signify this, it is written as to other animals: *Let the earth bring forth the living soul* (Gen. 1. 24): while of man it is written (*ibid.* ii. 7) that *He breathed into his face the breath of life.* And so in the last chapter of Ecclesiastes (xii. 7) it is concluded: (*Before*) *the dust return into its earth from whence it was; and the spirit return to God Who gave it.* Again the process of life is alike as to the body, concerning which it is written (Eccles. iii. 19): *All things breathe alike,* and (Wisd. ii. 2), *The breath in our nostrils is smoke.* But the process is not

alike of the soul; for man is intelligent, whereas animals are not. Hence it is false to say: *Man has nothing more than beasts.* Thus death comes to both alike as to the body, but not as to the soul.

Reply Obj. 2. As a thing can be created by reason, not of a passive potentiality, but only of the active potentiality of the Creator, Who can produce something out of nothing, so when we say that a thing can be reduced to nothing, we do not imply in the creature a potentiality to non-existence, but in the Creator the power of ceasing to sustain existence. But a thing is said to be corruptible because there is in it a potentiality to non-existence.

Reply Obj. 3. To understand through a phantasm is the proper operation of the soul by virtue of its union with the body. After separation from the body it will have another mode of understanding, similar to other substances separated from bodies, as will appear later on (Q. 89, A. 1).

SEVENTH ARTICLE

Whether the Soul Is of the Same Species As an Angel?

We proceed thus to the Seventh Article:—

Objection 1. It would seem that the soul is of the same species as an angel. For each thing is ordained to its proper end by the nature of its species, whence is derived its inclination for that end. But the end of the soul is the same as that of an angel—namely, eternal happiness. Therefore they are of the same species.

Obj. 2. Further, the ultimate specific difference is the noblest, because it completes the nature of the species. But there is nothing nobler either in an angel or in the soul than their intellectual nature. Therefore the soul and the angel agree in the ultimate specific difference: therefore they belong to the same species.

Obj. 3. Further, it seems that the soul does not differ from an angel except in its union with the body. But as the body is outside the essence of the soul, it seems that it does not belong to its species. Therefore the soul and and angel are of the same species.

On the contrary, Things which have different natural operations are of different species. But the natural operations of the soul and of an angel are different; since, as Dionysius says (*Div. Nom.* vii), *Angelic minds have simple and blessed intelligence, not gathering their knowledge of Divine things from visible things.* Subsequently he says the contrary to this of the soul. Therefore the soul and an angel are not of the same species.

I answer that, Origen (*Peri Archon* iii. 5) held that human souls and angels are all of the same species; and this because he supposed that in these substances the difference of degree was accidental, as resulting from their free-will: as we have seen above (Q. 47, A. 2). But this cannot be; for in incorporeal substances there cannot be diversity of number without diversity of species and inequality of nature; because, as they are not composed of matter and form, but are subsistent forms, it is clear that there is necessarily among them a diversity in species. For a separate form cannot be understood otherwise than as one of a single species; thus, supposing a separate whiteness to exist, it could only be one; forasmuch as one whiteness does not differ from another except as in this or that subject. But diversity of species is always accompanied with a diversity of nature; thus in species of colors one is more perfect than another; and the same applies to other species, because differences which divide a *genus* are contrary to one another. Contraries, however, are compared to one another as the perfect to the imperfect, since the *principle of contrariety is habit, and privation thereof,* as is written, *Metaph.* x (Did. ix. 4). The same would follow if the aforesaid substances were composed of matter and form. For if the matter of one be distinct from the matter of another, it follows that either the form is the principle of the distinction of matter—that is to say, that the matter is distinct on account of its relation to divers forms; and even then there would result a difference of species and inequality of nature: or else the matter is the principle of the distinction of forms. But one matter cannot be distinct from another, except by a distinction of quantity, which has no place in these incorporeal substances, such as an angel and the soul. So that it is not possible for the angel and the soul to be of the same species. How it is that there can be many souls of one species will be explained later (Q. 76, A. 2, *ad* 1).

Reply Obj. 1. This argument proceeds from the proximate and natural end. Eternal happiness is the ultimate and supernatural end.

Reply Obj. 2. The ultimate specific difference is the noblest because it is the most determinate, in the same way as actuality is nobler than potentiality. Thus, however, the intellectual faculty is not the noblest, because it is indeterminate and common to many degrees of intellectuality; as the sensible faculty is common to many degrees in the sensible nature. Hence, as all sensible things are not of one species, so neither are all intellectual things of one species.

Reply Obj. 3. The body is not of the essence of the soul; but the soul by the nature of its essence can be united to the body, so that, properly speaking, not the soul alone, but the

composite, is the species. And the very fact that the soul in a certain way requires the body for its operation, proves that the soul is endowed with a grade of intellectuality inferior to that of an angel, who is not united to a body.

QUESTION 76

Of the Union of Body and Soul

(In Eight Articles)

We now consider the union of the soul with the body; and concerning this there are eight points for inquiry: (1) Whether the intellectual principle is united to the body as its form? (2) Whether the intellectual principle is multiplied numerically according to the number of bodies; or is there one intelligence for all men? (3) Whether in the body the form of which is an intellectual principle, there is some other soul? (4) Whether in the body there is any other substantial form? (5) Of the qualities required in the body of which the intellectual principle is the form? (6) Whether it be united to such a body by means of another body? (7) Whether by means of an accident? (8) Whether the soul is wholly in each part of the body?

FIRST ARTICLE

Whether the Intellectual Principle Is United to the Body As Its Form?

We proceed thus to the First Article:—

Objection 1. It seems that the intellectual principle is not united to the body as its form. For the Philosopher says (*De Anima* iii. 4) that the intellect is *separate,* and that it is not the act of any body. Therefore it is not united to the body as its form.

Obj. 2. Further, every form is determined according to the nature of the matter of which it is the form; otherwise no proportion would be required between matter and form. Therefore if the intellect were united to the body as its form, since every body has a determinate nature, it would follow that the intellect has a determinate nature; and thus, it would not be capable of knowing all things, as is clear from what has been said (Q. 75, A. 2); which is contrary to the nature of the intellect. Therefore the intellect is not united to the body as its form.

Obj. 3. Further, whatever receptive power is an act of a body, receives a form materially and individually; for what is received must be received according to the condition of the receiver. But the form of the thing understood is not received into the intellect materially and individually, but rather immaterially and universally: otherwise the intellect would not be capable of the knowledge of immaterial and universal objects, but only of individuals, like the senses. Therefore the intellect is not united to the body as its form.

Obj. 4. Further, power and action have the same subject; for the same subject is what can, and does, act. But the intellectual action is not the action of a body, as appears from above (Q. 75, A. 2). Therefore neither is the intellectual faculty a power of the body. But virtue or power cannot be more abstract or more simple than the essence from which the faculty or power is derived. Therefore neither is the substance of the intellect the form of a body.

Obj. 5. Further, whatever has *per se* existence is not united to the body as its form; because a form is that by which a thing exists: so that the very existence of a form does not belong to the form by itself. But the intellectual principle has *per se* existence and is subsistent, as was said above (Q. 75, A. 2). Therefore it is not united to the body as its form.

Obj. 6. Further, whatever exists in a thing by reason of its nature exists in it always. But to be united to matter belongs to the form by reason of its nature; because form is the act of matter, not by an accidental quality, but by its own essence; otherwise matter and form would not make a thing substantially one, but only accidentally one. Therefore a form cannot be without its own proper matter. But the intellectual principle, since it is incorruptible, as was shown above (Q. 75, A. 6), remains separate from the body, after the dissolution of the body. Therefore the intellectual principle is not united to the body as its form.

On the contrary, According to the Philosopher, *Metaph.* viii (Did. vii. 2), difference is derived from the form. But the difference which constitutes man is *rational,* which is applied to man on account of his intellectual principle. Therefore the intellectual principle is the form of man.

I answer that, We must assert that the intellect which is the principle of intellectual operation is the form of the human body. For that whereby primarily anything acts is a form of the thing to which the act is to be attributed: for instance, that whereby a body is primarily healed is health, and that whereby

the soul knows primarily is knowledge; hence health is a form of the body, and knowledge is a form of the soul. The reason is because nothing acts except so far as it is in act; wherefore a thing acts by that whereby it is in act. Now it is clear that the first thing by which the body lives is the soul. And as life appears through various operations in different degrees of living things, that whereby we primarily perform each of all these vital actions is the soul. For the soul is the primary principle of our nourishment, sensation, and local movement; and likewise of our understanding. Therefore this principle by which we primarily understand, whether it be called the intellect or the intellectual soul, is the form of the body. This is the demonstration used by Aristotle (*De Anima* ii. 2).

But if anyone says that the intellectual soul is not the form of the body he must first explain how it is that this action of understanding is the action of this particular man; for each one is conscious that it is himself who understands. Now an action may be attributed to anyone in three ways, as is clear from the Philosopher (*Phys.* v. 1); for a thing is said to move or act, either by virtue of its whole self, for instance, as a physician heals; or by virtue of a part, as a man sees by his eye; or through an accidental quality, as when we say that something that is white builds, because it is accidental to the builder to be white. So when we say that Socrates or Plato understands, it is clear that this is not attributed to him accidentally; since it is ascribed to him as man, which is predicated of him essentially. We must therefore say either that Socrates understands by virtue of his whole self, as Plato maintained, holding that man is an intellectual soul; or that intelligence is a part of Socrates. The first cannot stand, as was shown above (Q. 75, A. 4), for this reason, that it is one and the same man who is conscious both that he understands, and that he senses. But one cannot sense without a body: therefore the body must be some part of man. It follows therefore that the intellect by which Socrates understands is a part of Socrates, so that in some way it is united to the body of Socrates.

The Commentator held that this union is through the intelligible species, as having a double subject, in the possible intellect, and in the phantasms which are in the corporeal organs. Thus through the intelligible species the possible intellect is linked to the body of this or that particular man. But this link or union does not sufficiently explain the fact, that the act of the intellect is the act of Socrates. This can be clearly seen from comparison with the sensitive faculty, from which Aristotle proceeds to consider things relating to the intellect. For the relation of phantasms to the intellect is like the relation of colors to the sense of sight, as he says *De Anima* iii. 5, 7. Therefore, as the species of colors are in the sight, so are the species of phantasms in the possible intellect. Now it is clear that because the colors, the images of which are in the sight, are on a wall, the action of seeing is not attributed to the wall: for we do not say that the wall sees, but rather that it is seen. Therefore, from the fact that the species of phantasms are in the possible intellect, it does not follow that Socrates, in whom are the phantasms, understands, but that he or his phantasms are understood.

Some, however, tried to maintain that the intellect is united to the body as its motor; and hence that the intellect and body form one thing so that the act of the intellect could be attributed to the whole. This is, however, absurd for many reasons. First, because the intellect does not move the body except through the appetite, the movement of which presupposes the operation of the intellect. The reason therefore why Socrates understands is not because he is moved by his intellect, but rather, contrariwise, he is moved by his intellect because he understands. Secondly, because, since Socrates is an individual in a nature of one essence composed of matter and form, if the intellect be not the form, it follows that it must be outside the essence, and then the intellect is to the whole Socrates as a motor to the thing moved. Whereas the act of intellect remains in the agent, and does not pass into something else, as does the action of heating. Therefore the action of understanding cannot be attributed to Socrates for the reason that he is moved by his intellect. Thirdly, because the action of a motor is never attributed to the thing moved, except as to an instrument; as the action of a carpenter to a saw. Therefore if understanding is attributed to Socrates, as the action of what moves him, it follows that it is attributed to him as to an instrument. This is contrary to the teaching of the Philosopher, who holds that understanding is not possible through a corporeal instrument (*De Anima* iii. 4). Fourthly, because, although the action of a part be attributed to the whole, as the action of the eye is attributed to a man; yet it is never attributed to another part, except perhaps indirectly; for we do not say that the hand sees because the eye sees. Therefore if the intellect and Socrates are united in the above manner, the action of the intellect cannot be attributed to Socrates. If, however, Socrates be a whole composed of a union of the intellect with whatever else belongs to Socrates, and still the intellect be

united to those other things only as a motor, it follows that Socrates is not one absolutely, and consequently neither a being absolutely, for a thing is a being according as it is one.

There remains, therefore, no other explanation than that given by Aristotle—namely, that this particular man understands, because the intellectual principle is his form. Thus from the very operation of the intellect it is made clear that the intellectual principle is united to the body as its form.

The same can be clearly shown from the nature of the human species. For the nature of each thing is shown by its operation. Now the proper operation of man as man is to understand; because he thereby surpasses all other animals. Whence Aristotle concludes (*Ethic.* x. 7) that the ultimate happiness of man must consist in this operation as properly belonging to him. Man must therefore derive his species from that which is the principle of this operation. But the species of anything is derived from its form. It follows therefore that the intellectual principle is the proper form of man.

But we must observe that the nobler a form is, the more it rises above corporeal matter, the less it is merged in matter, and the more it excels matter by its power and its operation; hence we find that the form of a mixed body has another operation not caused by its elemental qualities. And the higher we advance in the nobility of forms, the more we find that the power of the form excels the elementary matter; as the vegetative soul excels the form of the metal, and the sensitive soul excels the vegetative soul. Now the human soul is the highest and noblest of forms. Wherefore it excels corporeal matter in its power by the fact that it has an operation and a power in which corporeal matter has no share whatever. This power is called the intellect.

It is well to remark that if anyone holds that the soul is composed of matter and form, it would follow that in no way could the soul be the form of the body. For since the form is an act, and matter is only in potentiality, that which is composed of matter and form cannot be the form of another by virtue of itself as a whole. But if it is a form by virtue of some part of itself, then that part which is the form we call the soul, and that of which it is the form we call the *primary animate,* as was said above (Q. 75, A. 5).

Reply Obj. 1. As the Philosopher says (*Phys.* ii. 2), the ultimate natural form to which the consideration of the natural philosopher is directed is indeed separate; yet it exists in matter. He proves this from the fact that *man and the sun generate man from matter.* It is separate indeed according to its intellectual power, because the intellectual power does not belong to a corporeal organ, as the power of seeing is the act of the eye; for understanding is an act which cannot be performed by a corporeal organ, like the act of seeing. But it exists in matter so far as the soul itself, to which this power belongs, is the form of the body, and the term of human generation. And so the Philosopher says (*De Anima* iii) that the intellect is separate, because it is not the faculty of a corporeal organ.

From this it is clear how to answer the Second and Third objections: since, in order that man may be able to understand all things by means of his intellect, and that his intellect may understand immaterial things and universals, it is sufficient that the intellectual power be not the act of the body.

Reply Obj. 4. The human soul, by reason of its perfection, is not a form merged in matter, or entirely embraced by matter. Therefore there is nothing to prevent some power thereof not being the act of the body, although the soul is essentially the form of the body.

Reply Obj. 5. The soul communicates that existence in which it subsists to the corporeal matter, out of which and the intellectual soul there results unity of existence; so that the existence of the whole composite is also the existence of the soul. This is not the case with other non-subsistent forms. For this reason the human soul retains its own existence after the dissolution of the body; whereas it is not so with other forms.

Reply Obj. 6. To be united to the body belongs to the soul by reason of itself, as it belongs to a light body by reason of itself to be raised up. And as a light body remains light, when removed from its proper place, retaining meanwhile an aptitude and an inclination for its proper place; so the human soul retains its proper existence when separated from the body, having an aptitude and a natural inclination to be united to the body.

SECOND ARTICLE

Whether the Intellectual Principle Is Multiplied According to the Number of Bodies?

We proceed thus to the Second Article:—

Objection 1. It would seem that the intellectual principle is not multiplied according to the number of bodies, but that there is one intellect in all men. For an immaterial substance is not multiplied in number within one species. But the human soul is an immaterial substance; since it is not composed of matter and form, as was shown above (Q. 75, A. 5). Therefore there are not many human souls in

one species. But all men are of one species. Therefore there is but one intellect in all men.

Obj. 2. Further, when the cause is removed, the effect is also removed. Therefore, if human souls were multiplied according to the number of bodies, it follows that the bodies being removed, the number of souls would not remain; but from all the souls there would be but a single remainder. This is heretical; for it would do away with the distinction of rewards and punishments.

Obj. 3. Further, if my intellect is distinct from your intellect, my intellect is an individual, and so is yours; for individuals are things which differ in number but agree in one species. Now whatever is received into anything must be received according to the condition of the receiver. Therefore the species of things would be received individually into my intellect, and also into yours: which is contrary to the nature of the intellect which knows universals.

Obj. 4. Further, the thing understood is in the intellect which understands. If, therefore, my intellect is distinct from yours, what is understood by me must be distinct from what is understood by you; and consequently it will be reckoned as something individual, and be only potentially something understood; so that the common intention will have to be abstracted from both; since from things diverse something intelligible common to them may be abstracted. But this is contrary to the nature of the intellect; for then the intellect would seem not to be distinct from the imagination. It seems, therefore, to follow that there is one intellect in all men.

Obj. 5. Further, when the disciple receives knowledge from the master, it cannot be said that the master's knowledge begets knowledge in the disciple, because then also knowledge would be an active form, such as heat is, which is clearly false. It seems, therefore, that the same individual knowledge which is in the master is communicated to the disciple; which cannot be, unless there is one intellect in both. Seemingly, therefore, the intellect of the disciple and master is but one; and, consequently, the same applies to all men.

Obj. 6. Further, Augustine (*De Quant. Animæ* xxxii) says: *If I were to say that there are many human souls, I should laugh at myself.* But the soul seems to be one chiefly on account of the intellect. Therefore there is one intellect of all men.

On the contrary, The Philosopher says (*Phys.* ii. 3) that the relation of universal causes to universals is like the relation of particular causes to individuals. But it is impossible that a soul, one in species, should belong to animals of different species. Therefore it is impossible that one individual intellectual soul should belong to several individuals.

I answer that, It is absolutely impossible for one intellect to belong to all men. This is clear if, as Plato maintained, man is the intellect itself. For it would follow that Socrates and Plato are one man; and that they are not distinct from each other, except by something outside the essence of each. The distinction between Socrates and Plato would be no other than that of one man with a tunic and another with a cloak; which is quite absurd.

It is likewise clear that this is impossible if, according to the opinion of Aristotle (*De Anima* ii. 2), it is supposed that the intellect is a part or a power of the soul which is the form of man. For it is impossible for many distinct individuals to have one form, as it is impossible for them to have one existence, for the form is the principle of existence.

Again, this is clearly impossible, whatever one may hold as to the manner of the union of the intellect to this or that man. For it is manifest that, supposing there is one principal agent, and two instruments, we can say that there is one agent absolutely, but several actions; as when one man touches several things with his two hands, there will be one who touches, but two contacts. If, on the contrary, we suppose one instrument and several principal agents, we might say that there are several agents, but one act; for example, if there be many drawing a ship by means of a rope; there will be many drawing, but one pull. If, however, there is one principal agent, and one instrument, we say that there is one agent and one action, as when the smith strikes with one hammer, there is one striker and one stroke. Now it is clear that no matter how the intellect is united or coupled to this or that man, the intellect has the precedence of all the other things which appertain to man; for the sensitive powers obey the intellect, and are at its service. Therefore, if we suppose two men to have several intellects and one sense,—for instance, if two men had one eye,—there would be several seers, but one sight. But if there is one intellect, no matter how diverse may be all those things of which the intellect makes use as instruments, in no way is it possible to say that Socrates and Plato are otherwise than one understanding man. And if to this we add that to understand, which is the act of the intellect, is not affected by any organ other than the intellect itself; it will further follow that there is but one agent and one action: that is to say that all men are but one "understander," and have but one act of understanding, in regard, that is, of one intelligible object.

However, it would be possible to distinguish

my intellectual action from yours by the distinction of the phantasms—that is to say, were there one phantasm of a stone in me, and another in you—if the phantasm itself, as it is one thing in me and another in you, were a form of the possible intellect; since the same agent according to divers forms produces divers actions; as, according to divers forms of things with regard to the same eye, there are divers visions. But the phantasm itself is not a form of the possible intellect; it is the intelligible species abstracted from the phantasm that is a form. Now in one intellect, from different phantasms of the same species, only one intelligible species is abstracted; as appears in one man, in whom there may be different phantasms of a stone; yet from all of them only one intelligible species of a stone is abstracted; by which the intellect of that one man, by one operation, understands the nature of a stone, notwithstanding the diversity of phantasms. Therefore, if there were one intellect for all men, the diversity of phantasms which are in this one and that one would not cause a diversity of intellectual operation in this man and that man. It follows, therefore, that it is altogether impossible and unreasonable to maintain that there exists one intellect for all men.

Reply Obj. 1. Although the intellectual soul, like an angel, has no matter from which it is produced, yet it is the form of a certain matter; in which it is unlike an angel. Therefore, according to the division of matter, there are many souls of one species; while it is quite impossible for many angels to be of one species.

Reply Obj. 2. Everything has unity in the same way that it has being; consequently we must judge of the multiplicity of a thing as we judge of its being. Now it is clear that the intellectual soul, by virtue of its very being, is united to the body as its form; yet, after the dissolution of the body, the intellectual soul retains its own being. In like manner the multiplicity of souls is in proportion to the multiplicity of bodies; yet, after the dissolution of the bodies, the souls retain their multiplied being.

Reply Obj. 3. Individuality of the intelligent being, or of the species whereby it understands, does not exclude the understanding of universals; otherwise, since separate intellects are subsistent substances, and consequently individual, they could not understand universals. But the materiality of the knower, and of the species whereby it knows, impedes the knowledge of the universal. For as every action is according to the mode of the form by which the agent acts, as heating is according to the mode of the heat; so knowledge is according to the mode of the species by which the knower knows. Now it is clear that common nature becomes distinct and multiplied by reason of the individuating principles which come from the matter. Therefore if the form, which is the means of knowledge, is material—that is, not abstracted from material conditions—its likeness to the nature of a species or genus will be according to the distinction and multiplication of that nature by means of individuating principles; so that knowledge of the nature of a thing in general will be impossible. But if the species be abstracted from the conditions of individual matter, there will be a likeness of the nature without those things which make it distinct and multiplied; thus there will be knowledge of the universal. Nor does it matter, as to this particular point, whether there be one intellect or many; because, even if there were but one, it would necessarily be an individual intellect, and the species whereby it understands, an individual species.

Reply Obj. 4. Whether the intellect be one or many, what is understood is one; for what is understood is in the intellect, not according to its own nature, but according to its likeness; for *the stone is not in the soul, but its likeness is,* as is said, *De Anima* iii. 8. Yet it is the stone which is understood, not the likeness of the stone; except by a reflection of the intellect on itself: otherwise, the objects of sciences would not be things, but only intelligible species. Now it happens that different things, according to different forms, are likened to the same thing. And since knowledge is begotten according to the assimilation of the knower to the thing known, it follows that the same thing may happen to be known by several knowers; as is apparent in regard to the senses; for several see the same color, according to different likenesses. In the same way several intellects understand one object understood. But there is this difference, according to the opinion of Aristotle, between the sense and the intelligence—that a thing is perceived by the sense according to the disposition which it has outside the soul—that is, in its individuality; whereas the nature of the thing understood is indeed outside the soul, but the mode according to which it exists outside the soul is not the mode according to which it is understood. For the common nature is understood as apart from the individuating principles; whereas such is not its mode of existence outside the soul. But, according to the opinion of Plato, the thing understood exists outside the soul in the same conditions as those under which it is understood; for he supposed that the natures of things exist separate from matter.

Reply Obj. 5. One knowledge exists in the disciple and another in the master. How it will be caused will be shown later on (Q. 117, A. 1).

Reply Obj. 6. Augustine denies a plurality of souls, that would involve a plurality of species.

THIRD ARTICLE

Whether Besides the Intellectual Soul There Are in Man Other Souls Essentially Different from One Another?

We proceed thus to the Third Article:—

Objection 1. It would seem that besides the intellectual soul there are in man other souls essentially different from one another, such as the sensitive soul and the nutritive soul. For corruptible and incorruptible are not of the same substance. But the intellectual soul is incorruptible; whereas the other souls, as the sensitive and the nutritive, are corruptible, as was shown above (Q. 75, A. 6). Therefore in man the essence of the intellectual soul, the sensitive soul, and the nutritive soul, cannot be the same.

Obj. 2. Further, if it be said that the sensitive soul in man is incorruptible; on the contrary, *corruptible and incorruptible differ generically,* says the Philosopher, *Metaph.* x (Did ix. 10). But the sensitive soul in the horse, the lion, and other brute animals, is corruptible. If, therefore, in man it be incorruptible, the sensitive soul in man and brute animals will not be of the same *genus.* Now an animal is so called from its having a sensitive soul; and, therefore, *animal* will not be one genus common to man and other animals, which is absurd.

Obj. 3. Further, the Philosopher says (*De Gener. Animal.* ii. 3) that the embryo is an animal before it is a man. But this would be impossible if the essence of the sensitive soul were the same as that of the intellectual soul; for an animal is such by its sensitive soul, while a man is a man by the intellectual soul. Therefore in man the essence of the sensitive soul is not the same as the essence of the intellectual soul.

Obj. 4. Further, the Philosopher says, *Metaph.* viii (Did. vii. 2), that the genus is taken from the matter, and difference from the form. But *rational,* which is the difference constituting man, is taken from the intellectual soul; while he is called *animal* by reason of his having a body animated by a sensitive soul. Therefore the intellectual soul may be compared to the body animated by a sensitive soul, as form to matter. Therefore in man the intellectual soul is not essentially the same as the sensitive soul, but presupposes it as a material subject.

On the contrary, It is said in the book *De Ecclesiasticis Dogmatibus* xv: *Nor do we say that there are two souls in one man, as James and other Syrians write; one, animal, by which the body is animated, and which is mingled with the blood; the other, spiritual, which obeys the reason; but we say that it is one and the same soul in man, that both gives life to the body by being united to it, and orders itself by its own reasoning.*

I answer that, Plato held that there were several souls in one body, distinct even as to organs, to which souls he referred the different vital actions, saying that the nutritive power is in the liver, the concupiscible in the heart, and the power of knowledge in the brain. Which opinion is rejected by Aristotle (*De Anima* ii. 2), with regard to those parts of the soul which use corporeal organs; for this reason, that in those animals which continue to live when they have been divided, in each part are observed the operations of the soul, as sense and appetite. Now this would not be the case if the various principles of the soul's operations were essentially different, and distributed in the various parts of the body. But with regard to the intellectual part, he seems to leave it in doubt whether it be *only logically* distinct from the other parts of the soul, *or also locally.*

The opinion of Plato might be maintained if, as he held, the soul were supposed to be united to the body, not as its form, but as its motor. For it involves nothing unreasonable that the same movable thing be moved by several motors; and still less if it be moved according to its various parts. If we suppose, however, that the soul is united to the body as its form, it is quite impossible for several essentially different souls to be in one body. This can be made clear by three different reasons.

In the first place, an animal would not be absolutely one, in which there were several souls. For nothing is absolutely one except by one form, by which a thing has existence: because a thing has from the same source both existence and unity; and therefore things which are denominated by various forms are not absolutely one; as, for instance, *a white man.* If, therefore, man were *living* by one form, the vegetative soul, and *animal* by another form, the sensitive soul, and *man* by another form, the intellectual soul, it would follow that man is not absolutely one. Thus Aristotle argues, *Metaph.* viii. (Did. vii. 6), against Plato, that if the idea of an animal is distinct from the idea of a biped, then a biped animal is not absolutely one. For this reason, against those who hold that there are several souls in the body, he asks (*De Anima* i. 5), *what contains them?*—that is, what

makes them one? It cannot be said that they are united by the one body; because rather does the soul contain the body and make it one, than the reverse.

Secondly, this is proved to be impossible by the manner in which one thing is predicated of another. Those things which are derived from various forms are predicated of one another, either accidentally, (if the forms are not ordered one to another, as when we say that something white is sweet), or essentially, in the second manner of essential predication, (if the forms are ordered one to another, the subject belonging to the definition of the predicate; as a surface is presupposed to color; so that if we say that a body with a surface is colored, we have the second manner of essential predication). Therefore, if we have one form by which a thing is an animal, and another form by which it is a man, it follows either that one of these two things could not be predicated of the other, except accidentally, supposing these two forms not to be ordered to one another,—or that one would be predicated of the other according to the second manner of essential predication, if one soul be presupposed to the other. But both of these consequences are clearly false: because *animal* is predicated of man essentially and not accidentally; and man is not part of the definition of an animal, but the other way about. Therefore of necessity by the same form a thing is animal and man; otherwise man would not really be the thing which is an animal, so that animal can be essentially predicated of man.

Thirdly, this is shown to be impossible by the fact that when one operation of the soul is intense it impedes another, which could never be the case unless the principle of action were essentially one.

We must therefore conclude that in man the sensitive soul, the intellectual soul, and the nutritive soul are numerically one soul. This can easily be explained, if we consider the differences of species and forms. For we observe that the species and forms of things differ from one another, as the perfect and the imperfect; as in the order of things, the animate are more perfect than the inanimate, and animals more perfect than plants, and man than brute animals; and in each of these genera there are various degrees. For this reason Aristotle, *Metaph.* viii (Did. vii. 3), compares the species of things to numbers, which differ in species by the addition or subtraction of unity. And (*De Anima* ii. 3) he compares the various souls to the species of figures, one of which contains another; as a pentagon contains and exceeds a tetragon. Thus the intellectual soul contains virtually whatever belongs to the sensitive soul of brute animals, and to the nutritive soul of plants. Therefore, as a surface which is of a pentagonal shape, is not tetragonal by one shape, and pentagonal by another—since a tetragonal shape would be superfluous as contained in the pentagonal—so neither is Socrates a man by one soul, and animal by another; but by one and the same soul he is both animal and man.

Reply Obj. 1. The sensitive soul is incorruptible, not by reason of its being sensitive, but by reason of its being intellectual. When, therefore, a soul is sensitive only, it is corruptible; but when with sensibility it has also intellectuality, it is incorruptible. For although sensibility does not give incorruptibility, yet it cannot deprive intellectuality of its incorruptibility.

Reply Obj. 2. Not forms, but composites, are classified either generically or specifically. Now man is corruptible like other animals. And so the difference of corruptible and incorruptible which is on the part of the forms does not involve a generic difference between man and the other animals.

Reply Obj. 3. The embryo has first of all a soul which is merely sensitive, and when this is removed, it is supplanted by a more perfect soul, which is both sensitive and intellectual: as will be shown further on (Q. 118, A. 2, *ad* 2).

Reply Obj. 4. We must not consider the diversity of natural things as proceeding from the various logical notions or intentions, which flow from our manner of understanding, because reason can apprehend one and the same thing in various ways. Therefore since, as we have said, the intellectual soul contains virtually what belongs to the sensitive soul, and something more, reason can consider separately what belongs to the power of the sensitive soul, as something imperfect and material. And because it observes that this is something common to man and to other animals, it forms thence the notion of the *genus*: while that wherein the intellectual soul exceeds the sensitive soul, it takes as formal and perfecting; thence it gathers the *difference* of man.

FOURTH ARTICLE

Whether in Man There Is Another Form Besides the Intellectual Soul?

We proceed thus to the Fourth Article:—

Objection 1. It would seem that in man there is another form besides the intellectual soul. For the Philosopher says (*De Anima* ii. 1), that *the soul is the act of a physical body which has life potentially*. Therefore the soul is to the body as a form of matter. But the

body has a substantial form by which it is a body. Therefore some other substantial form in the body precedes the soul.

Obj. 2. Further, man moves himself as every animal does. Now everything that moves itself is divided into two parts, of which one moves, and the other is moved, as the Philosopher proves (*Phys.* viii. 5). But the part which moves is the soul. Therefore the other part must be such that it can be moved. But primary matter cannot be moved (*ibid.* v. 1), since it is a being only potentially; indeed everything that is moved is a body. Therefore in man and in every animal there must be another substantial form, by which the body is constituted.

Obj. 3. Further, the order of forms depends on their relation to primary matter; for *before* and *after* apply by comparison to some beginning. Therefore if there were not in man some other substantial form besides the rational soul, and if this were to inhere immediately to primary matter; it would follow that it ranks among the most imperfect forms which inhere to matter immediately.

Obj. 4. Further, the human body is a mixed body. Now mingling does not result from matter alone; for then we should have mere corruption. Therefore the forms of the elements must remain in a mixed body; and these are substantial forms. Therefore in the human body there are other substantial forms besides the intellectual soul.

On the contrary, Of one thing there is but one substantial being. But the substantial form gives substantial being. Therefore of one thing there is but one substantial form. But the soul is the substantial form of man. Therefore it is impossible for there to be in man another substantial form besides the intellectual soul.

I answer that, If we suppose that the intellectual soul is not united to the body as its form, but only as its motor, as the Platonists maintain, it would necessarily follow that in man there is another substantial form, by which the body is established in its being as movable by the soul. If, however, the intellectual soul be united to the body as its substantial form, as we have said above (A. 1), it is impossible for another substantial form besides the intellectual soul to be found in man.

In order to make this evident, we must consider that the substantial form differs from the accidental form in this, that the accidental form does not make a thing to be *simply,* but to be *such,* as heat does not make a thing to be simply, but only to be hot. Therefore by the coming of the accidental form a thing is not said to be made or generated simply, but to be made such, or to be in some particular condition; and in like manner, when an accidental form is removed, a thing is said to be corrupted, not simply, but relatively. Now the substantial form gives being simply; therefore by its coming a thing is said to be generated simply; and by its removal to be corrupted simply. For this reason, the old natural philosophers, who held that primary matter was some actual being—for instance, fire or air, or something of that sort—maintained that nothing is generated simply, or corrupted simply; and stated that *every becoming is nothing but an alteration,* as we read, *Phys.* i. 4. Therefore, if besides the intellectual soul there pre-existed in matter another substantial form by which the subject of the soul were made an actual being, it would follow that the soul does not give being simply; and consequently that it is not the substantial form: and so at the advent of the soul there would not be simple generation; nor at its removal simple corruption, all of which is clearly false.

Whence we must conclude, that there is no other substantial form in man besides the intellectual soul; and that the soul, as it virtually contains the sensitive and nutritive souls, so does it virtually contain all inferior forms, and itself alone does whatever the imperfect forms do in other things. The same is to be said of the sensitive soul in brute animals, and of the nutritive soul in plants, and universally of all more perfect forms with regard to the imperfect.

Reply Obj. 1. Aristotle does not say that the soul is the act of a body only, but *the act of a physical organic body which has life potentially;* and that this potentiality *does not reject the soul.* Whence it is clear that when the soul is called the act, the soul itself is included; as when we say that heat is the act of what is hot, and light of what is lucid; not as though lucid and light were two separate things, but because a thing is made lucid by the light. In like manner, the soul is said to be the *act of a body,* etc., because by the soul it is a body, and is organic, and has life potentially. Yet the first act is said to be in potentiality to the second act, which is operation; for such a potentiality *does not reject*—that is, does not exclude—the soul.

Reply Obj. 2. The soul does not move the body by its essence, as the form of the body, but by the motive power, the act of which presupposes the body to be already actualized by the soul: so that the soul by its motive power is the part which moves; and the animate body is the part moved.

Reply Obj. 3. We observe in matter various degrees of perfection, as existence, living, sensing, and understanding. Now what is added

is always more perfect. Therefore that form which gives matter only the first degree of perfection is the most imperfect; while that form which gives the first, second, and third degree, and so on, is the most perfect: and yet it inheres to matter immediately.

Reply Obj. 4. Avicenna held that the substantial forms of the elements remain entire in the mixed body; and that the mixture is made by the contrary qualities of the elements being reduced to an average. But this is impossible, because the various forms of the elements must necessarily be in various parts of matter; for the distinction of which we must suppose dimensions, without which matter cannot be divisible. Now matter subject to dimension is not to be found except in a body. But various bodies cannot be in the same place. Whence it follows that elements in the mixed body would be distinct as to situation. And then there would not be a real mixture which is in respect of the whole; but only a mixture apparent to sense, by the juxtaposition of particles.

Averroës maintained that the forms of elements, by reason of their imperfection, are a medium between accidental and substantial forms, and so can be *more* or *less;* and therefore in the mixture they are modified and reduced to an average, so that one form emerges from them. But this is even still more impossible. For the substantial being of each thing consists in something indivisible, and every addition and subtraction varies the species, as in numbers, as stated in *Metaph.* viii. (Did. vii. 3); and consequently it is impossible for any substantial form to receive *more* or *less.* Nor is it less impossible for anything to be a medium between substance and accident.

Therefore we must say, in accordance with the Philosopher (*De Gener.* i. 10), that the forms of the elements remain in the mixed body, not actually but virtually. For the proper qualities of the elements remain, though modified; and in them is the power of the elementary forms. This quality of the mixture is the proper disposition for the substantial form of the mixed body; for instance, the form of a stone, or of any sort of soul.

FIFTH ARTICLE

Whether the Intellectual Soul Is Properly United to Such a Body?

We proceed thus to the Fifth Article:—

Objection 1. It would seem that the intellectual soul is improperly united to such a body. For matter must be proportionate to the form. But the intellectual soul is incorruptible. Therefore it is not properly united to a corruptible body.

Obj. 2. Further, the intellectual soul is a perfectly immaterial form; a proof whereof is its operation in which corporeal matter does not share. But the more subtle is the body, the less has it of matter. Therefore the soul should be united to a most subtle body, to fire, for instance, and not to a mixed body, still less to a terrestrial body.

Obj. 3. Further, since the form is the principle of the species, one form cannot produce a variety of species. But the intellectual soul is one form. Therefore, it should not be united to a body which is composed of parts belonging to various species.

Obj. 4. Further, what is susceptible of a more perfect form should itself be more perfect. But the intellectual soul is the most perfect of souls. Therefore since the bodies of other animals are naturally provided with a covering, for instance, with hair instead of clothes, and hoofs instead of shoes; and are, moreover, naturally provided with arms, as claws, teeth, and horns; it seems that the intellectual soul should not have been united to a body which is imperfect as being deprived of the above means of protection.

On the contrary, The Philosopher says (*De Anima* ii. 1), that *the soul is the act of a physical organic body having life potentially.*

I answer that, Since the form is not for the matter, but rather the matter for the form, we must gather from the form the reason why the matter is such as it is; and not conversely. Now the intellectual soul, as we have seen above (Q. 55, A. 2) in the order of nature, holds the lowest place among intellectual substances; inasmuch as it is not naturally gifted with the knowledge of truth, as the angels are; but has to gather knowledge from individual things by way of the senses, as Dionysius says (*Div. Nom.* vii). But nature never fails in necessary things: therefore the intellectual soul had to be endowed not only with the power of understanding, but also with the power of feeling. Now the action of the senses is not performed without a corporeal instrument. Therefore it behooved the intellectual soul to be united to a body fitted to be a convenient organ of sense.

Now all the other senses are based on the sense of touch. But the organ of touch requires to be a medium between contraries, such as hot and cold, wet and dry, and the like, of which the sense of touch has the perception; thus it is in potentiality with regard to contraries, and is able to perceive them. Therefore the more the organ of touch is reduced to an equable complexion, the more sensitive will be the touch. But the intellectual soul has the

power of sense in all its completeness; because what belongs to the inferior nature pre-exists more perfectly in the superior, as Dionysius says (*Div. Nom.* v). Therefore the body to which the intellectual soul is united should be a mixed body, above others reduced to the most equable complexion. For this reason among animals, man has the best sense of touch. And among men, those who have the best sense of touch have the best intelligence. A sign of which is that we observe *those who are refined in body are well endowed in mind,* as stated in *De Anima* ii. 9.

Reply Obj. 1. Perhaps someone might attempt to answer this by saying that before sin the human body was incorruptible. This answer does not seem sufficient; because before sin the human body was immortal not by nature, but by a gift of Divine grace; otherwise its immortality would not be forfeited through sin, as neither was the immortality of the devil.

Therefore we answer otherwise by observing that in matter two conditions are to be found; one which is chosen in order that the matter be suitable to the form; the other which follows by force of the first disposition. The artisan, for instance, for the form of the saw chooses iron adapted for cutting through hard material; but that the teeth of the saw may become blunt and rusted, follows by force of the matter itself. So the intellectual soul requires a body of equable complexion, which, however, is corruptible by force of its matter. If, however, it be said that God could avoid this, we answer that in the formation of natural things we do not consider what God might do; but what is suitable to the nature of things, as Augustine says (*Gen. ad lit.* ii. 1). God, however, provided in this case by applying a remedy against death in the gift of grace.

Reply Obj. 2. A body is not necessary to the intellectual soul by reason of its intellectual operation considered as such; but on account of the sensitive power, which requires an organ of equable temperament. Therefore the intellectual soul had to be united to such a body, and not to a simple element, or to a mixed body, in which fire was in excess; because otherwise there could not be an equability of temperament. And this body of an equable temperament has a dignity of its own by reason of its being remote from contraries, thereby resembling in a way a heavenly body.

Reply Obj. 3. The parts of an animal, for instance, the eye, hand, flesh, and bones, and so forth, do not make the species; but the whole does, and therefore, properly speaking, we cannot say that these are of different species, but that they are of various dispositions. This is suitable to the intellectual soul, which, although it be one in its essence, yet on account of its perfection, is manifold in power: and therefore, for its various operations it requires various dispositions in the parts of the body to which it is united. For this reason we observe that there is a greater variety of parts in perfect than in imperfect animals; and in these a greater variety than in plants.

Reply Obj. 4. The intellectual soul as comprehending universals, has a power extending to the infinite; therefore it cannot be limited by nature to certain fixed natural notions, or even to certain fixed means whether of defence or of clothing, as is the case with other animals, the souls of which are endowed with knowledge and power in regard to fixed particular things. Instead of all these, man has by nature his reason and his hands, which are *the organs of organs* (*De Anima* iii), since by their means man can make for himself instruments of an infinite variety, and for any number of purposes.

SIXTH ARTICLE

Whether the Intellectual Soul Is United to the Body through the Medium of Accidental Dispositions?

We proceed thus to the Sixth Article:—

Objection 1. It would seem that the intellectual soul is united to the body through the medium of accidental dispositions. For every form exists in its proper disposed matter. But dispositions to a form are accidents. Therefore we must presuppose accidents to be in matter before the substantial form; and therefore before the soul, since the soul is a substantial form.

Obj. 2. Further, various forms of one species require various parts of matter. But various parts of matter are unintelligible without division in measurable quantities. Therefore we must suppose dimensions in matter before the substantial forms, which are many belonging to one species.

Obj. 3. Further, what is spiritual is connected with what is corporeal by virtual contact. But the virtue of the soul is its power. Therefore it seems that the soul is united to the body by means of a power, which is an accident.

On the contrary, Accident is posterior to substance, both in the order of time and in the order of reason, as the Philosopher says, *Metaph.* vii. (Did. vi. i). Therefore it is unintelligible that any accidental form exist in matter before the soul, which is the substantial form.

I answer that, If the soul were united to the body, merely as a motor, there would be nothing to prevent the existence of certain disposi-

tions mediating between the soul and the body; on the contrary, they would be necessary, for on the part of the soul would be required the power to move the body; and on the part of the body, a certain aptitude to be moved by the soul.

If, however, the intellectual soul is united to the body as the substantial form, as we have already said above (A. 1), it is impossible for any accidental disposition to come between the body and the soul, or between any substantial form whatever and its matter. The reason is because since matter is in potentiality to all manner of acts in a certain order, what is absolutely first among the acts must be understood as being first in matter. Now the first among all acts is existence. Therefore, it is impossible for matter to be apprehended as hot, or as having quantity, before it is actual. But matter has actual existence by the substantial form, which makes it to exist absolutely, as we have said above (A. 4). Wherefore it is impossible for any accidental dispositions to pre-exist in matter before the substantial form, and consequently before the soul.

Reply Obj. 1. As appears from what has been already said (A. 4), the more perfect form virtually contains whatever belongs to the inferior forms; therefore while remaining one and the same, it perfects matter according to the various degrees of perfection. For the same essential form makes man an actual being, a body, a living being, an animal, and a man. Now it is clear that to every *genus* follow its own proper accidents. Therefore as matter is apprehended as perfected in its existence, before it is understood as corporeal, and so on; so those accidents which belong to existence are understood to exist before corporeity; and thus dispositions are understood in matter before the form, not as regards all its effects, but as regards the subsequent effect.

Reply Obj. 2. Dimensions of quantity are accidents consequent to the corporeity which belongs to the whole matter. Wherefore matter, once understood as corporeal and measurable, can be understood as distinct in its various parts, and as receptive of different forms according to the further degrees of perfection. For although it is essentially the same form which gives matter the various degrees of perfection, as we have said (*ad* 1), yet it is considered as different when brought under the observation of reason.

Reply Obj. 3. A spiritual substance which is united to a body as its motor only, is united thereto by power or virtue. But the intellectual soul is united by its very being to the body as a form; and yet it guides and moves the body by its power and virtue.

SEVENTH ARTICLE

Whether the Soul Is United to the Animal Body by Means of a Body?

We proceed thus to the Seventh Article:—

Objection 1. It seems that the soul is united to the animal body by means of a body. For Augustine says (*Gen. ad lit.* vii. 19), that *the soul administers the body by light,* that is, by fire, *and by air, which are most akin to a spirit.* But fire and air are bodies. Therefore the soul is united to the human body by means of a body.

Obj. 2. Further, a link between two things seems to be that thing the removal of which involves the cessation of their union. But when breathing ceases, the soul is separated from the body. Therefore the breath, which is a subtle body, is the means of union between soul and body.

Obj. 3. Further, things which are very distant from one another, are not united except by something between them. But the intellectual soul is very distant from the body, both because it is incorporeal, and because it is incorruptible. Therefore it seems to be united to the body by means of an incorruptible body, and such would be some heavenly light, which would harmonize the elements, and unite them together.

On the contrary, The Philosopher says (*De Anima* ii. 1): *We need not ask if the soul and body are one, as neither do we ask if wax and its shape are one.* But the shape is united to the wax without a body intervening. Therefore also the soul is thus united to the body.

I answer that, If the soul, according to the Platonists, were united to the body merely as a motor, it would be right to say that some other bodies must intervene between the soul and body of man, or any animal whatever; for a motor naturally moves what is distant from it by means of something nearer.

If, however, the soul is united to the body as its form, as we have said above (A. 1), it is impossible for it to be united by means of another body. The reason of this is that a thing is one, according as it is a being. Now the form, through itself, makes a thing to be actual since it is itself essentially an act; nor does it give existence by means of something else. Wherefore the unity of a thing composed of matter and form, is by virtue of the form itself, which by reason of its very nature is united to matter as its act. Nor is there any other cause of union except the agent, which causes matter to be in act, as the Philosopher says, *Metaph.* viii. (Did. vii. 6).

From this it is clear how false are the opinions of those who maintained the existence of some mediate bodies between the soul and body

of man. Of these certain Platonists said that the intellectual soul has an incorruptible body naturally united to it, from which it is never separated, and by means of which it is united to the corruptible body of man. Others said that the soul is united to the body by means of a corporeal spirit. Others said it is united to the body by means of light, which, they say, is a body and of the nature of the fifth essence; so that the vegetative soul would be united to the body by means of the light of the sidereal heaven; the sensible soul, by means of the light of the crystal heaven; and the intellectual soul by means of the light of the empyrean heaven. Now all this is fictitious and ridiculous: for light is not a body; and the fifth essence does not enter materially into the composition of a mixed body (since it is unchangeable), but only virtually: and lastly, because the soul is immediately united to the body as the form to matter.

Reply Obj. 1. Augustine speaks there of the soul as it moves the body; whence he uses the word *administration.* It is true that it moves the grosser parts of the body by the more subtle parts. And the first instrument of the motive power is a kind of spirit, as the Philosopher says in *De causa motus animalium* (*De mot. animal.* x).

Reply Obj. 2. The union of soul and body ceases at the cessation of breath, not because this is the means of union, but because of the removal of that disposition by which the body is disposed for such a union. Nevertheless the breath is a means of moving, as the first instrument of motion.

Reply Obj. 3. The soul is indeed very distant from the body, if we consider the condition of each separately: so that if each had a separate existence, many means of connection would have to intervene. But inasmuch as the soul is the form of the body, it has not an existence apart from the existence of the body, but by its own existence is united to the body immediately. This is the case with every form which, if considered as an act, is very distant from matter, which is a being only in potentiality.

EIGHTH ARTICLE

Whether the Whole Soul Is in Each Part of the Body?

We proceed thus to the Eighth Article:—

Objection 1. It would seem that the whole soul is not in each part of the body; for the Philosopher says in *De causa motus animalium* (*De mot. animal.* x): *It is not necessary for the soul to be in each part of the body; it suffices that it be in some principle of the body causing the other parts to live, for each part has a natural movement of its own.*

Obj. 2. Further, the soul is in the body of which it is the act. But it is the act of an organic body. Therefore it exists only in an organic body. But each part of the human body is not an organic body. Therefore the whole soul is not in each part.

Obj. 3. Further, the Philosopher says (*De Anima* ii. 1) that the relation of a part of the soul to a part of the body, such as the sight to the pupil of the eye, is the same as the relation of the soul to the whole body of an animal. If, therefore, the whole soul is in each part of the body, it follows that each part of the body is an animal.

Obj. 4. Further, all the powers of the soul are rooted in the essence of the soul. If, therefore, the whole soul be in each part of the body, it follows that all the powers of the soul are in each part of the body; thus the sight will be in the ear, and hearing in the eye, and this is absurd.

Obj. 5. Further, if the whole soul is in each part of the body, each part of the body is immediately dependent on the soul. Thus one part would not depend on another; nor would one part be nobler than another; which is clearly untrue. Therefore the soul is not in each part of the body.

On the contrary, Augustine says (*De Trin.* vi. 6), that *in each body the whole soul is in the whole body, and in each part is entire.*

I answer that, As we have said, if the soul were united to the body merely as its motor, we might say that it is not in each part of the body, but only in one part through which it would move the others. But since the soul is united to the body as its form, it must necessarily be in the whole body, and in each part thereof. For it is not an accidental form, but the substantial form of the body. Now the substantial form perfects not only the whole, but each part of the whole. For since a whole consists of parts, a form of the whole which does not give existence to each of the parts of the body, is a form consisting in composition and order, such as the form of a house; and such a form is accidental. But the soul is a substantial form; and therefore it must be the form and the act, not only of the whole, but also of each part. Therefore, on the withdrawal of the soul, as we do not speak of an animal or a man unless equivocally, as we speak of a painted animal or a stone animal; so is it with the hand, the eye, the flesh and bones, as the Philosopher says (*De Anima* ii. 1). A proof of which is, that on the withdrawal of the soul, no part of the body retains its proper action; although that which retains its species, retains the action of the species. But act is in that which it actuates: wherefore the soul must be in the whole body, and in each part thereof.

That it is entire in each part thereof, may be concluded from this, that since a whole is that which is divided into parts, there are three kinds of totality, corresponding to three kinds of division. There is a whole which is divided into parts of quantity, as a whole line, or a whole body. There is also a whole which is divided into logical and essential parts: as a thing defined is divided into the parts of a definition, and a composite into matter and form. There is, further, a third kind of whole which is potential, divided into virtual parts. The first kind of totality does not apply to forms, except perhaps accidentally; and then only to those forms, which have an indifferent relationship to a quantitative whole and its parts; as whiteness, as far as its essence is concerned, is equally disposed to be in the whole surface, and in each part of the surface; and, therefore, the surface being divided, the whiteness is accidentally divided. But a form which requires variety in the parts, such as a soul, and specially the soul of perfect animals, is not equally related to the whole and the parts: hence it is not divided accidentally when the whole is divided. So therefore quantitative totality cannot be attributed to the soul, either essentially or accidentally. But the second kind of totality, which depends on logical and essential perfection, properly and essentially belongs to forms: and likewise the virtual totality, because a form is the principle of operation.

Therefore if it be asked whether the whole whiteness is in the whole surface and in each part thereof, it is necessary to distinguish. If we mean quantitative totality which whiteness has accidentally, then the whole whiteness is not in each part of the surface. The same is to be said of totality of power: since the whiteness which is in the whole surface moves the sight more than the whiteness which is in a small part thereof. But if we mean totality of species and essence, then the whole whiteness is in each part of a surface.

Since, however, the soul has not quantitative totality, neither essentially, nor accidentally, as we have seen; it is enough to say that the whole soul is in each part of the body, by totality of perfection and of essence, but not by totality of power. For it is not in each part of the body, with regard to each of its powers; but with regard to sight, it is in the eye; and with regard to hearing, it is in the ear; and so forth. We must observe, however, that since the soul requires variety of parts, its relation to the whole is not the same as its relation to the parts; for to the whole it is compared primarily and essentially, as to its proper and proportionate perfectible; but to the parts, secondarily, inasmuch as they are ordained to the whole.

Reply Obj. 1. The Philosopher is speaking there of the motive power of the soul.

Reply Obj. 2. The soul is the act of an organic body, as of its primary and proportionate perfectible.

Reply Obj. 3. An animal is that which is composed of a soul and a whole body, which is the soul's primary and proportionate perfectible. Thus the soul is not in a part. Whence it does not follow that a part of an animal is an animal.

Reply Obj. 4. Some of the powers of the soul are in it according as it exceeds the entire capacity of the body, namely, the intellect and the will; whence these powers are not said to be in any part of the body. Other powers are common to the soul and body; wherefore each of these powers need not be wherever the soul is, but only in that part of the body, which is adapted to the operation of such a power.

Reply Obj. 5. One part of the body is said to be nobler than another, on account of the various powers, of which the parts of the body are the organs. For that part which is the organ of a nobler power, is a nobler part of the body: as also is that part which serves the same power in a nobler manner.

QUESTION 77

Of Those Things Which Belong to the Powers of the Soul in General

(In Eight Articles)

We proceed to consider those things which belong to the powers of the soul; first, in general, secondly, in particular. Under the first head there are eight points of inquiry: (1) Whether the essence of the soul is its power? (2) Whether there is one power of the soul, or several? (3) How the powers of the soul are distinguished from one another? (4) Of the orders of the powers, one to another; (5) Whether the powers of the soul are in it as in their subject? (6) Whether the powers flow from the essence of the soul? (7) Whether one power rises from another? (8) Whether all the powers of the soul remain in the soul after death?

FIRST ARTICLE

Whether the Essence of the Soul Is Its Power?

We proceed thus to the First Article:—

Objection 1. It would seem that the essence of the soul is its power. For Augustine says (*De Trin.* ix. 4), that *mind, knowledge, and love are in the soul substantially, or, which is the same thing, essentially*: and (*ibid.* x. 11), that *memory, understanding, and will are one life, one mind, one essence.*

Obj. 2. Further, the soul is nobler than primary matter. But primary matter is its own potentiality. Much more therefore is the soul its own power.

Obj. 3. Further, the substantial form is simpler than the accidental form; a sign of which is that the substantial form is not intensified or relaxed, but is indivisible. But the accidental form is its own power. Much more therefore is that substantial form which is the soul.

Obj. 4. Further, we sense by the sensitive power and we understand by the intellectual power. But *that by which we first sense and understand* is the soul, according to the Philosopher (*De Anima* ii. 2). Therefore the soul is its own power.

Obj. 5. Further, whatever does not belong to the essence is an accident. Therefore if the power of the soul is something else besides the essence thereof, it is an accident, which is contrary to Augustine, who says that the foregoing (*see Obj.* 1) *are not in the soul as in a subject, as color or shape, or any other quality, or quantity, are in a body; for whatever is so, does not exceed the subject in which it is: Whereas the mind can love and know other things* (*De Trin.* ix. 4).

Obj. 6. Further, *a simple form cannot be a subject.* But the soul is a simple form; since it is not composed of matter and form, as we have said above (Q. 75, A. 5). Therefore the power of the soul cannot be in it as in a subject.

Obj. 7. Further, an accident is not the principle of a substantial difference. But sensitive and rational are substantial differences; and they are taken from sense and reason, which are powers of the soul. Therefore the powers of the soul are not accidents; and so it would seem that the power of the soul is its own essence.

On the contrary, Dionysius (*Cæl. Hier.* xi) says that *heavenly spirits are divided into essence, power, and operation.* Much more, then, in the soul is the essence distinct from the virtue or power.

I answer that, It is impossible to admit that the power of the soul is its essence, although some have maintained it. For the present purpose this may be proved in two ways. First, because, since power and act divide being and every kind of being, we must refer a power and its act to the same genus. Therefore, if the act be not in the genus of substance, the power directed to that act cannot be in the genus of substance. Now the operation of the soul is not in the genus of substance; for this belongs to God alone, whose operation is His own substance. Wherefore the Divine power which is the principle of His operation is the Divine Essence itself. This cannot be true either of the soul, or of any creature; as we have said above when speaking of the angels (Q. 54, A. 3). Secondly, this may be also shown to be impossible in the soul. For the soul by its very essence is an act. Therefore if the very essence of the soul were the immediate principle of operation, whatever has a soul would always have actual vital actions, as that which has a soul is always an actually living thing. For as a form the soul is not an act ordained to a further act, but the ultimate term of generation. Wherefore, for it to be in potentiality to another act, does not belong to it according to its essence, as a form, but according to its power. So the soul itself, as the subject of its power, is called the first act, with a further relation to the second act. Now we observe that what has a soul is not always actual with respect to its vital operations; whence also it is said in the definition of the soul, that it is *the act of a body having life potentially;* which potentiality, however, *does not exclude the soul.* Therefore it follows that the essence of the soul is not its power. For nothing is in potentiality by reason of an act, as act.

Reply Obj. 1. Augustine is speaking of the mind as it knows and loves itself. Thus knowledge and love as referred to the soul as known and loved, are substantially or essentially in the soul, for the very substance or essence of the soul is known and loved. In the same way are we to understand what he says in the other passage, that those things are *one life, one mind, one essence.* Or, as some say, this passage is true in the sense in which the potential whole is predicated of its parts, being midway between the universal whole, and the integral whole. For the universal whole is in each part according to its entire essence and power; as animal in a man and in a horse; and therefore it is properly predicated of each part. But the integral whole is not in each part, neither according to its whole essence, nor according to its whole power. Therefore in no way can it be predicated of each part; yet in a way it is predicated, though improperly, of all the parts together; as if we were to say that the wall, roof, and foundations are a house. But the potential whole is in each part according to its

whole essence, not, however, according to its whole power. Therefore in a way it can be predicated of each part, but not so properly as the universal whole. In this sense, Augustine says that the memory, understanding, and will are the one essence of the soul.

Reply Obj. 2. The act to which primary matter is in potentiality is the substantial form. Therefore the potentiality of matter is nothing else but its essence.

Reply Obj. 3. Action belongs to the composite, as does existence; for to act belongs to what exists. Now the composite has substantial existence through the substantial form; and it operates by the power which results from the substantial form. Hence an active accidental form is to the substantial form of of the agent (for instance, heat compared to the form of fire) as the power of the soul is to the soul.

Reply Obj. 4. That the accidental form is a principle of action is due to the substantial form. Therefore the substantial form is the first principle of action; but not the proximate principle. In this sense the Philosopher says that *the soul is that whereby we understand and sense.*

Reply Obj. 5. If we take accident as meaning what is divided against substance, then there can be no medium between substance and accident; because they are divided by affirmation and negation, that is, according to existence in a subject, and non-existence in a subject. In this sense, as the power of the soul is not its essence, it must be an accident; and it belongs to the second species of accident, that of quality. But if we take accident as one of the five universals, in this sense there is a medium between substance and accident. For the substance is all that belongs to the essence of a thing; whereas whatever is beyond the essence of a thing cannot be called accident in this sense; but only what is not caused by the essential principle of the species. For the *proper* does not belong to the essence of a thing, but is caused by the essential principles of the species; wherefore it is a medium between the essence and accident thus understood. In this sense the powers of the soul may be said to be a medium between substance and accident, as being natural properties of the soul. When Augustine says that knowledge and love are not in the soul as accidents in a subject, this must be understood in the sense given above, inasmuch as they are compared to the soul, not as loving and knowing, but as loved and known. His argument proceeds in this sense; for if love were in the soul loved as in a subject, it would follow that an accident transcends its subject, since even other things are loved through the soul.

Reply Obj. 6. Although the soul is not composed of matter and form, yet it has an admixture of potentiality, as we have said above (Q. 75, A. 5, *ad* 4); and for this reason it can be the subject of an accident. The statement quoted is verified in God, Who is the Pure Act; in treating of which subject Boëthius employs that phrase (*De Trin.* i).

Reply Obj. 7. Rational and sensitive, as differences, are not taken from the powers of sense and reason, but from the sensitive and rational soul itself. But because substantial forms, which in themselves are unknown to us, are known by their accidents; nothing prevents us from sometimes substituting accidents for substantial differences.

SECOND ARTICLE

Whether There Are Several Powers of the Soul?

We proceed thus to the Second Article:—

Objection 1. It would seem that there are not several powers of the soul. For the intellectual soul approaches nearest to the likeness of God. But in God there is one simple power: and therefore also in the intellectual soul.

Obj. 2. Further, the higher a power is, the more unified it is. But the intellectual soul excels all other forms in power. Therefore above all others it has one virtue or power.

Obj. 3. Further, to operate belongs to what is in act. But by the one essence of the soul, man has actual existence in the different degrees of perfection, as we have seen above (Q. 76, AA. 3, 4). Therefore by the one power of the soul he performs operations of various degrees.

On the contrary, The Philosopher places several powers in the soul (*De Anima* ii. 2, 3).

I answer that, Of necessity we must place several powers in the soul. To make this evident, we observe that, as the Philosopher says (*De Cœlo* ii. 12), the lowest order of things cannot acquire perfect goodness, but they acquire a certain imperfect goodness, by few movements; and those which belong to a higher order acquire perfect goodness by many movements; and those yet higher acquire perfect goodness by few movements; and the highest perfection is found in those things which acquire perfect goodness without any movement whatever. Thus he is least of all disposed of health, who can only acquire imperfect health by means of a few remedies; better disposed is he who can acquire perfect health by means of many remedies; and better still, he who can by few remedies; best of all is he who has perfect health without any remedies. We conclude, therefore, that things which are below man acquire a certain limited goodness; and so they have a few determinate

operations and powers. But man can acquire universal and perfect goodness, because he can acquire beatitude. Yet he is in the last degree, according to his nature, of those to whom beatitude is possible; therefore the human soul requires many and various operations and powers. But to angels a smaller variety of powers is sufficient. In God there is no power or action beyond His own Essence.

There is yet another reason why the human soul abounds in a variety of powers;—because it is on the confines of spiritual and corporeal creatures; and therefore the powers of both meet together in the soul.

Reply Obj. 1. The intellectual soul approaches to the Divine likeness, more than inferior creatures, in being able to acquire perfect goodness; although by many and various means; and in this it falls short of more perfect creatures.

Reply Obj. 2. A unified power is superior if it extends to equal things: but a multiform power is superior to it, if it is over many things.

Reply Obj. 3. One thing has one substantial existence, but may have several operations. So there is one essence of the soul, with several powers.

THIRD ARTICLE

Whether the Powers Are Distinguished by Their Acts and Objects?

We proceed thus to the Third Article:—

Objection 1. It would seem that the powers of the soul are not distinguished by acts and objects. For nothing is determined to its species by what is subsequent and extrinsic to it. But the act is subsequent to the power; and the object is extrinsic to it. Therefore the soul's powers are not specifically distinct by acts and objects.

Obj. 2. Further, contraries are what differ most from each other. Therefore if the powers are distinguished by their objects, it follows that the same power could not have contrary objects. This is clearly false in almost all the powers; for the power of vision extends to white and black, and the power of taste to sweet and bitter.

Obj. 3. Further, if the cause be removed, the effect is removed. Hence if the difference of powers came from the difference of objects, the same object would not come under different powers. This is clearly false; for the same thing is known by the cognitive power, and desired by the appetitive.

Obj. 4. Further, that which of itself is the cause of anything, is the cause thereof, wherever it is. But various objects which belong to various powers, belong also to some one power; as sound and color belong to sight and hearing, which are different powers, yet they come under the one power of common sense. Therefore the powers are not distinguished according to the difference of their objects.

On the contrary, Things that are subsequent are distinguished by what precedes. But the Philosopher says (*De Anima* ii. 4) that *acts and operations precede the powers according to the reason; and these again are preceded by their opposites,* that is their objects. Therefore the powers are distinguished according to their acts and objects.

I answer that, A power as such is directed to an act. Wherefore we seek to know the nature of a power from the act to which it is directed, and consequently the nature of a power is diversified, as the nature of the act is diversified. Now the nature of an act is diversified according to the various natures of the objects. For every act is either of an active power or of a passive power. Now, the object is to the act of a passive power, as the principle and moving cause: for color is the principle of vision, inasmuch as it moves the sight. On the other hand, to the act of an active power the object is a term and end; as the object of the power of growth is perfect quantity, which is the end of growth. Now, from these two things an act receives its species, namely, from its principle, or from its end or term; for the act of heating differs from the act of cooling, in this, that the former proceeds from something hot, which is the active principle, to heat; the latter from something cold, which is the active principle, to cold. Therefore the powers are of necessity distinguished by their acts and objects.

Nevertheless, we must observe that things which are accidental do not change the species. For since to be colored is accidental to an animal, its species is not changed by a difference of color, but by a difference in that which belongs to the nature of an animal, that is to say, by a difference in the sensitive soul, which is sometimes rational, and sometimes otherwise. Hence *rational* and *irrational* are differences dividing animal, constituting its various species. In like manner, therefore, not any variety of objects diversifies the powers of the soul, but a difference in that to which the power of its very nature is directed. Thus the senses of their very nature are directed to the passive quality which of itself is divided into color, sound, and the like, and therefore there is one sensitive power with regard to color, namely, the sight, and another with regard to sound, namely, hearing. But it is accidental to a passive quality, for instance, to something colored, to be a musician or a grammarian, great or small, a man or a stone. Therefore by

reason of such differences the powers of the soul are not distinct.

Reply Obj. 1. Act, though subsequent in existence to power, is, nevertheless, prior to it in intention and logically; as the end is with regard to the agent. And the object, although extrinsic, is, nevertheless, the principle or end of the action; and those conditions which are intrinsic to a thing, are proportionate to its principle and end.

Reply Obj. 2. If any power were to have one of two contraries as such for its object, the other contrary would belong to another power. But the power of the soul does not regard the nature of the contrary as such, but rather the common aspect of both contraries; as sight does not regard white as such, but as color. This is because of two contraries one, in a manner, includes the idea of the other, since they are to one another as perfect and imperfect.

Reply Obj. 3. Nothing prevents things which coincide in subject, from being considered under different aspects; therefore they can belong to various powers of the soul.

Reply Obj. 4. The higher power of itself regards a more universal formality of the object than the lower power; because the higher a power is, to a greater number of things does it extend. Therefore many things are combined in the one formality of the object, which the higher power considers of itself; while they differ in the formalities regarded by the lower powers of themselves. Thus it is that various objects belong to various lower powers; which objects, however, are subject to one higher power.

FOURTH ARTICLE

Whether among the Powers of the Soul There Is Order?

We proceed thus to the Fourth Article:—

Objection 1. It would seem that there is no order among the powers of the soul. For in those things which come under one division, there is no before and after, but all are naturally simultaneous. But the powers of the soul are contradistinguished from one another. Therefore there is no order among them.

Obj. 2. Further, the powers of the soul are referred to their objects, and to the soul itself. On the part of the soul, there is not order among them, because the soul is one. In like manner the objects are various and dissimilar, as color and sound. Therefore there is no order among the powers of the soul.

Obj. 3. Further, where there is order among powers, we find that the operation of one depends on the operation of another. But the action of one power of the soul does not depend on that of another; for sight can act independently of hearing, and conversely. Therefore there is no order among the powers of the soul.

On the contrary, The Philosopher (*De Anima* ii. 3) compares the parts or powers of the soul to figures. But figures have an order among themselves. Therefore the powers of the soul have order.

I answer that, Since the soul is one, and the powers are many; and since a number of things that proceed from one must proceed in a certain order; there must be some order among the powers of the soul. Accordingly we may observe a triple order among them, two of which correspond to the dependence of one power on another; while the third is taken from the order of the objects. Now the dependence of one power on another can be taken in two ways; according to the order of nature, forasmuch as perfect things are by their nature prior to imperfect things; and according to the order of generation and time; forasmuch as from being imperfect, a thing comes to be perfect. Thus, according to the first kind of order among the powers, the intellectual powers are prior to the sensitive powers; wherefore they direct them and command them. Likewise the sensitive powers are prior in this order to the powers of the nutritive soul.

In the second kind of order, it is the other way about. For the powers of the nutritive soul are prior by way of generation to the powers of the sensitive soul; for which, therefore, they prepare the body. The same is to be said of the sensitive powers with regard to the intellectual. But in the third kind of order, certain sensitive powers are ordered among themselves, namely, sight, hearing, and smelling. For the visible naturally comes first; since it is common to higher and lower bodies. But sound is audible in the air, which is naturally prior to the mingling of elements, of which smell is the result.

Reply Obj. 1. The species of a given genus are to one another as before and after, like numbers and figures, if considered in their nature; although they may be said to be simultaneous, according as they receive the predication of the common genus.

Reply Obj. 2. This order among the powers of the soul is both on the part of the soul (which, though it be one according to its essence, has a certain aptitude to various acts in a certain order) and on the part of the objects, and furthermore on the part of the acts, as we have said above.

Reply Obj. 3. This argument is verified as regards those powers among which order of the third kind exists. Those powers among

which the two other kinds of order exist are such that the action of one depends on another.

FIFTH ARTICLE

Whether All the Powers of the Soul Are in the Soul As Their Subject?

We proceed thus to the Fifth Article:—

Objection 1. It would seem that all the powers of the soul are in the soul as their subject. For as the powers of the body are to the body; so are the powers of the soul to the soul. But the body is the subject of the corporeal powers. Therefore the soul is the subject of the powers of the soul.

Obj. 2. Further, the operations of the powers of the soul are attributed to the body by reason of the soul; because, as the Philosopher says (*De Anima* ii. 2), *The soul is that by which we sense and understand primarily.* But the natural principles of the operations of the soul are the powers. Therefore the powers are primarily in the soul.

Obj. 3. Further, Augustine says (*Gen. ad lit.* xii. 7, 24) that the soul senses certain things, not through the body, in fact, without the body, as fear and such like; and some things through the body. But if the sensitive powers were not in the soul alone as their subject, the soul could not sense anything without the body. Therefore the soul is the subject of the sensitive powers; and for a similar reason, of all the other powers.

On the contrary, The Philosopher says (*De Somno et Vigilia* i) that *sensation belongs neither to the soul, nor to the body, but to the composite.* Therefore the sensitive power is in *the composite* as its subject. Therefore the soul alone is not the subject of all the powers.

I answer that, The subject of operative power is that which is able to operate, for every accident denominates its proper subject. Now the same is that which is able to operate, and that which does operate. Wherefore the *subject of power* is of necessity *the subject of operation,* as again the Philosopher says in the beginning of *De Somno et Vigilia.* Now, it is clear from what we have said above (Q. 75, AA. 2, 3; Q. 76, A. 1, *ad* 1), that some operations of the soul are performed without a corporeal organ, as understanding and will. Hence the powers of these operations are in the soul as their subject. But some operations of the soul are performed by means of corporeal organs; as sight by the eye, and hearing by the ear. And so it is with all the other operations of the nutritive and sensitive parts Therefore the powers which are the principles of these operations have their subject in the composite, and not in the soul alone.

Reply Obj. 1. All the powers are said to belong to the soul, not as their subject, but as their principle; because it is by the soul that the composite has the power to perform such operations.

Reply Obj. 2. All such powers are primarily in the soul, as compared to the composite; not as in their subject, but as in their principle.

Reply Obj. 3. Plato's opinion was that sensation is an operation proper to the soul, just as understanding is. Now in many things relating to Philosophy Augustine makes use of the opinions of Plato, not asserting them as true, but relating them. However, as far as the present question is concerned, when it is said that the soul senses some things with the body, and some without the body, this can be taken in two ways. Firstly, the words *with the body or without the body* may determine the act of sense in its mode of proceeding from the sentient. Thus the soul senses nothing without the body, because the action of sensation cannot proceed from the soul except by a corporeal organ. Secondly, they may be understood as determining the act of sense on the part of the object sensed. Thus the soul senses some things with the body, that is, things existing in the body, as when it feels a wound or something of that sort; while it senses some things without the body, that is, which do not exist in the body, but only in the apprehension of the soul, as when it feels sad or joyful on hearing something.

SIXTH ARTICLE

Whether the Powers of the Soul Flow from Its Essence?

We proceed thus to the Sixth Article:—

Objection 1. It would seem that the powers of the soul do not flow from its essence. For different things do not proceed from one simple thing. But the essence of the soul is one and simple. Since, therefore, the powers of the soul are many and various, they cannot proceed from its essence.

Obj. 2. Further, that from which a thing proceeds is its cause. But the essence of the soul cannot be said to be the cause of the powers; as is clear if one considers the different kinds of causes. Therefore the powers of the soul do not flow from its essence.

Obj. 3. Further, emanation involves some sort of movement. But nothing is moved by itself, as the Philosopher proves (*Phys.* vii. 1, 2); except, perhaps, by reason of a part of itself, as an animal is said to be moved by itself, because one part thereof moves and another is moved. Neither is the soul moved, as the Philosopher proves (*De Anima* 1. 4). Therefore the soul does not produce its powers within itself.

On the contrary, The powers of the soul are

its natural properties. But the subject is the cause of its proper accidents; whence also it is included in the definition of accident, as is clear from *Metaph.* vii. (Did. vi. 4). Therefore the powers of the soul proceed from its essence as their cause.

I answer that, The substantial and the accidental form partly agree and partly differ. They agree in this, that each is an act; and that by each of them something is after a manner actual. They differ, however, in two respects. First, because the substantial form makes a thing to exist absolutely, and its subject is something purely potential. But the accidental form does not make a thing to exist absolutely; but to be such, or so great, or in some particular condition; for its subject is an actual being. Hence it is clear that actuality is observed in the substantial form prior to its being observed in the subject: and since that which is first in a genus is the cause in that genus, the substantial form causes existence in its subject. On the other hand, actuality is observed in the subject of the accidental form prior to its being observed in the accidental form; wherefore the actuality of the accidental form is caused by the actuality of the subject. So the subject, forasmuch as it is in potentiality, is receptive of the accidental form: but forasmuch as it is in act, it produces it. This I say of the proper and *per se* accident; for with regard to the extraneous accident, the subject is receptive only, the accident being caused by an extrinsic agent. Secondly, substantial and accidental forms differ, because, since that which is the less principal exists for the sake of that which is the more principal, matter therefore exists on account of the substantial form; while on the contrary, the accidental form exists on account of the completeness of the subject.

Now it is clear, from what has been said (A. 5), that either the subject of the soul's powers is the soul itself alone, which can be the subject of an accident, forasmuch as it has something of potentiality, as we have said above (A. 1, *ad* 6); or else this subject is the composite. Now the composite is actual by the soul. Whence it is clear that all the powers of the soul, whether their subject be the soul alone, or the composite, flow from the essence of the soul, as from their principle; because it has already been said that the accident is caused by the subject according as it is actual, and is received into it according as it is in potentiality.

Reply Obj. 1. From one simple thing many things may proceed naturally, in a certain order; or again if there be diversity of recipients. Thus, from the one essence of the soul many and various powers proceed; both because order exists among these powers; and also by reason of the diversity of the corporeal organs.

Reply Obj. 2. The subject is both the final cause, and in a way the active cause, of its proper accident. It is also as it were the material cause, inasmuch as it is receptive of the accident. From this we may gather that the essence of the soul is the cause of all its powers, as their end, and as their active principle; and of some as receptive thereof.

Reply Obj. 3. The emanation of proper accidents from their subject is not by way of transmutation, but by a certain natural resultance; thus one thing results naturally from another, as color from light.

SEVENTH ARTICLE

Whether One Power of the Soul Arises from Another?

We proceed thus to the Seventh Article:—

Objection 1. It would seem that one power of the soul does not arise from another. For if several things arise together, one of them does not arise from another. But all the powers of the soul are created at the same time with the soul. Therefore one of them does not arise from another.

Obj. 2. Further, the power of the soul arises from the soul as an accident from the subject. But one power of the soul cannot be the subject of another; because nothing is the accident of an accident. Therefore one power does not arise from another.

Obj. 3. Further, one opposite does not arise from the other opposite; but everything arises from that which is like it in species. Now the powers of the soul are oppositely divided, as various species. Therefore one of them does not proceed from another.

On the contrary, Powers are known by their actions. But the action of one power is caused by the action of another power, as the action of the imagination by the action of the senses. Therefore one power of the soul is caused by another.

I answer that, In those things which proceed from one according to a natural order, as the first is the cause of all, so that which is nearer to the first is, in a way, the cause of those which are more remote. Now it has been shown above (A. 4) that among the powers of the soul there are several kinds of order. Therefore one power of the soul proceeds from the essence of the soul by the medium of another. But since the essence of the soul is compared to the powers both as a principle active and final, and as a receptive principle, either separately by itself, or together with the body; and since the agent and the end are more perfect, while the receptive principle, as such, is less

perfect; it follows that those powers of the soul which precede the others, in the order of perfection and nature, are the principles of the others, after the manner of the end and active principle. For we see that the senses are for the sake of the intelligence, and not the other way about. The senses, moreover, are a certain imperfect participation of the intelligence; wherefore, according to their natural origin, they proceed from the intelligence as the imperfect from the perfect. But considered as receptive principles, the more imperfect powers are principles with regard to the others; thus the soul, according as it has the sensitive power, is considered as the subject, and as something material with regard to the intelligence. On this account, the more imperfect powers precede the others in the order of generation, for the animal is generated before the man.

Reply Obj. 1. As the power of the soul flows from the essence, not by a transmutation, but by a certain natural resultance, and is simultaneous with the soul, so is it the case with one power as regards another.

Reply Obj. 2. An accident cannot of itself be the subject of an accident; but one accident is received prior to another into substance, as quantity prior to quality. In this sense one accident is said to be the subject of another; as surface is of color, inasmuch as substance receives an accident through the means of another. The same thing may be said of the powers of the soul.

Reply Obj. 3. The powers of the soul are opposed to one another, as perfect and imperfect; as also are the species of numbers and figures. But this opposition does not prevent the origin of one from another, because imperfect things naturally proceed from perfect things.

EIGHTH ARTICLE

Whether All the Powers Remain in the Soul When Separated from the Body?

We proceed thus to the Eighth Article:—

Objection 1. It would seem that all the powers of the soul remain in the soul separated from the body. For we read in the book *De Spiritu et Anima* that *the soul withdraws from the body, taking with itself sense and imagination, reason and intelligence, concupiscibility and irascibility.*

Obj. 2. Further, the powers of the soul are its natural properties. But properties are always in that to which they belong; and are never separated from it. Therefore the powers of the soul are in it even after death.

Obj. 3. Further, the powers even of the sensitive soul are not weakened when the body becomes weak; because, as the Philosopher says (*De Anima* i. 4), *If an old man were given the eye of a young man, he would see even as well as a young man.* But weakness is the road to corruption. Therefore the powers of the soul are not corrupted when the body is corrupted, but remain in the separated soul.

Obj. 4. Further, memory is a power of the sensitive soul, as the Philosopher proves (*De Memor. et Remin.* 1). But memory remains in the separated soul; for it was said to the rich glutton whose soul was in hell: *Remember that thou didst receive good things during thy lifetime* (Luke xvi. 25). Therefore memory remains in the separated soul; and consequently the other powers of the sensitive part.

Obj. 5. Further, joy and sorrow are in the concupiscible part, which is a power of the sensitive soul. But it is clear that separate souls grieve or rejoice at the pains or rewards which they receive. Therefore the concupiscible power remains in the separate soul.

Obj. 6. Further, Augustine says (*Gen. ad lit.* xii. 32) that, as the soul, when the body lies senseless, yet not quite dead, sees some things by imaginary vision; so also when by death the soul is quite separate from the body. But the imagination is a power of the sensitive part. Therefore the power of the sensitive part remains in the separate soul; and consequently all the other powers.

On the contrary, It is said (*De Eccl. Dogm.* xix) that *of two substances only does man consist; the soul with its reason, and the body with its senses.* Therefore the body being dead, the sensitive powers do not remain.

I answer that, As we have said already (AA. 5, 6, 7), all the powers of the soul belong to the soul alone as their principle. But some powers belong to the soul alone as their subject; as the intelligence and the will. These powers must remain in the soul, after the destruction of the body. But other powers are subjected in the composite; as all the powers of the sensitive and nutritive parts. Now accidents cannot remain after the destruction of the subject. Wherefore, the composite being destroyed, such powers do not remain actually; but they remain virtually in the soul, as in their principle or root.

So it is false that, as some say, these powers remain in the soul even after the corruption of the body. It is much more false that, as they say also, the acts of these powers remain in the separate soul; because these powers have no act apart from the corporeal organ.

Reply Obj. 1. That book has no authority, and so what is there written can be despised with the same facility as it was said; although we may say that the soul takes with itself these powers, not actually but virtually.

Reply Obj. 2. These powers, which we say

do not actually remain in the separate soul, are not the properties of the soul alone, but of the composite.

Reply Obj. 3. These powers are said not to be weakened when the body becomes weak, because the soul remains unchangeable, and is the virtual principle of these powers.

Reply Obj. 4. The recollection spoken of there is to be taken in the same way as Augustine (*De Trin.* x. 11; xiv. 7) places memory in the mind; not as a part of the sensitive soul.

Reply Obj. 5. In the separate soul, sorrow and joy are not in the sensitive, but in the intellectual appetite, as in the angels.

Reply Obj. 6. Augustine in that passage is speaking as inquiring, not as asserting. Wherefore he retracted some things which he had said there (*Retract.* ii. 24).

QUESTION 78

Of the Specific Powers of the Soul

(In Four Articles)

We next treat of the powers of the soul specifically. The theologian, however, has only to inquire specifically concerning the intellectual and appetitive powers, in which the virtues reside. And since the knowledge of these powers depends to a certain extent on the other powers, our consideration of the powers of the soul taken specifically will be divided into three parts: first, we shall consider those powers which are a preamble to the intellect; secondly, the intellectual powers; thirdly, the appetitive powers.

Under the first head there are four points of inquiry: (1) The powers of the soul considered generally; (2) The various species of the vegetative part; (3) The exterior senses; (4) The interior senses.

FIRST ARTICLE

Whether There Are to Be Distinguished Five Genera of Powers in the Soul?

We proceed thus to the First Article:—

Objection 1. It would seem that there are not to be distinguished five genera of powers in the soul—namely, vegetative, sensitive, appetitive, locomotive, and intellectual. For the powers of the soul are called its parts. But only three parts of the soul are commonly assigned—namely, the vegetative soul, the sensitive soul, and the rational soul. Therefore there are only three genera of powers in the soul, and not five.

Obj. 2. Further, the powers of the soul are the principles of its vital operations. Now, in four ways is a thing said to live. For the Philosopher says (*De Anima* ii. 2): *In several ways a thing is said to live, and even if only one of these is present, the thing is said to live; as intellect and sense, local movement and rest, and lastly, movement of decrease and increase due to nourishment.* Therefore there are only four genera of powers of the soul, as the appetitive is excluded.

Obj. 3. Further, a special kind of soul ought not to be assigned as regards what is common to all the powers. Now desire is common to each power of the soul. For sight desires an appropriate visible object; whence we read (Ecclus. xl. 22): *The eye desireth favor and beauty, but more than these green sown fields.* In the same way every other power desires its appropriate object. Therefore the appetitive power should not be made a special genus of the powers of the soul.

Obj. 4. Further, the moving principle in animals is sense, intellect, or appetite, as the Philosopher says (*De Anima* iii. 10). Therefore the motive power should not be added to the above as a special genus of soul.

On the contrary, The Philosopher says (*De Anima* ii. 3), *The powers are the vegetative, the sensitive, the appetitive, the locomotive, and the intellectual.*

I answer that, There are five genera of powers of the soul, as above numbered. Of these, three are called souls, and four are called modes of living. The reason of this diversity lies in the various souls being distinguished accordingly as the operation of the soul transcends the operation of the corporeal nature in various ways; for the whole corporeal nature is subject to the soul, and is related to it as its matter and instrument. There exists, therefore, an operation of the soul which so far exceeds the corporeal nature that it is not even performed by any corporeal organ; and such is the operation of the *rational soul.* Below this, there is another operation of the soul, which is indeed performed through a corporeal organ, but not through a corporeal quality, and this is the operation of the *sensitive soul;* for though hot and cold, wet and dry, and other such corporeal qualities are required for the work of the senses, yet they are not required in such a way that the operation of the senses takes place by virtue of such qualities; but only for the proper disposition of the organ. The lowest of the operations of the soul is that which is performed by

a corporeal organ, and by virtue of a corporeal quality. Yet this transcends the operation of the corporeal nature; because the movements of bodies are caused by an extrinsic principle, while these operations are from an intrinsic principle; for this is common to all the operations of the soul; since every animate thing, in some way, moves itself. Such is the operation of the *vegetative soul;* for digestion, and what follows, is caused instrumentally by the action of heat, as the Philosopher says (*De Anima* ii. 4).

Now the powers of the soul are distinguished generically by their objects. For the higher a power is, the more universal is the object to which it extends, as we have said above (Q. 77, A. 3, *ad* 4). But the object of the soul's operation may be considered in a triple order. For in the soul there is a power the object of which is only the body that is united to that soul; the powers of this genus are called *vegetative,* for the vegetative power acts only on the body to which the soul is united. There is another genus in the powers of the soul, which genus regards a more universal object—namely, every sensible body, not only the body to which the soul is united. And there is yet another genus in the powers of the soul, which genus regards a still more universal object—namely, not only the sensible body, but all being in universal. Wherefore it is evident that the latter two genera of the soul's powers have an operation in regard not merely to that which is united to them, but also to something extrinsic. Now, since whatever operates must in some way be united to the object about which it operates, it follows of necessity that this something extrinsic, which is the object of the soul's operation, must be related to the soul in a twofold manner. First, inasmuch as this something extrinsic has a natural aptitude to be united to the soul, and to be by its likeness in the soul. In this way there are two kinds of powers—namely, the *sensitive* in regard to the less common object—the sensible body; and the *intellectual,* in regard to the most common object—universal being. Secondly, forasmuch as the soul itself has an inclination and tendency to the something extrinsic. And in this way there are again two kinds of powers in the soul: one—*the appetitive*—in respect of which the soul is referred to something extrinsic as to an end, which is first in the intention; the other—the *locomotive* power—in respect of which the soul is referred to something extrinsic as to the term of its operation and movement; for every animal is moved for the purpose of realizing its desires and intentions.

The modes of living are distinguished according to the degrees of living things. There are some living things in which there exists only vegetative power, as the plants. There are others in which with the vegetative there exists also the sensitive, but not the locomotive power; such are immovable animals, as shellfish. There are others which besides this have locomotive powers, as perfect animals, which require many things for their life, and consequently movement to seek necessaries of life from a distance. And there are some living things which with these have intellectual power—namely, men. But the appetitive power does not constitute a degree of living things; because wherever there is sense there is also appetite (*De Anima* ii. 3).

Thus the first two objections are hereby solved.

Obj. 3. The *natural appetite* is that inclination which each thing has, of its own nature, for something; wherefore by its natural appetite each power desires something suitable to itself. But the *animal appetite* results from the form apprehended; this sort of appetite requires a special power of the soul—mere apprehension does not suffice. For a thing is desired as it exists in its own nature, whereas in the apprehensive power it exists not according to its own nature, but according to its likeness. Whence it is clear that sight desires naturally a visible object for the purpose of its act only—namely, for the purpose of seeing; but the animal by the appetitive power desires the thing seen, not merely for the purpose of seeing it, but also for other purposes. But if the soul did not require things perceived by the senses, except on account of the actions of the senses, that is, for the purpose of sensing them; there would be no need for a special genus of appetitive powers, since the natural appetite of the powers would suffice.

Reply Obj. 4. Although sense and appetite are principles of movement in perfect animals, yet sense and appetite, as such, are not sufficient to cause movement, unless another power be added to them; for immovable animals have sense and appetite, and yet they have not the power of motion. Now this motive power is not only in the appetite and sense as commanding the movement, but also in the parts of the body, to make them obey the appetite of the soul which moves them. Of this we have a sign in the fact that when the members are deprived of their natural disposition, they do not move in obedience to the appetite.

SECOND ARTICLE

Whether the Parts of the Vegetative Soul Are Fittingly Described As the Nutritive, Augmentative, and Generative?

We proceed thus to the Second Article:—

Objection 1. It would seem that the parts

of the vegetative soul are not fittingly described—namely, the nutritive, augmentative, and generative. For these are called *natural* forces. But the powers of the soul are above the natural forces. Therefore we should not class the above forces as powers of the soul.

Obj. 2. Further, we should not assign a particular power of the soul to that which is common to living and non-living things. But generation is common to all things that can be generated and corrupted, whether living or not living. Therefore the generative force should not be classed as a power of the soul.

Obj. 3. Further, the soul is more powerful than the body. But the body by the same force gives species and quantity; much more, therefore, does the soul. Therefore the augmentative power of the soul is not distinct from the generative power.

Obj. 4. Further, everything is preserved in being by that whereby it exists. But the generative power is that whereby a living thing exists. Therefore by the same power the living thing is preserved. Now the nutritive force is directed to the preservation of the living thing (*De Anima* ii. 4), being *a power which is capable of preserving whatever receives it.* Therefore we should not distinguish the nutritive power from the generative.

On the contrary, The Philosopher says (*De Anima* ii. 2, 4) that the operations of this soul are *generation, the use of food,* and (*cf. ibid.* iii. 9) *growth.*

I answer that, The vegetative part has three powers. For the vegetative part, as we have said (A. 1), has for its object the body itself, living by the soul; for which body a triple operation of the soul is required. One is whereby it acquires existence, and to this is directed the *generative* power. Another is whereby the living body acquires its due quantity; to this is directed the *augmentative* power. Another is whereby the body of a living thing is preserved in its existence and in its due quantity; to this is directed the *nutritive* power.

We must, however, observe a difference among these powers. The nutritive and the augmentative have their effect where they exist, since the body itself united to the soul grows and is preserved by the augmentative and nutritive powers which exist in one and the same soul. But the generative power has its effect, not in one and the same body but in another; for a thing cannot generate itself. Therefore the generative power, in a way, approaches to the dignity of the sensitive soul, which has an operation extending to extrinsic things, although in a more excellent and more universal manner; for that which is highest in an inferior nature approaches to that which is lowest in the higher nature, as is made clear by Dionysius (*Div. Nom.* vii). Therefore, of these three powers, the generative has the greater finality, nobility, and perfection, as the Philosopher says (*De Anima* ii. 4), for it belongs to a thing which is already perfect to *produce another like unto itself.* And the generative power is served by the augmentative and nutritive powers; and the augmentative power by the nutritive.

Reply Obj. 1. Such forces are called natural, both because they produce an effect like that of nature, which also gives existence, quantity, and preservation (although the above forces accomplish these things in a more perfect way); and because those forces perform their actions instrumentally, through the active and passive qualities, which are the principles of natural actions.

Reply Obj. 2. Generation of inanimate things is entirely from an extrinsic source; whereas the generation of living things is in a higher way, through something in the living thing itself, which is the semen containing the principle productive of the body. Therefore there must be in the living thing a power that prepares this semen; and this is the generative power.

Reply Obj. 3. Since the generation of living things is from a semen, it is necessary that in the beginning an animal of small size be generated. For this reason it must have a power in the soul, whereby it is brought to its appropriate size. But the inanimate body is generated from determinate matter by an extrinsic agent; therefore it receives at once its nature and its quantity, according to the condition of the matter.

Reply Obj. 4. As we have said above (A. 1), the operation of the vegetative principle is performed by means of heat, the property of which is to consume humidity. Therefore, in order to restore the humidity thus lost, the nutritive power is required, whereby the food is changed into the substance of the body. This is also necessary for the action of the augmentative and generative powers.

THIRD ARTICLE

Whether the Five Exterior Senses Are Properly Distinguished?

We proceed thus to the Third Article:—

Objection 1. It would seem inaccurate to distinguish five exterior senses. For sense can know accidents. But there are many kinds of accidents. Therefore, as powers are distinguished by their objects, it seems that the senses are multiplied according to the number of the kinds of accidents.

Obj. 2. Further, magnitude and shape, and other things which are called *common sensibles,* are *not sensibles by accident,* but are contradistinguished from them by the Philosopher (*De Anima* ii. 6). Now the diversity of objects, as such, diversifies the powers. Since, therefore, magnitude and shape are further from color than sound is, it seems that there is much more need for another sensitive power than can grasp magnitude or shape than for that which grasps color or sound.

Obj. 3. Further, one sense regards one contrariety; as sight regards white and black. But the sense of touch grasps several contraries; such as hot or cold, damp or dry, and suchlike. Therefore it is not a single sense but several. Therefore there are more than five senses.

Obj. 4. Further, a species is not divided against its genus. But taste is a kind of touch. Therefore it should not be classed as a distinct sense of touch.

On the contrary, The Philosopher says (*De Anima* iii. 1): *There is no other besides the five senses.*

I answer that, The reason of the distinction and number of the senses has been assigned by some to the organs in which one or other of the elements preponderate, as water, air, or the like. By others it has been assigned to the medium, which is either in conjunction or extrinsic, and is either water or air, or suchlike. Others have ascribed it to the various natures of the sensible qualities, according as such quality belongs to a simple body or results from complexity. But none of these explanations is apt. For the powers are not for the organs, but the organs for the powers; wherefore there are not various powers for the reason that there are various organs; on the contrary, for this has nature provided a variety of organs, that they might be adapted to various powers. In the same way nature provided various mediums for the various senses, according to the convenience of the acts of the powers. And to be cognizant of the natures of sensible qualities does not pertain to the senses, but to the intellect.

The reason of the number and distinction of the exterior senses must therefore be ascribed to that which belongs to the senses properly and *per se.* Now, sense is a passive power, and is naturally immuted by the exterior sensible. Wherefore the exterior cause of such immutation is what is *per se* perceived by the sense, and according to the diversity of that exterior cause are the sensitive powers diversified.

Now, immutation is of two kinds, one natural, the other spiritual. Natural immutation takes place by the form of the immuter being received, according to its natural existence, into the thing immuted, as heat is received into the thing heated. Whereas spiritual immutation takes place by the form of the immuter being received, according to a spiritual mode of existence, into the thing immuted, as the form of color is received into the pupil which does not thereby become colored. Now, for the operation of the senses, a spiritual immutation is required, whereby an intention of the sensible form is effected in the sensile organ. Otherwise, if a natural immutation alone sufficed for the sense's action, all natural bodies would feel when they undergo alteration.

But in some senses we find spiritual immutation only, as in *sight:* while in others we find not only a spiritual but also a natural immutation; either on the part of the object only, or likewise on the part of the organ. On the part of the object we find natural immutation, as to place, in sound which is the object of *hearing;* for sound is caused by percussion and commotion of the air: and we find natural immutation by alteration, in odor which is the object of *smelling;* for in order to exhale an odor, a body must be in a measure affected by heat. On the part of the organ, natural immutation takes place in *touch* and *taste;* for the hand that touches something hot becomes hot, while the tongue is moistened by the humidity of the flavored morsel. But the organs of smelling and hearing are not affected in their respective operations by any natural immutation unless indirectly.

Now, the sight, which is without natural immutation either in its organ or in its object, is the most spiritual, the most perfect, and the most universal of all the senses. After this comes the hearing and then the smell, which require a natural immutation on the part of the object; while local motion is more perfect than, and naturally prior to, the motion of alteration, as the Philosopher proves (*Phys.* viii. 7). Touch and taste are the most material of all: of the distinction of which we shall speak later on (*ad* 3, 4). Hence it is that the three other senses are not exercised through a medium united to them, to obviate any natural immutation in their organ; as happens as regards these two senses.

Reply Obj. 1. Not every accident has in itself a power of immutation, but only qualities of the third species, which are the principles of alteration: therefore only suchlike qualities are the objects of the senses; because *the senses are affected by the same things whereby inanimate bodies are affected,* as stated in *Phys.* vii. 2.

Reply Obj. 2. Size, shape, and the like, which are called *common sensibles,* are midway between *accidental sensibles* and *proper*

sensibles, which are the objects of the senses. For the proper sensibles first, and of their very nature, affect the senses; since they are qualities that cause alteration. But the common sensibles are all reducible to quantity. As to size and number, it is clear that they are species of quantity. Shape is a quality about quantity, since the notion of shape consists in fixing the bounds of magnitude. Movement and rest are sensed according as the subject is affected in one or more ways in the magnitude of the subject or of its local distance, as in the movement of growth or of locomotion, or again, according as it is affected in some sensible qualities, as in the movement of alteration; and thus to sense movement and rest is, in a way, to sense one thing and many. Now quantity is the proximate subject of the qualities that cause alteration, as surface is of color. Therefore the common sensibles do not move the senses first and of their own nature, but by reason of the sensible quality; as the surface by reason of color. Yet they are not accidental sensibles, for they produce a certain variety in the immutation of the senses. For sense is immuted differently by a large and by a small surface: since whiteness itself is said to be great or small, and therefore it is divided according to its proper subject.

Reply Obj. 3. As the Philosopher seems to say (*De Anima* ii. 11), the sense of touch is generically one, but is divided into several specific senses, and for this reason it extends to various contrarieties; which senses, however, are not separate from one another in their organ, but are spread throughout the whole body, so that their distinction is not evident. But taste, which perceives the sweet and the bitter, accompanies touch in the tongue, but not in the whole body; so it is easily distinguished from touch. We might also say that all those contrarieties agree, each in some proximate genus, and all in a common genus, which is the common and formal object of touch. Such common genus is, however, unnamed, just as the proximate genus of hot and cold is unnamed.

Reply Obj. 4. The sense of taste, according to a saying of the Philosopher (*De Anima* ii. 9), is a kind of touch existing in the tongue only. It is not distinct from touch in general, but only from the species of touch distributed in the body. But if touch is one sense only, on account of the common formality of its object: we must say that taste is distinguished from touch by reason of a different formality of immutation. For touch involves a natural, and not only a spiritual, immutation in its organ, by reason of the quality which is its proper object. But the organ of taste is not necessarily immuted by a natural immutation by reason of the quality which is its proper object, so that the tongue itself becomes sweet or bitter: but by reason of a quality which is a preamble to, and on which is based, the flavor, which quality is moisture, the object of touch.

FOURTH ARTICLE

Whether the Interior Senses Are Suitably Distinguished?

We proceed thus to the Fourth Article:—

Objection 1. It would seem that the interior senses are not suitably distinguished. For the common is not divided against the proper. Therefore the common sense should not be numbered among the interior sensitive powers, in addition to the proper exterior senses.

Obj. 2. Further, there is no need to assign an interior power of apprehension when the proper and exterior sense suffices. But the proper and exterior senses suffice for us to judge of sensible things; for each sense judges of its proper object. In like manner they seem to suffice for the perception of their own actions; for since the action of the sense is, in a way, between the power and its object, it seems that sight must be much more able to perceive its own vision, as being nearer to it, than the color; and in like manner with the other senses. Therefore for this there is no need to assign an interior power, called the common sense.

Obj. 3. Further, according to the Philosopher (*De Memor. et Remin.* i), the imagination and the memory are passions of the *first sensitive.* But passion is not divided against its subject. Therefore memory and imagination should not be assigned as powers distinct from the senses.

Obj. 4. Further, the intellect depends on the senses less than any power of the sensitive part. But the intellect knows nothing but what it receives from the senses; whence we read (*Poster.* i, 8), that *those who lack one sense lack one kind of knowledge.* Therefore much less should we assign to the sensitive part a power, which they call the *estimative* power, for the perception of intentions which the sense does not perceive.

Obj. 5. Further, the action of the cogitative power, which consists in comparing, adding, and dividing, and the action of the reminiscence, which consists in the use of a kind of syllogism for the sake of inquiry, is not less distant from the actions of the estimative and memorative powers, than the action of the estimative is from the action of the imagination. Therefore either we must add the cogitative and reminiscitive to the estimative and memorative powers, or the estimative and

memorative powers should not be made distinct from the imagination.

Obj. 6. Further, Augustine (*Gen. ad lit.* xii. 6, 7, 24) describes three kinds of vision; namely, corporeal, which is an action of the sense; spiritual, which is an action of the imagination or phantasy; and intellectual, which is an action of the intellect. Therefore there is no interior power between the sense and intellect, besides the imagination.

On the contrary, Avicenna (*De Anima* iv. 1) assigns five interior sensitive powers; namely, *common sense, phantasy, imagination, and the estimative and memorative powers.*

I answer that, As nature does not fail in necessary things, there must needs be as many actions of the sensitive soul as may suffice for the life of a perfect animal. If any of these actions cannot be reduced to the same one principle, they must be assigned to diverse powers; since a power of the soul is nothing else than the proximate principle of the soul's operation.

Now we must observe that for the life of a perfect animal, the animal should apprehend a thing not only at the actual time of sensation, but also when it is absent. Otherwise, since animal motion and action follow apprehension, an animal would not be moved to seek something absent: the contrary of which we may observe specially in perfect animals, which are moved by progression, for they are moved towards something apprehended and absent. Therefore an animal through the sensitive soul must not only receive the species of sensible things, when it is actually affected by them, but it must also retain and preserve them. Now to receive and retain are, in corporeal things, reduced to diverse principles; for moist things are apt to receive, but retain with difficulty, while it is the reverse with dry things. Wherefore, since the sensitive power is the act of a corporeal organ, it follows that the power which receives the species of sensible things must be distinct from the power which preserves them.

Again we must observe that if an animal were moved by pleasing and disagreeable things only as affecting the sense, there would be no need to suppose that an animal has a power besides the apprehension of those forms which the senses perceive, and in which the animal takes pleasure, or from which it shrinks with horror. But the animal needs to seek or to avoid certain things, not only because they are pleasing or otherwise to the senses, but also on account of other advantages and uses, or disadvantages: just as the sheep runs away when it sees a wolf, not on account of its color or shape, but as a natural enemy: and again a bird gathers together straws, not because they are pleasant to the sense, but because they are useful for building its nest. Animals, therefore, need to perceive such intentions, which the exterior sense does not perceive. And some distinct principle is necessary for this; since the perception of sensible forms comes by an immutation caused by the sensible, which is not the case with the perception of those intentions.

Thus, therefore, for the reception of sensible forms, the *proper sense* and the *common sense* are appointed, and of their distinction we shall speak farther on (*ad* 1, 2). But for the retention and preservation of these forms, the *phantasy* or *imagination* is appointed; which are the same, for phantasy or imagination is as it were a storehouse of forms received through the senses. Furthermore, for the apprehension of intentions which are not received through the senses, the *estimative* power is appointed: and for the preservation thereof, the *memorative* power, which is a storehouse of such-like intentions. A sign of which we have in the fact that the principle of memory in animals is found in some such intention, for instance, that something is harmful or otherwise. And the very formality of the past, which memory observes, is to be reckoned among these intentions.

Now, we must observe that as to sensible forms there is no difference between man and other animals; for they are similarly immuted by the extrinsic sensible. But there is a difference as to the above intentions: for other animals perceive these intentions only by some natural instinct, while man perceives them by means of coalition of ideas. Therefore the power which in other animals is called the natural estimative, in man is called the *cogitative,* which by some sort of collation discovers these intentions. Wherefore it is also called the *particular reason,* to which medical men assign a certain particular organ, namely, the middle part of the head: for it compares individual intentions, just as the intellectual reason compares universal intentions. As to the memorative power, man has not only memory, as other animals have in the sudden recollection of the past; but also *reminiscence* by syllogistically, as it were, seeking for a recollection of the past by the application of individual intentions. Avicenna, however, assigns between the estimative and the imaginative, a fifth power, which combines and divides imaginary forms: as when from the imaginary form of gold, and the imaginary form of a mountain, we compose the one form of a golden mountain, which we have never seen. But this operation is not to be found in animals other than man, in whom the imagina-

tive power suffices thereto. To man also does Averroës attribute this action in his book *De sensu et sensibilibus* (viii). So there is no need to assign more than four interior powers of the sensitive part—namely, the common sense, the imagination, and the estimative and memorative powers.

Reply Obj. 1. The interior sense is called *common* not by predication, as if it were a genus; but as the common root and principle of the exterior senses.

Reply Obj. 2. The proper sense judges of the proper sensible by discerning it from other things which come under the same sense; for instance, by discerning white from black or green. But neither sight nor taste can discern white from sweet: because what discerns between two things must know both. Wherefore the discerning judgment must be assigned to the common sense; to which, as to a common term, all apprehensions of the senses must be referred: and by which, again, all the intentions of the senses are perceived; as when someone sees that he sees. For this cannot be done by the proper sense, which only knows the form of the sensible by which it is immuted, in which immutation the action of sight is completed, and from which immutation follows another in the common sense which perceives the act of vision.

Reply Obj. 3. As one power arises from the soul by means of another, as we have seen above (Q. 77, A. 7), so also the soul is the subject of one power through another. In this way the imagination and the memory are called passions of the *first sensitive.*

Reply Obj. 4. Although the operation of the intellect has its origin in the senses: yet, in the thing apprehended through the senses, the intellect knows many things which the senses cannot perceive. In like manner does the estimative power, though in a less perfect manner.

Reply Obj. 5. The cogitative and memorative powers in man owe their excellence not to that which is proper to the sensitive part; but to a certain affinity and proximity to the universal reason, which, so to speak, overflows into them. Therefore they are not distinct powers, but the same, yet more perfect than in other animals.

Reply Obj. 6. Augustine calls that vision spiritual which is effected by the images of bodies in the absence of bodies. Whence it is clear that it is common to all interior apprehensions.

QUESTION 79

Of the Intellectual Powers

(In Thirteen Articles)

THE next question concerns the intellectual powers, under which head there are thirteen points of inquiry: (1) Whether the intellect is a power of the soul, or its essence? (2) If it be a power, whether it is a passive power? (3) If it is a passive power, whether there is an active intellect? (4) Whether it is something in the soul? (5) Whether the active intellect is one in all? (6) Whether memory is in the intellect? (7) Whether the memory be distinct from the intellect? (8) Whether the reason is a distinct power from the intellect? (9) Whether the superior and inferior reason are distinct powers? (10) Whether the intelligence is distinct from the intellect? (11) Whether the speculative and practical intellect are distinct powers? (12) Whether *synderesis* is a power of the intellectual part? (13) Whether the conscience is a power of the intellectual part?

FIRST ARTICLE

Whether the Intellect Is a Power of the Soul?

We proceed thus to the First Article:—

Objection 1. It would seem that the intellect is not a power of the soul, but the essence of the soul. For the intellect seems to be the same as the mind. Now the mind is not a power of the soul, but the essence; for Augustine says (*De Trin.* ix. 2): *Mind and spirit are not relative things, but denominate the essence.* Therefore the intellect is the essence of the soul.

Obj. 2. Further, different genera of the soul's powers are not united in some one power, but only in the essence of the soul. Now the appetitive and the intellectual are different genera of the soul's powers as the Philosopher says (*De Anima* ii. 3), but they are united in the mind, for Augustine (*De Trin.* x. 11) places the intelligence and will in the mind. Therefore the mind and intellect of man is the very essence of the soul and not a power thereof.

Obj. 3. Further, according to Gregory, in a homily for the Ascension (xxix. *in Ev.*), *man understands with the angels.* But angels are called *minds* and *intellects.* Therefore the mind and intellect of man are not a power of the soul, but the soul itself.

Obj. 4. Further, a substance is intellectual by the fact that it is immaterial. But the soul

is immaterial through its essence. Therefore it seems that the soul must be intellectual through its essence.

On the contrary, The Philosopher assigns the intellectual faculty as a power of the soul (*De Anima* ii. 3).

I answer that, In accordance with what has been already shown (Q. 54, A. 3; Q. 77, A. 1) it is necessary to say that the intellect is a power of the soul, and not the very essence of the soul. For then alone the essence of that which operates is the immediate principle of operation, when operation itself is its being: for as power is to operation as its act, so is the essence to being. But in God alone His action of understanding is His very Being. Wherefore in God alone is His intellect His essence: while in other intellectual creatures, the intellect is a power.

Reply Obj. 1. Sense is sometimes taken for the power, and sometimes for the sensitive soul; for the sensitive soul takes its name from its chief power, which is sense. And in like manner the intellectual soul is sometimes called intellect, as from its chief power; and thus we read (*De Anima* i. 4), that the *intellect is a substance.* And in this sense also Augustine says that the mind is spirit and essence (*De Trin.* ix. 2; xiv. 16).

Reply Obj. 2. The appetitive and intellectual powers are different genera of powers in the soul, by reason of the different formalities of their objects. But the appetitive power agrees partly with the intellectual power and partly with the sensitive in its mode of operation either through a corporeal organ or without it: for appetite follows apprehension. And in this way Augustine puts the will in the mind; and the Philosopher, in the reason (*De Anima* iii. 9).

Reply Obj. 3. In the angels there is no other power besides the intellect, and the will, which follows the intellect. And for this reason an angel is called a *mind* or an *intellect;* because his whole power consists in this. But the soul has many other powers, such as the sensitive and nutritive powers, and therefore the comparison fails.

Reply Obj. 4. The immateriality of the created intelligent substance is not its intellect; but through its immateriality it has the power of intelligence. Wherefore it follows not that the intellect is the substance of the soul, but that it is its virtue and power.

SECOND ARTICLE

Whether the Intellect Is a Passive Power?

We proceed thus to the Second Article:—

Objection 1. It would seem that the intellect is not a passive power. For everything is passive by its matter, and acts by its form. But the intellectual power results from the immateriality of the intelligent substance. Therefore it seems that the intellect is not a passive power.

Obj. 2. Further, the intellectual power is incorruptible, as we have said above (Q. 79, A. 6). But *if the intellect is passive, it is corruptible* (*De Anima* iii. 5). Therefore the intellectual power is not passive.

Obj. 3. Further, the *agent is nobler than the patient,* as Augustine (*Gen. ad lit.* xii. 16) and Aristotle (*De Anima, l.c.*) says. But all the powers of the vegetative part are active; yet they are the lowest among the powers of the soul. Much more, therefore, all the intellectual powers, which are the highest, are active.

On the contrary, The Philosopher says (*De Anima* iii. 4) that *to understand is in a way to be passive.*

I answer that, To be passive may be taken in three ways. Firstly, in its most strict sense, when from a thing is taken something which belongs to it by virtue either of its nature, or of its proper inclination: as when water loses coolness by heating, and as when a man becomes ill or sad. Secondly, less strictly, a thing is said to be passive, when something, whether suitable or unsuitable, is taken away from it. And in this way not only he who is ill is said to be passive, but also he who is healed; not only he that is sad, but also he that is joyful; or whatever way he be altered or moved. Thirdly, in a wide sense a thing is said to be passive, from the very fact that what is in potentiality to something receives that to which it was in potentiality, without being deprived of anything. And accordingly, whatever passes from potentiality to act, may be said to be passive, even when it is perfected. And thus with us to understand is to be passive. This is clear from the following reason. For the intellect, as we have seen above (Q. 78, A. 1), has an operation extending to universal being. We may therefore see whether the intellect be in act or potentiality by observing first of all the nature of the relation of the intellect to universal being. For we find an intellect whose relation to universal being is that of the act of all being: and such is the Divine intellect, which is the Essence of God, in which originally and virtually, all being pre-exists as in its first cause. And therefore the Divine intellect is not in potentiality, but is pure act. But no created intellect can be an act in relation to the whole universal being; otherwise it would needs be an infinite being. Wherefore every created intellect is not the act of all things intelligible, by reason of its very existence; but is compared to these intelligible things as a potentiality to act.

Now, potentiality has a double relation to act. There is a potentiality which is always perfected by its act: as the matter of the heavenly bodies (Q. 58, A. 1). And there is another potentiality which is not always in act, but proceeds from potentiality to act; as we observe in things that are corrupted and generated. Wherefore the angelic intellect is always in act as regards those things which it can understand, by reason of its proximity to the first intellect, which is pure act, as we have said above. But the human intellect, which is the lowest in the order of intelligence and most remote from the perfection of the Divine intellect, is in potentiality with regard to things intelligible, and is at first *like a clean tablet on which nothing is written,* as the Philosopher says (*De Anima* iii. 4). This is made clear from the fact, that at first we are only in potentiality to understand, and afterwards we are made to understand actually. And so it is evident that with us to understand is *in a way to be passive;* taking passion in the third sense. And consequently the intellect is a passive power.

Obj. 1. This objection is verified of passion in the first and second senses, which belong to primary matter. But in the third sense passion is in anything which is reduced from potentiality to act.

Obj. 2. *Passive intellect* is the name given by some to the sensitive appetite, in which are the passions of the soul; which appetite is also called *rational by participation,* because it *obeys the reason* (*Ethic.* i. 13). Others give the name of passive intellect to the cogitative power, which is called the *particular reason.* And in each case *passive* may be taken in the two first senses; forasmuch as this so-called intellect is the act of a corporeal organ. But the intellect which is in potentiality to things intelligible, and which for this reason Aristotle calls the *possible* intellect (*De Anima* iii. 4) is not passive except in the third sense: for it is not an act of a corporeal organ. Hence it is incorruptible.

Reply Obj. 3. The agent is nobler than the patient, if the action and the passion are referred to the same thing: but not always, if they refer to different things. Now the intellect is a passive power in regard to the whole universal being: while the vegetative power is active in regard to some particular thing, namely, the body as united to the soul. Wherefore nothing prevents such a passive force being nobler than such an active one.

THIRD ARTICLE

Whether There Is an Active Intellect?

We proceed thus to the Third Article:—

Objection 1. It would seem that there is no active intellect. For as the senses are to things sensible, so is our intellect to things intelligible. But because sense is in potentiality to things sensible, the sense is not said to be active, but only passive. Therefore, since our intellect is in potentiality to things intelligible, it seems that we cannot say that the intellect is active, but only that it is passive.

Obj. 2. Further, if we say that also in the senses there is something active, such as light: on the contrary, light is required for sight, inasmuch as it makes the medium to be actually luminous; for color of its own nature moves the luminous medium. But in the operation of the intellect there is no appointed medium that has to be brought into act. Therefore there is no necessity for an active intellect.

Obj. 3. Further, the likeness of the agent is received into the patient according to the nature of the patient. But the passive intellect is an immaterial power. Therefore its immaterial nature suffices for forms to be received into it immaterially. Now a form is intelligible in act from the very fact that it is immaterial. Therefore there is no need for an active intellect to make the species actually intelligible.

On the contrary, The Philosopher says (*De Anima* iii. 5), *As in every nature, so in the soul is there something by which it becomes all things, and something by which it makes all things.* Therefore we must admit an active intellect.

I answer that, According to the opinion of Plato, there is no need for an active intellect in order to make things actually intelligible; but perhaps in order to provide intellectual light to the intellect, as will be explained farther on (A. 4). For Plato supposed that the forms of natural things subsisted apart from matter, and consequently that they are intelligible: since a thing is actually intelligible from the very fact that it is immaterial. And he called such forms *species or ideas;* from a participation of which, he said that even corporeal matter was formed, in order that individuals might be naturally established in their proper genera and species: and that our intellect was formed by such participation in order to have knowledge of the genera and species of things. But since Aristotle did not allow that forms of natural things exist apart from matter, and as forms existing in matter are not actually intelligible; it follows that the natures or forms of the sensible things which we understand are not actually intelligible. Now nothing is reduced from potentiality to act except by something in act; as the senses are made actual by what is actually sensible. We must therefore assign on the part of the intellect some power to make things actually intelligi-

ble, by abstraction of the species from material conditions. And such is the necessity for an active intellect.

Reply Obj. 1. Sensible things are found in act outside the soul; and hence there is no need for an active sense. Wherefore it is clear that in the nutritive part all the powers are active, whereas in the sensitive part all are passive: but in the intellectual part, there is something active and something passive.

Reply Obj. 2. There are two opinions as to the effect of light. For some say that light is required for sight, in order to make colors actually visible. And according to this the active intellect is required for understanding, in like manner and for the same reason as light is required for seeing. But in the opinion of others, light is required for sight; not for the colors to become actually visible; but in order that the medium may become actually luminous, as the Commentator says on *De Anima* ii. And according to this, Aristotle's comparison of the active intellect to light is verified in this, that as it is required for understanding, so is light required for seeing; but not for the same reason.

Reply Obj. 3. If the agent pre-exist, it may well happen that its likeness is received variously into various things, on account of their dispositions. But if the agent does not pre-exist, the disposition of the recipient has nothing to do with the matter. Now the intelligible in act is not something existing in nature; if we consider the nature of things sensible, which do not subsist apart from matter. And therefore in order to understand them, the immaterial nature of the passive intellect would not suffice but for the presence of the active intellect, which makes things actually intelligible by way of abstraction.

FOURTH ARTICLE

Whether the Active Intellect Is Something in the Soul?

We proceed thus to the Fourth Article:—

Objection 1. It would seem that the active intellect is not something in the soul. For the effect of the active intellect is to give light for the purpose of understanding. But this is done by something higher than the soul: according to Jo. i. 9, *He was the true light that enlighteneth every man coming into this world.* Therefore the active intellect is not something in the soul.

Obj. 2. Further, the Philosopher (*De Anima* iii. 5) says of the active intellect, *that it does not sometimes understand and sometimes not understand.* But our soul does not always understand: sometimes it understands, and sometimes it does not understand. Therefore the active intellect is not something in our soul.

Obj. 3. Further, agent and patient suffice for action. If, therefore, the passive intellect, which is a passive power, is something belonging to the soul; and also the active intellect, which is an active power: it follows that a man would always be able to understand when he wished, which is clearly false. Therefore the active intellect is not something in our soul.

Obj. 4. Further, the Philosopher (*De Anima* iii. 5) says that the active intellect is a *substance in actual being.* But nothing can be in potentiality and in act with regard to the same thing. If, therefore, the passive intellect, which is in potentiality to all things intelligible, is something in the soul, it seems impossible for the active intellect to be also something in our soul.

Obj. 5. Further, if the active intellect is something in the soul, it must be a power. For it is neither a passion nor a habit; since habits and passions are not in the nature of agents in regard to the passivity of the soul; but rather passion is the very action of the passive power; while habit is something which results from acts. But every power flows from the essence of the soul. It would therefore follow that the active intellect flows from the essence of the soul. And thus it would not be in the soul by way of participation from some higher intellect: which is unfitting. Therefore the active intellect is not something in our soul.

On the contrary, The Philosopher says (*De Anima* iii. *l.c.*), that *it is necessary for these differences,* namely, the passive and active intellect, *to be in the soul.*

I answer that, The active intellect, of which the Philosopher speaks, is something in the soul. In order to make this evident, we must observe that above the intellectual soul of man we must needs suppose a superior intellect, from which the soul acquires the power of understanding. For what is such by participation, and what is mobile, and what is imperfect always requires the pre-existence of something essentially such, immovable and perfect. Now the human soul is called intellectual by reason of a participation in intellectual power; a sign of which is that it is not wholly intellectual but only in part. Moreover it reaches to the understanding of truth by arguing, with a certain amount of reasoning and movement. Again it has an imperfect understanding; both because it does not understand everything, and because, in those things which it does understand, it passes from potentiality to act. Therefore there must needs be some higher intellect, by which the soul is helped to understand.

Wherefore some held that this intellect, substantially separate, is the active intellect, which by lighting up the phantasms as it were, makes them to be actually intelligible. But, even supposing the existence of such a separate active intellect, it would still be necessary to assign to the human soul some power participating in that superior intellect, by which power the human soul makes things actually intelligible. Just as in other perfect natural things, besides the universal active causes, each one is endowed with its proper powers derived from those universal causes: for the sun alone does not generate man; but in man is the power of begetting man: and in like manner with other perfect animals. Now among these lower things nothing is more perfect than the human soul. Wherefore we must say that in the soul is some power derived from a higher intellect, whereby it is able to light up the phantasms. And we know this by experience, since we perceive that we abstract universal forms from their particular conditions, which is to make them actually intelligible. Now no action belongs to anything except through some principle formally inherent therein; as we have said above of the passive intellect (Q. 76, A. 1). Therefore the power which is the principle of this action must be something in the soul. For this reason Aristotle (*De Anima* iii. 5) compared the active intellect to light, which is something received into the air: while Plato compared the separate intellect impressing the soul to the sun, as Themistius says in his commentary on *De Anima* iii. But the separate intellect, according to the teaching of our faith, is God Himself, Who is the soul's Creator, and only beatitude; as will be shown later on (Q. 90, A. 3; I-II, Q. 3, A. 7). Wherefore the human soul derives its intellectual light from Him, according to Ps. iv. 7, *The light of Thy countenance, O Lord, is signed upon us.*

Reply Obj. 1. That true light enlightens as a universal cause, from which the human soul derives a particular power, as we have explained.

Reply Obj. 2. The Philosopher says those words not of the active intellect, but of the intellect in act: of which he had already said: *Knowledge in act is the same as the thing.* Or, if we refer those words to the active intellect, then they are said because it is not owing to the active intellect that sometimes we do, and sometimes we do not understand, but to the intellect which is in potentiality.

Reply Obj. 3. If the relation of the active intellect to the passive were that of the active object to a power, as, for instance, of the visible in act to the sight; it would follow that we could understand all things instantly, since the active intellect is that which makes all things (in act). But now the active intellect is not an object, rather is it that whereby the objects are made to be in act: for which, besides the presence of the active intellect, we require the presence of phantasms, the good disposition of the sensitive powers, and practice in this sort of operation; since through one thing understood, other things come to be understood, as from terms are made propositions, and from first principles, conclusions. From this point of view it matters not whether the active intellect is something belonging to the soul, or something separate from the soul.

Reply Obj. 4. The intellectual soul is indeed actually immaterial, but it is in potentiality to determinate species. On the contrary, phantasms are actual images of certain species, but are immaterial in potentiality. Wherefore nothing prevents one and the same soul, inasmuch as it is actually immaterial, having one power by which it makes things actually immaterial, by abstraction from the conditions of individual matter: which power is called the *active intellect;* and another power, receptive of such species, which is called the *passive intellect* by reason of its being in potentiality to such species.

Reply Obj. 5. Since the essence of the soul is immaterial, created by the supreme intellect, nothing prevents that power which it derives from the supreme intellect, and whereby it abstracts from matter, flowing from the essence of the soul, in the same way as its other powers.

FIFTH ARTICLE

Whether the Active Intellect Is One in All?

We proceed thus to the Fifth Article:—

Objection 1. It would seem that there is one active intellect in all. For what is separate from the body is not multiplied according to the number of bodies. But the active intellect is *separate,* as the Philosopher says (*De Anima* iii. 5). Therefore it is not multiplied in the many human bodies, but is one for all men.

Obj. 2. Further, the active intellect is the cause of the universal, which is one in many. But that which is the cause of unity is still more itself one. Therefore the active intellect is the same in all.

Obj. 3. Further, all men agree in the first intellectual concepts. But to these they assent by the active intellect. Therefore all agree in one active intellect.

On the contrary, The Philosopher says (*De Anima* iii, *l.c.*) that the active intellect is as a light. But light is not the same in the various things enlightened. Therefore the same active intellect is not in various men.

I answer that, The truth about this question depends on what we have already said (A. 4). For if the active intellect were not something belonging to the soul, but were some separate substance, there would be one active intellect for all men. And this is what they mean who hold that there is one active intellect for all. But if the active intellect is something belonging to the soul, as one of its powers, we are bound to say that there are as many active intellects as there are souls, which are multiplied according to the number of men, as we have said above (Q. 76, A. 2). For it is impossible that one same power belong to various substances.

Reply Obj. 1. The Philosopher proves that the active intellect is separate, by the fact that the passive intellect is separate: because, as he says (*loc. cit.*), *the agent is more noble than the patient.* Now the passive intellect is said to be separate, because it is not the act of any corporeal organ. And in the same sense the active intellect is also called *separate;* but not as a separate substance.

Reply Obj. 2. The active intellect is the cause of the universal, by abstracting it from matter. But for this purpose it need not be the same intellect in all intelligent beings; but it must be one in its relationship to all those things from which it abstracts the universal, with respect to which things the universal is one. And this befits the active intellect inasmuch as it is immaterial.

Reply Obj. 3. All things which are of one species enjoy in common the action which accompanies the nature of the species, and consequently the power which is the principle of such action; but not so as that power be identical in all. Now to know the first intelligible principles is the action belonging to the human species. Wherefore all men enjoy in common the power which is the principle of this action: and this power is the active intellect. But there is no need for it to be identical in all. Yet it must be derived by all from one principle. And thus the possession by all men in common of the first principles proves the unity of the separate intellect, which Plato compares to the sun; but not the unity of the active intellect, which Aristotle compares to light.

SIXTH ARTICLE

Whether Memory Is in the Intellectual Part of the Soul?

We proceed thus to the Sixth Article:—

Objection 1. It would seem that memory is not in the intellectual part of the soul. For Augustine says (*De Trin.* xii. 2, 3, 8) that to the higher part of the soul belong those things which are not *common to man and beast.* But memory is common to man and beast, for he says (*ibid.* 2) that *beasts can sense corporeal things through the senses of the body, and commit them to memory.* Therefore memory does not belong to the intellectual part of the soul.

Obj. 2. Further, memory is of the past. But the past is said of something with regard to a fixed time. Memory, therefore, knows a thing under a condition of a fixed time; which involves knowledge under the conditions of *here* and *now.* But this is not the province of the intellect, but of the sense. Therefore memory is not in the intellectual part, but only in the sensitive part.

Obj. 3. Further, in the memory are preserved the species of those things of which we are not actually thinking. But this cannot happen in the intellect, because the intellect is reduced to act by the fact that the intelligible species are received into it. Now the intellect in act implies understanding in act; and therefore the intellect actually understands all things of which it has the species. Therefore the memory is not in the intellectual part.

On the contrary, Augustine says (*De Trin.* x. 11) that *memory, understanding, and will are one mind.*

I answer that, Since it is of the nature of the memory to preserve the species of those things which are not actually apprehended, we must first of all consider whether the intelligible species can thus be preserved in the intellect: because Avicenna held that this was impossible. For he admitted that this could happen in the sensitive part, as to some powers, inasmuch as they are acts of corporeal organs, in which certain species may be preserved apart from actual apprehension. But in the intellect, which has no corporeal organ, nothing but what is intelligible exists. Wherefore every thing of which the likeness exists in the intellect must be actually understood. Thus, therefore, according to him, as soon as we cease to understand something actually, the species of that thing ceases to be in our intellect, and if we wish to understand that thing anew, we must turn to the active intellect, which he held to be a separate substance, in order that the intelligible species may thence flow again into our passive intellect. And from the practice and habit of turning to the active intellect there is formed, according to him, a certain aptitude in the passive intellect for turning to the active intellect; which aptitude he calls the habit of knowledge. According, therefore, to this supposition, nothing is preserved in the intellectual part that is not actually understood: wherefore it would not be possible to admit memory in the intellectual part.

But this opinion is clearly opposed to the teaching of Aristotle. For he says (*De Anima* iii. 4) that, when the passive intellect *is identified with each thing as knowing it, it is said to be in act,* and that *this happens when it can operate of itself. And, even then, it is in potentiality, but not in the same way as before learning and discovering.* Now, the passive intellect is said to be each thing, inasmuch as it receives the intelligible species of each thing. To the fact, therefore, that it receives the species of intelligible things it owes its being able to operate when it wills, but not so that it be always operating: for even then is it in potentiality in a certain sense, though otherwise than before the act of understanding—namely, in the sense that whoever has habitual knowledge is in potentiality to actual consideration.

The foregoing opinion is also opposed to reason. For what is received into something is received according to the conditions of the recipient. But the intellect is of a more stable nature, and is more immovable than corporeal matter. If, therefore, corporeal matter holds the forms which it receives, not only while it actually does something through them, but also after ceasing to act through them, much more cogent reason is there for the intellect to receive the species unchangeably and lastingly, whether it receive them from things sensible, or derive them from some superior intellect. Thus, therefore, if we take memory only for the power of retaining species, we must say that it is in the intellectual part. But if in the notion of memory we include its object as something past, then the memory is not in the intellectual, but only in the sensitive part, which apprehends individual things. For past, as past, since it signifies being under a condition of fixed time, is something individual.

Reply Obj. 1. Memory, if considered as retentive of species, is not common to us and other animals. For species are not retained in the sensitive part of the soul only, but rather in the body and soul united: since the memorative power is the act of some organ. But the intellect in itself is retentive of species, without the association of any corporeal organ. Wherefore the Philosopher says (*De Anima* iii. 4) that *the soul is the seat of the species, not the whole soul, but the intellect.*

Reply Obj. 2. The condition of past may be referred to two things—namely, to the object which is known, and to the act of knowledge. These two are found together in the sensitive part, which apprehends something from the fact of its being immuted by a present sensible: wherefore at the same time an animal remembers to have sensed before in the past, and to have sensed some past sensible thing. But as concerns the intellectual part, the past is accidental, and is not in itself a part of the object of the intellect. For the intellect understands man, as man: and to man, as man, it is accidental that he exist in the present, past, or future. But on the part of the act, the condition of past, even as such, may be understood to be in the intellect, as well as in the senses. Because our soul's act of understanding is an individual act, existing in this or that time, inasmuch as a man is said to understand now, or yesterday, or tomorrow. And this is not incompatible with the intellectual nature: for such an act of understanding, though something individual, is yet an immaterial act, as we have said above of the intellect (Q. 76, A. 1); and therefore, as the intellect understands itself, though it be itself an individual intellect, so also it understands its act of understanding, which is an individual act, in the past, present, or future. In this way, then, the notion of memory, in as far as it regards past events, is preserved in the intellect, forasmuch as it understands that it previously understood: but not in the sense that it understands the past as something *here* and *now.*

Reply Obj. 3. The intelligible species is sometimes in the intellect only in potentiality, and then the intellect is said to be in potentiality. Sometimes the intelligible species is in the intellect as regards the ultimate completion of the act, and then it understands in act. And sometimes the intelligible species is in a middle state, between potentiality and act: and then we have habitual knowledge. In this way the intellect retains the species, even when it does not understand in act.

SEVENTH ARTICLE

Whether the Intellectual Memory Is a Power Distinct from the Intellect?

We proceed thus to the Seventh Article:—

Objection 1. It would seem that the intellectual memory is distinct from the intellect. For Augustine (*De Trin.* x. 11) assigns to the soul memory, understanding, and will. But it is clear that the memory is a distinct power from the will. Therefore it is also distinct from the intellect.

Obj. 2. Further, the reason of distinction among the powers in the sensitive part is the same as in the intellectual part. But memory in the sensitive part is distinct from sense, as we have said (Q. 78, A. 4). Therefore memory in the intellectual part is distinct from the intellect.

Obj. 3. Further, according to Augustine (*De Trin.* x. 11; xi. 7), memory, understanding, and will are equal to one another, and one flows from the other. But this could not be if

memory and intellect were the same power. Therefore they are not the same power.

On the contrary, From its nature the memory is the treasury or storehouse of species. But the Philosopher (*De Anima* iii) attributes this to the intellect, as we have said (A. 6 *ad* 1). Therefore the memory is not another power from the intellect.

I answer that, As has been said above (Q. 77, A. 3), the powers of the soul are distinguished by the different formal aspects of their objects: since each power is defined in reference to that thing to which it is directed and which is its object. It has also been said above (Q. 59, A. 4) that if any power by its nature be directed to an object according to the common ratio of the object, that power will not be differentiated according to the individual differences of that object: just as the power of sight, which regards its object under the common ratio of color, is not differentiated by differences of black and white. Now, the intellect regards its object under the common ratio of being: since the passive intellect is that *in which all are in potentiality.* Wherefore the passive intellect is not differentiated by any difference of being. Nevertheless there is a distinction between the power of the active intellect and of the passive intellect: because as regards the same object, the active power which makes the object to be in act must be distinct from the passive power, which is moved by the object existing in act. Thus the active power is compared to its object as a being in act is to a being in potentiality; whereas the passive power, on the contrary, is compared to its object as being in potentiality is to a being in act. Therefore there can be no other difference of powers in the intellect, but that of passive and active. Wherefore it is clear that memory is not a distinct power from the intellect: for it belongs to the nature of a passive power to retain as well as to receive.

Reply Obj. 1. Although it is said (3 *Sent.*, D. 1) that memory, intellect, and will are three powers, this is not in accordance with the meaning of Augustine, who says expressly (*De Trin.* xiv) that *if we take memory, intelligence, and will as always present in the soul, whether we actually attend to them or not, they seem to pertain to the memory only. And by intelligence I mean that by which we understand when actually thinking; and by will I mean that love or affection which unites the child and its parent.* Wherefore it is clear that Augustine does not take the above three for three powers; but by memory he understands the soul's habit of retention; by intelligence, the act of the intellect; and by will, the act of the will.

Reply Obj. 2. Past and present may differentiate the sensitive powers, but not the intellectual powers, for the reason given above.

Reply Obj. 3. Intelligence arises from memory, as act from habit; and in this way it is equal to it, but not as a power to a power.

EIGHTH ARTICLE

Whether the Reason Is Distinct from the Intellect?

We proceed thus to the Eighth Article:—

Objection 1. It would seem that the reason is a distinct power from the intellect. For it is stated in *De Spiritu et Anima* that *when we wish to rise from lower things to higher, first the sense comes to our aid, then imagination, then reason, then the intellect.* Therefore the reason is distinct from the intellect, as imagination is from sense.

Obj. 2. Further, Boëthius says (*De Consol.* iv. 6), that intellect is compared to reason, as eternity to time. But it does not belong to the same power to be in eternity and to be in time. Therefore reason and intellect are not the same power.

Obj. 3. Further, man has intellect in common with the angels, and sense in common with the brutes. But reason, which is proper to man, whence he is called a rational animal, is a power distinct from sense. Therefore is it equally true to say that it is distinct from the intellect, which properly belongs to the angel: whence they are called intellectual.

On the contrary, Augustine says (*Gen. ad lit.* iii. 20) that *that in which man excels irrational animals is reason, or mind, or intelligence, or whatever appropriate name we like to give it.* Therefore, reason, intellect, and mind are one power.

I answer that, Reason and intellect in man cannot be distinct powers. We shall understand this clearly if we consider their respective actions. For to understand is simply to apprehend intelligible truth: and to reason is to advance from one thing understood to another, so as to know an intelligible truth. And therefore angels who, according to their nature, possess perfect knowledge of intelligible truth, have no need to advance from one thing to another; but apprehend the truth simply and without mental discussion, as Dionysius says (*Div. Nom.* vii). But man arrives at the knowledge of intelligible truth by advancing from one thing to another; and therefore he is called rational. Reasoning, therefore, is compared to understanding, as movement is to rest, or acquisition to possession; of which one belongs to the perfect, the other to the imperfect. And since movement always proceeds from something immovable, and ends in something at rest; hence it is that human reasoning,

by way of inquiry and discovery, advances from certain things simply understood—namely, the first principles; and, again, by way of judgment returns by analysis to first principles, in the light of which it examines what it has found. Now it is clear that rest and movement are not to be referred to different powers, but to one and the same, even in natural things: since by the same nature a thing is moved towards a certain place, and rests in that place. Much more, therefore, by the same power do we understand and reason: and so it is clear that in man reason and intellect are the same power.

Reply Obj. 1. That enumeration is made according to the order of actions, not according to the distinction of powers. Moreover, that book is not of great authority.

Reply Obj. 2. The answer is clear from what we have said. For eternity is compared to time as immovable to movable. And thus Boëthius compared the intellect to eternity, and reason to time.

Reply Obj. 3. Other animals are so much lower than man that they cannot attain to the knowledge of truth, which reason seeks. But man attains, although imperfectly, to the knowledge of intelligible truth, which angels know. Therefore in the angels the power of knowledge is not of a different genus from that which is in the human reason, but is compared to it as the perfect to the imperfect.

NINTH ARTICLE

Whether the Higher and Lower Reason Are Distinct Powers?

We proceed thus to the Ninth Article:—

Objection 1. It would seem that the higher and lower reason are distinct powers. For Augustine says (*De Trin.* xii. 4, 7), that the image of the Trinity is in the higher part of the reason, and not in the lower. But the parts of the soul are its powers. Therefore the higher and lower reason are two powers.

Obj. 2. Further, nothing flows from itself. Now, the lower reason flows from the higher, and is ruled and directed by it. Therefore the higher reason is another power from the lower.

Obj. 3. Further, the Philosopher says (*Ethic.* vi. 1) that *the scientific part* of the soul, by which the soul knows necessary things, is another principle, and another part from the *opinionative* and *reasoning* part by which it knows contingent things. And he proves this from the principle that for those things which are *generically different, generically different parts of the soul are ordained.* Now contingent and necessary are generically different, as corruptible and incorruptible. Since, therefore, necessary is the same as eternal, and temporal the same as contingent, it seems that what the Philosopher calls the *scientific* part must be the same as the higher reason, which, according to Augustine (*loc. cit.* 7) *is intent on the consideration and consultation of things eternal:* and that what the Philosopher calls the *reasoning* or *opinionative* part is the same as the lower reason, which, according to Augustine, *is intent on the disposal of temporal things.* Therefore the higher reason is another power than the lower.

Obj. 4. Further, Damascene says (*De Fid. Orth.* ii) that *opinion rises from imagination: then the mind by judging of the truth or error of the opinion discovers the truth: whence* mens (mind) *is derived from* metiendo (measuring). *And therefore the intellect regards those things which are already subject to judgment and true decision.* Therefore the opinionative power, which is the lower reason, is dictinct from the mind and the intellect, by which we may understand the higher reason.

On the contrary, Augustine says (*De Trin.* xii. 4) that *the higher and lower reason are only distinct by their functions.* Therefore they are not two powers.

I answer that, The higher and lower reason, as they are understood by Augustine, can in no way be two powers of the soul. For he says that *the higher reason is that which is intent on the contemplation and consultation of things eternal:* forasmuch as in contemplation it sees them in themselves, and in consultation it takes its rules of action from them. But he calls the lower reason that which *is intent on the disposal of temporal things.* Now these two—namely, eternal and temporal—are related to our knowledge in this way, that one of them is the means of knowing the other. For by way of discovery, we come through knowledge of temporal things to that of things eternal, according to the words of the Apostle (Rom. i. 20), *The invisible things of God are clearly seen, being understood by the things that are made:* while by way of judgment, from eternal things already known, we judge of temporal things, and according to laws of things eternal we dispose of temporal things.

But it may happen that the medium and what is attained thereby belong to different habits: as the first indemonstrable principles belong to the habit of intellect; whereas the conclusions which we draw from them belong to the habit of science. And so it happens that from the principles of geometry we draw a conclusion in another science—for example, perspective. But the power of the reason is such that both medium and term belong to it. For the act of the reason is, as it were, a movement from one thing to another. But the

same movable thing passes through the medium and reaches the end. Wherefore the higher and lower reasons are one and the same power. But according to Augustine they are distinguished by the functions of their actions, and according to their various habits: for wisdom is attributed to the higher reason, science to the lower.

Reply Obj. 1. We can speak of parts, in whatever way a thing is divided. And so far as reason is divided according to its various acts, the higher and lower reason are called parts; but not because they are different powers.

Reply Obj. 2. The lower reason is said to flow from the higher, or to be ruled by it, as far as the principles made use of by the lower reason are drawn from and directed by the principles of the higher reason.

Reply Obj. 3. The *scientific* part, of which the Philosopher speaks, is not the same as the higher reason: for necessary truths are found even among temporal things, of which natural science and mathematics treat. And the *opinionative* and *ratiocinative* part is more limited than the lower reason; for it regards only things contingent. Neither must we say, without any qualification, that a power, by which the intellect knows necessary things, is distinct from a power by which it knows contingent things: because it knows both under the same objective aspect—namely, under the aspect of being and truth. Wherefore it perfectly knows necessary things which have perfect being in truth; since it penetrates to their very essence, from which it demonstrates their proper accidents. On the other hand, it knows contingent things, but imperfectly; forasmuch as they have but imperfect being and truth. Now perfect and imperfect in the action do not vary the power, but they vary the actions as to the mode of acting, and consequently the principles of the actions and the habits themselves. And therefore the Philosopher postulates two lesser parts of the soul—namely, the *scientific* and the *ratiocinative,* not because they are two powers, but because they are distinct according to a different aptitude for receiving various habits, concerning the variety of which he inquires. For contingent and necessary, though differing according to their proper genera, nevertheless agree in the common aspect of being, which the intellect considers, and to which they are variously compared as perfect and imperfect.

Reply Obj. 4. That distinction given by Damascene is according to the variety of acts, not according to the variety of powers. For *opinion* signifies an act of the intellect which leans to one side of a contradiction, whilst in fear of the other. While to *judge* or *measure* (mensurare) is an act of the intellect, applying certain principles to examine propositions. From this is taken the word *mens* (mind). Lastly, to *understand* is to adhere to the formed judgment with approval.

TENTH ARTICLE

Whether Intelligence Is a Power Distinct from Intellect?

We proceed thus to the Tenth Article:—

Objection 1. It would seem that the intelligence is another power than the intellect. For we read in *De Spiritu et Anima* that *when we wish to rise from lower to higher things, first the sense comes to our aid, then imagination, then reason, then intellect, and afterwards intelligence.* But imagination and sense are distinct powers. Therefore also intellect and intelligence are distinct.

Obj. 2. Further, Boëthius says (*De Consol.* v. 4) that *sense considers man in one way, imagination in another, reason in another, intelligence in another.* But intellect is the same power as reason. Therefore, seemingly, intelligence is a distinct power from intellect, as reason is a distinct power from imagination or sense.

Obj. 3. Further, *actions came before powers,* as the Philosopher says (*De Anima* ii. 4). But intelligence is an act separate from others attributed to the intellect. For Damascene says (*De Fid. Orth.* ii) that *the first movement is called intelligence; but that intelligence which is about a certain thing is called intention; that which remains and conforms the soul to that which is understood is called invention, and invention when it remains in the same man, examining and judging of itself, is called phronesis* (that is, wisdom), *and phronesis if dilated makes thought, that is, orderly internal speech; from which, they say, comes speech expressed by the tongue.* Therefore it seems that intelligence is some special power.

On the contrary, The Philosopher says (*De Anima* iii. 6) that *intelligence is of indivisible things in which there is nothing false.* But the knowledge of these things belongs to the intellect. Therefore the intelligence is not another power than the intellect.

I answer that, This word *intelligence* properly signifies the intellect's very act, which is to understand. However, in some works translated from the Arabic, the separate substances which we call angels are called *intelligences,* and perhaps for this reason, that such substances are always actually understanding. But in works translated from the Greek, they are called *intellects* or *minds.* Thus intelligence is not distinct from intellect, as power is from power; but as act is from power. And such

a division is recognized even by the philosophers. For sometimes they assign four intellects—namely, the *active* and *passive* intellects, the intellect *in habit,* and the *actual* intellect. Of which four the active and passive intellects are different powers; just as in all things the active power is distinct from the passive. But three of these are distinct, as three states of the passive intellect, which is sometimes in potentiality only, and thus it is called passive; sometimes it is in the first act, which is knowledge, and thus it is called intellect in habit; and sometimes it is in the second act, which is to consider, and thus it is called intellect in act, or actual intellect.

Reply Obj. 1. If this authority is accepted, intelligence there means the act of the intellect. And thus it is divided against intellect as act against power.

Reply Obj. 2. Boëthius takes intelligence as meaning that act of the intellect which transcends the act of the reason. Wherefore he also says that reason alone belongs to the human race, as intelligence alone belongs to God, for it belongs to God to understand all things without any investigation.

Reply Obj. 3. All those acts which Damascene enumerates belong to one power—namely, the intellectual power. For this power first of all only apprehends something; and this act is called *intelligence.* Secondly, it directs what it apprehends to the knowledge of something else, or to some operation; and this is called *intention.* And when it goes on in search of what it *intends,* it is called *invention.* When, by reference to something known for certain, it examines what it has found, it is said to know or to be wise, which belongs to *phronesis* or *wisdom;* for *it belongs to the wise man to judge,* as the Philosopher says (*Metaph.* i. 2). And when once it has obtained something for certain, as being fully examined, it thinks about the means of making it known to others; and this is the ordering of *interior speech,* from which proceeds *external speech.* For every difference of acts does not make the powers vary, but only what cannot be reduced to the one same principle, as we have said above (Q. 78, A. 4).

ELEVENTH ARTICLE

Whether the Speculative and Practical Intellects Are Distinct Powers?

We proceed thus to the Eleventh Article:—

Objection 1. It would seem that the speculative and practical intellects are distinct powers. For the apprehensive and motive are different kinds of powers, as is clear from *De Anima* ii. 3. But the speculative intellect is merely an apprehensive power; while the practical intellect is a motive power. Therefore they are distinct powers.

Obj. 2. Further, the different nature of the object differentiates the power. But the object of the speculative intellect is *truth,* and of the practical is *good;* which differ in nature. Therefore the speculative and practical intellect are distinct powers.

Obj. 3. Further, in the intellectual part, the practical intellect is compared to the speculative, as the estimative is to the imaginative power in the sensitive part. But the estimative differs from the imaginative, as power from power, as we have said above (Q. 78, A. 4). Therefore also the speculative intellect differs from the practical.

On the contrary, The speculative intellect by extension becomes practical (*De Anima* iii. 10). But one power is not changed into another. Therefore the speculative and practical intellects are not distinct powers.

I answer that, The speculative and practical intellects are not distinct powers. The reason of which is that, as we have said above (Q. 77, A. 3), what is accidental to the nature of the object of a power, does not differentiate that power; for it is accidental to a thing colored to be man, or to be great or small; hence all such things are apprehended by the same power of sight. Now, to a thing apprehended by the intellect, it is accidental whether it be directed to operation or not, and according to this the speculative and practical intellects differ. For it is the speculative intellect which directs what it apprehends, not to operation, but to the consideration of truth; while the practical intellect is that which directs what it apprehends to operation. And this is what the Philosopher says (*De Anima* iii, *loc. cit.*); that *the speculative differs from the practical in its end.* Whence each is named from its end: the one speculative, the other practical—*i.e.,* operative.

Reply Obj. 1. The practical intellect is a motive power, not as executing movement, but as directing towards it; and this belongs to it according to its mode of apprehension.

Reply Obj. 2. Truth and good include one another; for truth is something good, otherwise it would not be desirable; and good is something true, otherwise it would not be intelligible. Therefore as the object of the appetite may be something true, as having the aspect of good, for example, when some one desires to know the truth; so the object of the practical intellect is good directed to operation, and under the aspect of truth. For the practical intellect knows truth, just as the speculative, but it directs the known truth to operation.

Reply Obj. 3. Many differences differentiate the sensitive powers, which do not differentiate the intellectual powers, as we have said above (A. 7, *ad* 2, Q. 77, A. 3, *ad* 4).

TWELFTH ARTICLE

Whether Synderesis Is a Special Power of the Soul Distinct from the Others?

We proceed thus to the Twelfth Article:—

Objection 1. It would seem that *synderesis* is a special power, distinct from the others. For those things which fall under one division seem to be of the same genus. But in the gloss of Jerome on Ezech. i. 6, *synderesis* is divided against the irascible, the concupiscible, and the rational, which are powers. Therefore *synderesis* is a power.

Obj. 2. Further, opposite things are of the same genus. But *synderesis* and sensuality seem to be opposed to one another because *synderesis* always incites to good; while sensuality always incites to evil: whence it is signified by the serpent, as is clear from Augustine (*De Trin.* xii. 12, 13). It seems, therefore, that *synderesis* is a power just as sensuality is.

Obj. 3. Further, Augustine says (*De Lib. Arb.* ii. 10) that in the natural power of judgment there are certain *rules and seeds of virtue, both true and unchangeable.* And this is what we call synderesis. Since, therefore, the unchangeable rules which guide our judgment belong to the reason as to its higher part, as Augustine says (*De Trin.* xii. 2), it seems that *synderesis* is the same as reason: and thus it is a power.

On the contrary, According to the Philosopher (*Metaph.* viii. 2), *rational powers regard opposite things.* But *synderesis* does not regard opposites, but inclines to good only. Therefore *synderesis* is not a power. For if it were a power it would be a rational power, since it is not found in brute animals.

I answer that, Synderesis is not a power but a habit; though some held that it is a power higher than reason; while others* said that it is reason itself, not as reason, but as a nature. In order to make this clear we must observe that, as we have said above (A. 8), man's act of reasoning, since it is a kind of movement, proceeds from the understanding of certain things—namely, those which are naturally known without any investigation on the part of reason, as from an immovable principle,—and ends also at the understanding, inasmuch as by means of those principles naturally known, we judge of those things which we have discovered by reasoning. Now it is clear that, as the speculative reason argues about speculative things, so that practical reason argues about practical things. Therefore we must have, bestowed on us by nature, not only speculative principles, but also practical principles. Now the first speculative principles bestowed on us by nature do not belong to a special power, but to a special habit, which is called *the understanding of principles,* as the Philosopher explains (*Ethic.* vi. 6). Wherefore the first practical principles, bestowed on us by nature, do not belong to a special power, but to a special natural habit, which we call *synderesis.* Whence *synderesis* is said to incite to good, and to murmur at evil, inasmuch as through first principles we proceed to discover, and judge of what we have discovered. It is therefore clear that *synderesis* is not a power, but a natural habit.

Reply Obj. 1. The division given by Jerome is taken from the variety of acts, and not from the variety of powers; and various acts can belong to one power.

Reply Obj. 2. In like manner, the opposition of sensuality to *synderesis* is an opposition of acts, and not of the different species of one genus.

Reply Obj. 3. Those unchangeable notions are the first practical principles, concerning which no one errs; and they are attributed to reason as to a power, and to *synderesis* as to a habit. Wherefore we judge naturally both by our reason and by *synderesis.*

THIRTEENTH ARTICLE

Whether Conscience Be a Power?

We proceed thus to the Thirteenth Article:—

Objection 1. It would seem that conscience is a power; for Origen says† that *conscience is a correcting and guiding spirit accompanying the soul, by which it is led away from evil and made to cling to good.* But in the soul, spirit designates a power—either the mind itself, according to the text (Eph. iv. 13), *Be ye renewed in the spirit of your mind*—or the imagination, whence imaginary vision is called spiritual, as Augustine says (*Gen. ad lit.* xii. 7, 24). Therefore conscience is a power.

Obj. 2. Further, nothing is a subject of sin, except a power of the soul. But conscience is a subject of sin; for it is said of some that *their mind and conscience are defiled* (Titus i. 15). Therefore it seems that conscience is a power.

Obj. 3. Further, conscience must of necessity be either an act, a habit, or a power. But it is not an act; for thus it would not always exist in man. Nor is it a habit; for conscience is not

* *Cf.* Alexander of Hales, *Sum. Theol.* II, Q. 73.

† Commentary on Rom. ii. 15.

one thing but many, since we are directed in our actions by many habits of knowledge. Therefore conscience is a power.

On the contrary, Conscience can be laid aside. But a power cannot be laid aside. Therefore conscience is not a power.

I answer that, Properly speaking conscience is not a power, but an act. This is evident both from the very name and from those things which in the common way of speaking are attributed to conscience. For conscience, according to the very nature of the word, implies the relation of knowledge to something: for conscience may be resolved into *cum alio scientia, i.e.,* knowledge applied to an individual case. But the application of knowledge to something is done by some act. Wherefore from this explanation of the name it is clear that conscience is an act.

The same is manifest from those things which are attributed to conscience. For conscience is said to witness, to bind, or incite, and also to accuse, torment, or rebuke. And all these follow the application of knowledge or science to what we do: which application is made in three ways. One way in so far as we recognize that we have done or not done something; *Thy conscience knoweth that thou hast often spoken evil of others* (Eccles. vii. 23), and according to this, conscience is said to witness. In another way, so far as through the conscience we judge that something should be done or not done; and in this sense, conscience is said to incite or to bind. In the third way, so far as by conscience we judge that something done is well done or ill done, and in this sense conscience is said to excuse, accuse, or torment. Now, it is clear that all these things follow the actual application of knowledge to what we do. Wherefore, properly speaking, conscience denominates an act. But since habit is a principle of act, sometimes the name conscience is given to the first natural habit—namely, *synderesis:* thus Jerome calls *synderesis* conscience (Gloss. Ezech. i. 6); Basil,* the *natural power of judgment,* and Damascene† says that it is the *law of our intellect.* For it is customary for causes and effects to be called after one another.

Reply Obj. 1. Conscience is called a spirit, so far as spirit is the same as mind; because conscience is a certain pronouncement of the mind.

Reply Obj. 2. The conscience is said to be defiled, not as a subject, but as the thing known is in knowledge; so far as someone knows he is defiled.

Reply Obj. 3. Although an act does not always remain in itself, yet it always remains in its cause, which is power and habit. Now all the habits by which conscience is formed, although many, nevertheless have their efficacy from one first habit, the habit of first principles, which is called *synderesis.* And for this special reason, this habit is sometimes called conscience, as we have said above.

QUESTION 80

Of the Appetitive Powers in General

(In Two Articles)

NEXT we consider the appetitive powers, concerning which there are four heads of consideration: first, the appetitive powers in general; second, sensuality; third, the will; fourth, the free-will. Under the first there are two points of inquiry. (1) Whether the appetite should be considered a special power of the soul? (2) Whether the appetite should be divided into intellectual and sensitive as distinct powers?

FIRST ARTICLE

Whether the Appetite Is a Special Power of the Soul?

We proceed thus to the First Article:—

Objection 1. It would seem that the appetite is not a special power of the soul. For no power of the soul is to be assigned for those things which are common to animate and to inanimate things. But appetite is common to animate and inanimate things: since *all desire good,* as the Philosopher says (*Ethic.* i. 1). Therefore the appetite is not a special power of the soul.

Obj. 2. Further, powers are differentiated by their objects. But what we desire is the same as what we know. Therefore the appetitive power is not distinct from the apprehensive power.

Obj. 3. Further, the common is not divided from the proper. But each power of the soul desires some particular desirable thing—namely, its own suitable object. Therefore, with regard to this object which is the desirable in general, we should not assign some particular power distinct from the others, called the appetitive power.

On the contrary, The Philosopher distinguishes (*De Anima* ii. 3) the appetitive from the other powers. Damascene also (*De Fid.*

* *Hom. in princ. Proverb.* † *De Fide Orthod.* iv. 22.

Orth. ii. 22) distinguishes the appetitive from the cognitive powers.

I answer that, It is necessary to assign an appetitive power to the soul. To make this evident, we must observe that some inclination follows every form: for example, fire, by its form, is inclined to rise, and to generate its like. Now, the form is found to have a more perfect existence in those things which participate knowledge than in those which lack knowledge. For in those which lack knowledge, the form is found to determine each thing only to its own being—that is, to its nature. Therefore this natural form is followed by a natural inclination, which is called the natural appetite. But in those things which have knowledge, each one is determined to its own natural being by its natural form, in such a manner that it is nevertheless receptive of the species of other things: for example, sense receives the species of all things sensible, and the intellect, of all things intelligible, so that the soul of man is, in a way, all things by sense and intellect: and thereby, those things that have knowledge, in a way, approach to a likeness to God, *in Whom all things pre-exist,* as Dionysius says (*Div. Nom.* v).

Therefore, as forms exist in those things that have knowledge in a higher manner and above the manner of natural forms; so must there be in them an inclination surpassing the natural inclination, which is called the natural appetite. And this superior inclination belongs to the appetitive power of the soul, through which the animal is able to desire what it apprehends, and not only that to which it is inclined by its natural form. And so it is necessary to assign an appetitive power to the soul.

Reply Obj. 1. Appetite is found in things which have knowledge, above the common manner in which it is found in all things, as we have said above. Therefore it is necessary to assign to the soul a particular power.

Reply Obj. 2. What is apprehended and what is desired are the same in reality, but differ in aspect: for a thing is apprehended as something sensible or intelligible, whereas it is desired as suitable or good. Now, it is diversity of aspect in the objects, and not material diversity, which demands a diversity of powers.

Reply Obj. 3. Each power of the soul is a form or nature, and has a natural inclination to something. Wherefore each power desires by the natural appetite that object which is suitable to itself. Above which natural appetite is the animal appetite, which follows the apprehension, and by which something is desired not as suitable to this or that power, such as sight for seeing, or sound for hearing; but simply as suitable to the animal.

SECOND ARTICLE

Whether the Sensitive and Intellectual Appetites Are Distinct Powers?

We proceed thus to the Second Article:—

Objection 1. It would seem that the sensitive and intellectual appetites are not distinct powers. For powers are not differentiated by accidental differences, as we have seen above (Q. 77, A. 3). But it is accidental to the appetible object whether it be apprehended by the sense or by the intellect. Therefore the sensitive and intellectual appetites are not distinct powers.

Obj. 2. Further, intellectual knowledge is of universals; and so it is distinct from sensitive knowledge, which is of individual things. But there is no place for this distinction in the appetitive part: for since the appetite is a movement of the soul to individual things, seemingly every act of the appetite regards an individual thing. Therefore the intellectual appetite is not distinguished from the sensitive.

Obj. 3. Further, as under the apprehensive power, the appetitive is subordinate as a lower power, so also is the motive power. But the motive power which in man follows the intellect is not distinct from the motive power which in animals follows sense. Therefore, for a like reason, neither is there distinction in the appetitive part.

On the contrary, The Philosopher (*De Anima* iii. 9) distinguishes a double appetite, and says (*ibid.* 11) that the higher appetite moves the lower.

I answer that, We must needs say that the intellectual appetite is a distinct power from the sensitive appetite. For the appetitive power is a passive power, which is naturally moved by the thing apprehended: wherefore the apprehended appetible is a mover which is not moved, while the appetite is a mover moved, as the Philosopher says in *De Anima* iii. 10, and *Metaph.* xii. (Did. xi. 7). Now things passive and movable are differentiated according to the distinction of the corresponding active and motive principles; because the motive must be proportionate to the movable, and the active to the passive: indeed, the passive power itself has its very nature from its relation to its active principle. Therefore, since what is apprehended by the intellect and what is apprehended by sense are generically different; consequently, the intellectual appetite is distinct from the sensitive.

Reply Obj. 1. It is not accidental to the thing desired to be apprehended by the sense or the intellect; on the contrary, this belongs to it by its nature; for the appetible does not move the appetite except as it is apprehended.

Wherefore differences in the thing apprehended are of themselves differences of the appetible. And so the appetitive powers are distinct according to the distinction of the things apprehended, as their proper objects.

Reply Obj. 2. The intellectual appetite, though it tends to individual things which exist outside the soul, yet tends to them as standing under the universal; as when it desires something because it is good. Wherefore the Philosopher says (*Rhetoric.* ii. 4) that hatred can regard a universal, as when *we hate every kind of thief.* In the same way by the intellectual appetite we may desire the immaterial good, which is not apprehended by sense, such as knowledge, virtue, and suchlike.

Reply Obj. 3. As the Philosopher says (*De Anima* iii. 11), a universal opinion does not move except by means of a particular opinion; and in like manner the higher appetite moves by means of the lower: and therefore there are not two distinct motive powers following the intellect and the sense.

QUESTION 81

Of the Power of Sensuality

(In Three Articles)

NEXT we have to consider the power of sensuality, concerning which there are three points of inquiry: (1) Whether sensuality is only an appetitive power? (2) Whether it is divided into irascible and concupiscible as distinct powers? (3) Whether the irascible and concupiscible powers obey reason?

FIRST ARTICLE

Whether Sensuality Is Only Appetitive?

We proceed thus to the First Article:—

Objection 1. It would seem that sensuality is not only appetitive, but also cognitive. For Augustine says (*De Trin.* xii. 12) that *the sensual movement of the soul which is directed to the bodily senses is common to us and beasts.* But the bodily senses belong to the apprehensive powers. Therefore sensuality is a cognitive power.

Obj. 2. Further, things which come under one division seem to be of one genus. But Augustine (*De Trin.* xii, *loc. cit.*) divides sensuality against the higher and lower reason, which belong to knowledge. Therefore sensuality also is apprehensive.

Obj. 3. Further, in man's temptations sensuality stands in the place of the *serpent.* But in the temptation of our first parents, the serpent presented himself as one giving information and proposing sin, which belong to the cognitive power. Therefore sensuality is a cognitive power.

On the contrary, Sensuality is defined as *the appetite of things belonging to the body.*

I answer that, The name sensuality seems to be taken from the sensual movement, of which Augustine speaks (*De Trin.* xii. 12, 13), just as the name of a power is taken from its act; for instance, sight from seeing. Now the sensual movement is an appetite following sensitive apprehension. For the act of the apprehensive power is not so properly called a movement as the act of the appetite: since the operation of the apprehensive power is completed in the very fact that the thing apprehended is in the one that apprehends: while the operation of the appetitive power is completed in the fact that he who desires is borne towards the thing desirable. Therefore the operation of the apprehensive power is likened to rest: whereas the operation of the appetitive power is rather likened to movement. Wherefore by sensual movement we understand the operation of the appetitive power: so that sensuality is the name of the sensitive appetite.

Reply Obj. 1. By saying that the sensual movement of the soul is directed to the bodily senses, Augustine does not give us to understand that the bodily senses are included in sensuality, but rather that the movement of sensuality is a certain inclination to the bodily senses, since we desire things which are apprehended through the bodily senses. And thus the bodily senses appertain to sensuality as a preamble.

Reply Obj. 2. Sensuality is divided against higher and lower reason, as having in common with them the act of movement: for the apprehensive power, to which belong the higher and lower reason, is a motive power; as is appetite, to which appertains sensuality.

Reply Obj. 3. The serpent not only showed and proposed sin, but also incited to the commission of sin. And in this, sensuality is signified by the serpent.

SECOND ARTICLE

Whether the Sensitive Appetite Is Divided into the Irascible and Concupiscible As Distinct Powers?

We proceed thus to the Second Article:—

Objection 1. It would seem that the sensi-

tive appetite is not divided into the irascible and concupiscible as distinct powers. For the same power of the soul regards both sides of a contrariety, as sight regards both black and white, according to the Philosopher (*De Anima* ii. 11). But suitable and harmful are contraries. Since, then, the concupiscible power regards what is suitable, while the irascible is concerned with what is harmful, it seems that irascible and concupiscible are the same power in the soul.

Obj. 2. Further, the sensitive appetite regards only what is suitable according to the senses. But such is the object of the concupiscible power. Therefore there is no sensitive appetite differing from the concupiscible.

Obj. 3. Further, hatred is in the irascible part: for Jerome says on Matt. xiii. 33: *We ought to have the hatred of vice in the irascible power.* But hatred is contrary to love, and is in the concupiscible part. Therefore the concupiscible and irascible are the same powers.

On the contrary, Gregory of Nyssa (Nemesius, *De Natura Hominis*) and Damascene (*De Fid. Orth.* ii. 12) assign two parts to the sensitive appetite, the irascible and the concupiscible.

I answer that, The sensitive appetite is one generic power, and is called sensuality; but it is divided into two powers, which are species of the sensitive appetite—the irascible and the concupiscible. In order to make this clear, we must observe that in natural corruptible things there is needed an inclination not only to the acquisition of what is suitable and to the avoiding of what is harmful, but also to resistance against corruptive and contrary agencies which are a hindrance to the acquisition of what is suitable, and are productive of harm. For example, fire has a natural inclination, not only to rise from a lower position, which is unsuitable to it, towards a higher position which is suitable, but also to resist whatever destroys or hinders its action. Therefore, since the sensitive appetite is an inclination following sensitive apprehension, as natural appetite is an inclination following the natural form, there must needs be in the sensitive part two appetitive powers—one through which the soul is simply inclined to seek what is suitable, according to the senses, and to fly from what is hurtful, and this is called the concupiscible: and another, whereby an animal resists these attacks that hinder what is suitable, and inflict harm, and this is called the irascible. Whence we say that its object is something arduous, because its tendency is to overcome and rise above obstacles. Now these two are not to be reduced to one principle: for sometimes the soul busies itself with unpleasant things, against the inclination of the concupiscible appetite, in order that, following the impulse of the irascible appetite, it may fight against obstacles. Wherefore also the passions of the irascible appetite counteract the passions of the concupiscible appetite: since concupiscence, on being roused, diminishes anger; and anger being roused, diminishes concupiscence in many cases. This is clear also from the fact that the irascible is, as it were, the champion and defender of the concupiscible, when it rises up against what hinders the acquisition of the suitable things which the concupiscible desires, or against what inflicts harm, from which the concupiscible flies. And for this reason all the passions of the irascible appetite rise from the passions of the concupiscible appetite and terminate in them; for instance, anger rises from sadness, and having wrought vengeance, terminates in joy. For this reason also the quarrels of animals are about things concupiscible—namely, food and sex, as the Philosopher says (*De Animal.* viii).*

Reply Obj. 1. The concupiscible power regards both what is suitable and what is unsuitable. But the object of the irascible power is to resist the onslaught of the unsuitable.

Reply Obj. 2. As in the apprehensive powers of the sensitive part there is an estimative power, which perceives those things which do not impress the senses, as we have said above (Q. 78, A. 2); so also in the sensitive appetite there is a certain appetitive power which regards something as suitable, not because it pleases the senses, but because it is useful to the animal for self-defence: and this is the irascible power.

Reply Obj. 3. Hatred belongs simply to the concupiscible appetite: but by reason of the strife which arises from hatred, it may belong to the irascible appetite.

* *De Animal. Histor.*

THIRD ARTICLE

Whether the Irascible and Concupiscible Appetites Obey Reason?

We proceed thus to the Third Article:—

Objection 1. It would seem that the irascible and concupiscible appetites do not obey reason. For irascible and concupiscible are parts of sensuality. But sensuality does not obey reason, wherefore it is signified by the serpent, as Augustine says (*De Trin.* xii. 12, 13). Therefore the irascible and concupiscible appetites do not obey reason.

Obj. 2. Further, what obeys a certain thing does not resist it. But the irascible and concupiscible appetites resist reason: according to the Apostle (Rom. vii. 23): *I see another law in my members fighting against the law of*

my mind. Therefore the irascible and concupiscible appetites do not obey reason.

Obj. 3. Further, as the appetitive power is inferior to the rational part of the soul, so also is the sensitive power. But the sensitive part of the soul does not obey reason: for we neither hear nor see just when we wish. Therefore, in like manner, neither do the powers of the sensitive appetite, the irascible and concupiscible, obey reason.

On the contrary, Damascene says (*De Fid. Orth.* ii. 12) that *the part of the soul which is obedient and amenable to reason is divided into concupiscence and anger.*

I answer that, In two ways the irascible and concupiscible powers obey the higher part, in which are the intellect or reason, and the will; first, as to reason, secondly as to the will. They obey the reason in their own acts, because in other animals the sensitive appetite is naturally moved by the estimative power; for instance, a sheep, esteeming the wolf as an enemy, is afraid. In man the estimative power, as we have said above (Q. 78, A. 4), is replaced by the cogitative power, which is called by some *the particular reason,* because it compares individual intentions. Wherefore in man the sensitive appetite is naturally moved by this particular reason. But this same particular reason is naturally guided and moved according to the universal reason: wherefore in syllogistic matters particular conclusions are drawn from universal propositions. Therefore it is clear that the universal reason directs the sensitive appetite, which is divided into concupiscible and irascible; and this appetite obeys it. But because to draw particular conclusions from universal principles is not the work of the intellect, as such, but of the reason: hence it is that the irascible and concupiscible are said to obey the reason rather than to obey the intellect. Anyone can experience this in himself: for by applying certain universal considerations, anger or fear or the like may be modified or excited.

To the will also is the sensitive appetite subject in execution, which is accomplished by the motive power. For in other animals movement follows at once the concupiscible and irascible appetites: for instance, the sheep, fearing the wolf, flees at once, because it has no superior counteracting appetite. On the contrary, man is not moved at once, according to the irascible and concupiscible appetites: but he awaits the command of the will, which is the superior appetite. For wherever there is order among a number of motive powers, the second only moves by virtue of the first: wherefore the lower appetite is not sufficient to cause movement, unless the higher appetite consents. And this is what the Philosopher says (*De Anima.* iii. 11), that *the higher appetite moves the lower appetite, as the higher sphere moves the lower.* In this way, therefore, the irascible and concupiscible are subject to reason.

Reply Obj. 1. Sensuality is signified by the serpent, in what is proper to it as a sensitive power. But the irascible and concupiscible powers denominate the sensitive appetite rather on the part of the act, to which they are led by the reason, as we have said.

Reply Obj. 2. As the Philosopher says (*Polit.* i. 2): *We observe in an animal a despotic and a politic principle: for the soul dominates the body by a despotic power; but the intellect dominates the appetite by a politic and royal power.* For a power is called despotic whereby a man rules his slaves, who have not the right to resist in any way the orders of the one that commands them, since they have nothing of their own. But that power is called politic and royal by which a man rules over free subjects, who, though subject to the government of the ruler, have nevertheless something of their own, by reason of which they can resist the orders of him who commands. And so, the soul is said to rule the body by a despotic power, because the members of the body cannot in any way resist the sway of the soul, but at the soul's command both hand and foot, and whatever member is naturally moved by voluntary movement, are moved at once. But the intellect or reason is said to rule the irascible and concupiscible by a politic power: because the sensitive appetite has something of its own, by virtue whereof it can resist the commands of reason. For the sensitive appetite is naturally moved, not only by the estimative power in other animals, and in man by the cogitative power which the universal reason guides, but also by the imagination and sense. Whence it is that we experience that the irascible and concupiscible powers do resist reason, inasmuch as we sense or imagine something pleasant, which reason forbids, or unpleasant, which reason commands. And so from the fact that the irascible and concupiscible resist reason in something, we must not conclude that they do not obey.

Reply Obj. 3. The exterior senses require for action exterior sensible things, whereby they are affected, and the presence of which is not ruled by reason. But the interior powers, both appetitive and apprehensive, do not require exterior things. Therefore they are subject to the command of reason, which can not only incite or modify the affections of the appetitive power, but can also form the phantasms of the imagination.

QUESTION 82

Of the Will

(In Five Articles)

We next consider the will. Under this head there are five points of inquiry: (1) Whether the will desires something of necessity? (2) Whether it desires everything of necessity? (3) Whether it is a higher power than the intellect? (4) Whether the will moves the intellect? (5) Whether the will is divided into irascible and concupiscible?

FIRST ARTICLE

Whether the Will Desires Something of Necessity?

We proceed thus to the First Article:—

Objection 1. It would seem that the will desires nothing of necessity. For Augustine says (*De Civ. Dei* v. 10) that if anything is necessary, it is not voluntary. But whatever the will desires is voluntary. Therefore nothing that the will desires is desired of necessity.

Obj. 2. Further, the rational powers, according to the Philosopher (*Metaph.* viii. 2), extend to opposite things. But the will is a rational power, because, as he says (*De Anima* iii. 9), *the will is in the reason.* Therefore the will extends to opposite things, and therefore it is determined to nothing of necessity.

Obj. 3. Further, by the will we are masters of our own actions. But we are not masters of that which is of necessity. Therefore the act of the will cannot be necessitated.

On the contrary, Augustine says (*De Trin.* xiii. 4) that *all desire happiness with one will.* Now if this were not necessary, but contingent, there would at least be a few exceptions. Therefore the will desires something of necessity.

I answer that, The word *necessity* is employed in many ways. For that which must be is necessary. Now that a thing must be may belong to it by an intrinsic principle;—either material, as when we say that everything composed of contraries is of necessity corruptible;—or formal, as when we say that it is necessary for the three angles of a triangle to be equal to two right angles. And this is *natural* and *absolute necessity.* In another way, that a thing must be, belongs to it by reason of something extrinsic, which is either the end or the agent. On the part of the end, as when without it the end is not to be attained or so well attained: for instance, food is said to be necessary for life, and a horse is necessary for a journey. This is called *necessity of end,* and sometimes also *utility.* On the part of the agent, a thing must be, when someone is forced by some agent, so that he is not able to do the contrary. This is called *necessity of coercion.*

Now this necessity of coercion is altogether repugnant to the will. For we call that violent which is against the inclination of a thing. But the very movement of the will is an inclination to something. Therefore, as a thing is called natural because it is according to the inclination of nature, so a thing is called voluntary because it is according to the inclination of the will. Therefore, just as it is impossible for a thing to be at the same time violent and natural, so it is impossible for a thing to be absolutely coerced or violent, and voluntary.

But necessity of end is not repugnant to the will, when the end cannot be attained except in one way: thus from the will to cross the sea, arises in the will the necessity to wish for a ship.

In like manner neither is natural necessity repugnant to the will. Indeed, more than this, for as the intellect of necessity adheres to the first principles, the will must of necessity adhere to the last end, which is happiness: since the end is in practical matters what the principle is in speculative matters. For what befits a thing naturally and immovably must be the root and principle of all else appertaining thereto, since the nature of a thing is the first in everything, and every movement arises from something immovable.

Reply Obj. 1. The words of Augustine are to be understood of the necessity of coercion. But natural necessity *does not take away the liberty of the will,* as he says himself (*ibid.*).

Reply Obj. 2. The will, so far as it desires a thing naturally, corresponds rather to the intellect as regards natural principles than to the reason, which extends to opposite things. Wherefore in this respect it is rather an intellectual than a rational power.

Reply Obj. 3. We are masters of our own actions by reason of our being able to choose this or that. But choice regards not the end, but *the means to the end,* as the Philosopher says (*Ethic.* iii. 9). Wherefore the desire of the ultimate end does not regard those actions of which we are masters.

SECOND ARTICLE

Whether the Will Desires of Necessity, Whatever It Desires?

We proceed thus to the Second Article:—

Objection 1. It would seem that the will desires all things of necessity, whatever it desires. For Dionysius says (*Div. Nom.* iv) that *evil is outside the scope of the will.* Therefore the will tends of necessity to the good which is proposed to it.

Obj. 2. Further, the object of the will is compared to the will as the mover to the thing movable. But the movement of the movable necessarily follows the mover. Therefore it seems that the will's object moves it of necessity.

Obj. 3. Further, as the thing apprehended by sense is the object of the sensitive appetite, so the thing apprehended by the intellect is the object of the intellectual appetite, which is called the will. But what is apprehended by the sense moves the sensitive appetite of necessity: for Augustine says (*Gen. ad lit.* ix. 14) that *animals are moved by things seen.* Therefore it seems that whatever is apprehended by the intellect moves the will of necessity.

On the contrary, Augustine says (*Retract.* i, 9) that *it is the will by which we sin and live well,* and so the will extends to opposite things. Therefore it does not desire of necessity all things whatsoever it desires.

I answer that, The will does not desire of necessity whatsoever it desires. In order to make this evident we must observe that as the intellect naturally and of necessity adheres to the first principles, so the will adheres to the last end, as we have said already (A. 1). Now there are some things intelligible which have not a necessary connection with the first principles; such as contingent propositions, the denial of which does not involve a denial of the first principles. And to such the intellect does not assent of necessity. But there are some propositions which have a necessary connection with the first principles: such as demonstrable conclusions, a denial of which involves a denial of the first principles. And to these the intellect assents of necessity, when once it is aware of the necessary connection of these conclusions with the principles; but it does not assent of necessity until through the demonstration it recognizes the necessity of such connection. It is the same with the will. For there are certain individual goods which have not a necessary connection with happiness, because without them a man can be happy: and to such the will does not adhere of necessity. But there are some things which have a necessary connection with happiness, by means of which things man adheres to God, in Whom alone true happiness consists. Nevertheless, until through the certitude of the Divine Vision the necessity of such connection be shown, the will does not adhere to God of necessity, nor to those things which are of God. But the will of the man who sees God in His essence of necessity adheres to God, just as now we desire of necessity to be happy. It is therefore clear that the will does not desire of necessity whatever it desires.

Reply Obj. 1. The will can tend to nothing except under the aspect of good. But because good is of many kinds, for this reason the will is not of necessity determined to one.

Reply Obj. 2. The mover, then, of necessity causes movement in the thing movable, when the power of the mover exceeds the thing movable, so that its entire capacity is subject to the mover. But as the capacity of the will regards the universal and perfect good, its capacity is not subjected to any individual good. And therefore it is not of necessity moved by it.

Reply Obj. 3. The sensitive power does not compare different things with each other, as reason does: but it simply apprehends some one thing. Therefore, according to that one thing, it moves the sensitive appetite in a determinate way. But the reason is a power that compares several things together: therefore from several things the intellectual appetite—that is, the will—may be moved; but not of necessity from one thing.

THIRD ARTICLE

Whether the Will Is a Higher Power Than the Intellect?

We proceed thus to the Third Article:—

Objection 1. It would seem that the will is a higher power than the intellect. For the object of the will is good and the end. But the end is the first and highest cause. Therefore the will is the first and highest power.

Obj. 2. Further, in the order of natural things we observe a progress from imperfect things to perfect. And this also appears in the powers of the soul: for sense precedes the intellect, which is more noble. Now the act of the will, in the natural order, follows the act of the intellect. Therefore the will is a more noble and perfect power than the intellect.

Obj. 3. Further, habits are proportioned to their powers, as perfections to what they make perfect. But the habit which perfects the will —namely, charity—is more noble than the habits which perfect the intellect: for it is

written (1 Cor. xiii. 2): *If I should know all mysteries, and if I should have all faith, and have not charity, I am nothing.* Therefore the will is a higher power than the intellect.

On the contrary, The Philosopher holds the intellect to be the highest power of the soul (*Ethic.* x. 7).

I answer that, The superiority of one thing over another can be considered in two ways: *absolutely* and *relatively.* Now a thing is considered to be such absolutely which is considered such in itself: but relatively as it is such with regard to something else. If therefore the intellect and will be considered with regard to themselves, then the intellect is the higher power. And this is clear if we compare their respective objects to one another. For the object of the intellect is more simple and more absolute than the object of the will; since the object of the intellect is the very idea of appetible good; and the appetible good, the idea of which is in the intellect, is the object of the will. Now the more simple and the more abstract a thing is, the nobler and higher it is in itself; and therefore the object of the intellect is higher than the object of the will. Therefore, since the proper nature of a power is in its order to its object, it follows that the intellect in itself and absolutely is higher and nobler than the will. But relatively and by comparison with something else, we find that the will is sometimes higher than the intellect, from the fact that the object of the will occurs in something higher than that in which occurs the object of the intellect. Thus for instance, I might say that hearing is relatively nobler than sight, inasmuch as something in which there is sound is nobler than something in which there is color, though color is nobler and simpler than sound. For, as we have said above (Q. 16, A. 1; Q. 27, A. 4), the action of the intellect consists in this—that the idea of the thing understood is in the one who understands; while the act of the will consists in this—that the will is inclined to the thing itself as existing in itself. And therefore the Philosopher says in *Metaph.* vi (Did. v. 2) that *good and evil,* which are objects of the will, *are in things,* but *truth and error,* which are objects of the intellect, *are in the mind.* When, therefore, the thing in which there is good is nobler than the soul itself, in which is the idea understood; by comparison with such a thing, the will is higher than the intellect. But when the thing which is good is less noble than the soul, then even in comparison with that thing the intellect is higher than the will. Wherefore the love of God is better than the knowledge of God; but, on the contrary, the knowledge of corporeal things is better than the love thereof. Absolutely, however, the intellect is nobler than the will.

Reply Obj. 1. The aspect of causality is perceived by comparing one thing to another, and in such a comparison the idea of good is found to be nobler: but truth signifies something more absolute, and extends to the idea of good itself: wherefore even good is something true. But, again, truth is something good: forasmuch as the intellect is a thing, and truth its end. And among other ends this is the most excellent: as also is the intellect among the other powers.

Reply Obj. 2. What precedes in order of generation and time is less perfect: for in one and the same thing potentiality precedes act, and imperfection precedes perfection. But what precedes absolutely and in the order of nature is more perfect: for thus act precedes potentiality. And in this way the intellect precedes the will, as the motive power precedes the thing movable, and as the active precedes the passive; for good which is understood moves the will.

Reply Obj. 3. This reason is verified of the will as compared with what is above the soul. For charity is the virtue by which we love God.

FOURTH ARTICLE

Whether the Will Moves the Intellect?

We proceed thus to the Fourth Article:—

Objection 1. It would seem that the will does not move the intellect. For what moves excels and precedes what is moved, because what moves is an agent, and *the agent is nobler than the patient,* as Augustine says (*Gen. ad lit.* xii. 16), and the Philosopher (*De Anima* iii. 5). But the intellect excels and precedes the will, as we have said above (A. 3). Therefore the will does not move the intellect.

Obj. 2. Further, what moves is not moved by what is moved, except perhaps accidentally. But the intellect moves the will, because the good apprehended by the intellect moves without being moved; whereas the appetite moves and is moved. Therefore the intellect is not moved by the will.

Obj. 3. Further, we can will nothing but what we understand. If, therefore, in order to understand, the will moves by willing to understand, that act of the will must be preceded by another act of the intellect, and this act of the intellect by another act of the will, and so on indefinitely, which is impossible. Therefore the will does not move the intellect.

On the contrary, Damascene says (*De Fid. Orth.* ii. 26): *It is in our power to learn an art or not, as we list.* But a thing is in our power by the will, and we learn art by the intellect. Therefore the will moves the intellect.

I answer that, A thing is said to move in two ways: First, as an end; for instance, when we say that the end moves the agent. In this way the intellect moves the will, because the good understood is the object of the will, and moves it as an end. Secondly, a thing is said to move as an agent, as what alters moves what is altered, and what impels moves what is impelled. In this way the will moves the intellect, and all the powers of the soul, as Anselm says (Eadmer, *De Similitudinibus*). The reason is, because wherever we have order among a number of active powers, that power which regards the universal end moves the powers which regard particular ends. And we may observe this both in nature and in things politic. For the heaven, which aims at the universal preservation of things subject to generation and corruption, moves all inferior bodies, each of which aims at the preservation of its own species or of the individual. The king also, who aims at the common good of the whole kingdom, by his rule moves all the governors of cities, each of whom rules over his own particular city. Now the object of the will is good and the end in general, and each power is directed to some suitable good proper to it, as sight is directed to the perception of color, and the intellect to the knowledge of truth. Therefore the will as an agent moves all the powers of the soul to their respective acts, except the natural powers of the vegetative part, which are not subject to our will.

Reply Obj. 1. The intellect may be considered in two ways: as apprehensive of universal being and truth, and as a thing and a particular power having a determinate act. In like manner also the will may be considered in two ways: according to the common nature of its object—that is to say, as appetitive of universal good—and as a determinate power of the soul having a determinate act. If, therefore, the intellect and will be compared with one another according to the universality of their respective objects, then, as we have said above (A. 3), the intellect is simply higher and nobler than the will. If, however, we take the intellect as regards the common nature of its object and the will as a determinate power, then again the intellect is higher and nobler than the will, because under the notion of being and truth is contained both the will itself, and its act, and its object. Wherefore the intellect understands the will, and its act, and its object, just as it understands other species of things, as stone or wood, which are contained in the common notion of being and truth. But if we consider the will as regards the common nature of its object, which is good, and the intellect as a thing and a special power; then the intellect itself, and its act, and its object, which is truth, each of which is some species of good, are contained under the common notion of good. And in this way the will is higher than the intellect, and can move it. From this we can easily understand why these powers include one another in their acts, because the intellect understands that the will wills, and the will wills the intellect to understand. In the same way good is contained in truth, inasmuch as it is an understood truth, and truth in good, inasmuch as it is a desired good.

Reply Obj. 2. The intellect moves the will in one sense, and the will moves the intellect in another, as we have said above.

Reply Obj. 3. There is no need to go on indefinitely, but we must stop at the intellect as preceding all the rest. For every movement of the will must be preceded by apprehension, whereas every apprehension is not preceded by an act of the will; but the principle of counselling and understanding is an intellectual principle higher than our intellect—namely, God—as also Aristotle says (*Eth. Eudemic.* vii. 14), and in this way he explains that there is no need to proceed indefinitely.

FIFTH ARTICLE

Whether We Should Distinguish Irascible and Concupiscible Parts in the Superior Appetite?

We proceed thus to the Fifth Article:—

Objection 1. It would seem that we ought to distinguish irascible and concupiscible parts in the superior appetite, which is the will. For the concupiscible power is so called from *concupiscere* (*to desire*), and the irascible part from *irasci* (*to be angry*). But there is a concupiscence which cannot belong to the sensitive appetite, but only to the intellectual, which is the will; as the concupiscence of wisdom, of which it is said (Wisd. vi. 21): *The concupiscence of wisdom bringeth to the eternal kingdom.* There is also a certain anger which cannot belong to the sensitive appetite, but only to the intellectual; as when our anger is directed against vice. Wherefore Jerome commenting on Matt. xiii. 33 warns us *to have the hatred of vice in the irascible part.* Therefore we should distinguish irascible and concupiscible parts in the intellectual soul as well as in the sensitive.

Obj. 2. Further, as is commonly said, charity is in the concupiscible, and hope in the irascible part. But they cannot be in the sensitive appetite, because their objects are not sensible, but intellectual. Therefore we must assign an irascible and a concupiscible power to the intellectual part.

Obj. 3. Further, it is said (*De Spiritu et Anima*) that *the soul has these powers—*

namely, the irascible, concupiscible, and rational—*before it is united to the body.* But no power of the sensitive part belongs to the soul alone, but to the soul and body united, as we have said above (Q. 78, AA. 5, 8). Therefore the irascible and concupiscible powers are in the will, which is the intellectual appetite.

On the contrary, Gregory of Nyssa (Nemesius, *De Nat. Hom.*) says *that the irrational* part of the soul is divided into the desiderative and irascible, and Damascene says the same (*De Fid. Orth.* ii. 12). And the Philosopher says (*De Anima* iii. 9) *that the will is in reason, while in the irrational part of the soul are concupiscence and anger,* or *desire and animus.*

I answer that, The irascible and concupiscible are not parts of the intellectual appetite, which is called the will. Because, as was said above (Q. 59, A. 4; Q. 79, A. 7), a power which is directed to an object according to some common notion is not differentiated by special differences which are contained under that common notion. For instance, because sight regards the visible thing under the common notion of something colored, the visual power is not multiplied according to the different kinds of color: but if there were a power regarding white as white, and not as something colored, it would be distinct from a power regarding black as black.

Now the sensitive appetite does not consider the common notion of good, because neither do the senses apprehend the universal. And therefore the parts of the sensitive appetite are differentiated by the different notions of particular good: for the concupiscible regards as proper to it the notion of good, as something pleasant to the senses and suitable to nature: whereas the irascible regards the notion of good as something that wards off and repels what is hurtful. But the will regards good according to the common notion of good, and therefore in the will, which is the intellectual appetite, there is no differentiation of appetitive powers, so that there be in the intellectual appetite an irascible power distinct from a concupiscible power: just as neither on the part of the intellect are the apprehensive powers multiplied, although they are on the part of the senses.

Reply Obj. 1. Love, concupiscence, and the like can be understood in two ways. Sometimes they are taken as passions—arising, that is, with a certain commotion of the soul. And thus they are commonly understood, and in this sense they are only in the sensitive appetite. They may, however, be taken in another way, as far as they are simple affections without passion or commotion of the soul, and thus they are acts of the will. And in this sense, too, they are attributed to the angels and to God. But if taken in this sense, they do not belong to different powers, but only to one power, which is called the will.

Reply Obj. 2. The will itself may be said to irascible, as far as it wills to repel evil, not from any sudden movement of a passion, but from a judgment of the reason. And in the same way the will may be said to be concupiscible on account of its desire for good. And thus in the irascible and concupiscible are charity and hope—that is, in the will as ordered to such acts. And in this way, too, we may understand the words quoted (*De Spiritu et Anima*); that the irascible and concupiscible powers are in the soul before it is united to the body (as long as we understand priority of nature, and not of time), although there is no need to have faith in what that book says. Whence the answer to the third objection is clear.

QUESTION 83

Of Free-Will

(In Four Articles)

We now inquire concerning free-will. Under this head there are four points of inquiry: (1) Whether man has free-will? (2) What is free-will—a power, an act, or a habit? (3) If it is a power, is it appetitive or cognitive? (4) If it is appetitive, is it the same power as the will, or distinct?

FIRST ARTICLE

Whether Man Has Free-Will?

We proceed thus to the First Article:—

Objection 1. It would seem that man has not free-will. For whoever has free-will does what he wills. But man does not what he wills; for it is written (Rom. vii. 19): *For the good which I will I do not, but the evil which I will not, that I do.* Therefore man has not free-will.

Obj. 2. Further, whoever has free-will has in his power to will or not to will, to do or not to do. But this is not in man's power: for it is written (Rom. ix. 16): *It is not of him that willeth*—namely, to will—*nor of him that runneth*—namely, to run. Therefore man has not free-will.

Obj. 3. Further, what is *free is cause of itself,* as the Philosopher says (*Metaph.* i. 2). Therefore what is moved by another is not free. But God moves the will, for it is written (Prov. xxi. 1): *The heart of the king is in the hand of the Lord; whithersoever He will He shall turn it;* and (Phil. ii. 13): *It is God Who worketh in you both to will and to accomplish.* Therefore man has not free-will.

Obj. 4. Further, whoever has free-will is master of his own actions. But man is not master of his own actions: for it is written (Jer. x. 23): *The way of a man is not his: neither is it in a man to walk.* Therefore man has not free-will.

Obj. 5. Further, the Philosopher says (*Ethic.* iii. 5): *According as each one is, such does the end seem to him.* But it is not in our power to be of one quality or another; for this comes to us from nature. Therefore it is natural to us to follow some particular end, and therefore we are not free in so doing.

On the contrary, It is written (Ecclus. xv. 14): *God made man from the beginning, and left him in the hand of his own counsel;* and the gloss adds: *That is of his free-will.*

I answer that, Man has free-will: otherwise counsels, exhortations, commands, prohibitions, rewards and punishments would be in vain. In order to make this evident, we must observe that some things act without judgment; as a stone moves downwards; and in like manner all things which lack knowledge. And some act from judgment, but not a free judgment; as brute animals. For the sheep, seeing the wolf, judges it a thing to be shunned, from a natural and not a free judgment, because it judges, not from reason, but from natural instinct. And the same thing is to be said of any judgment of brute animals. But man acts from judgment, because by his apprehensive power he judges that something should be avoided or sought. But because this judgment, in the case of some particular act, is not from a natural instinct, but from some act of comparison in the reason, therefore he acts from free judgment and retains the power of being inclined to various things. For reason in contingent matters may follow opposite courses, as we see in dialectic syllogisms and rhetorical arguments. Now particular operations are contingent, and therefore in such matters the judgment of reason may follow opposite courses, and is not determinate to one. And forasmuch as man is rational is it necessary that man have a free-will.

Reply Obj. 1. As we have said above (Q. 81, A. 3, *ad* 2), the sensitive appetite, though it obeys the reason, yet in a given case can resist by desiring what the reason forbids. This is therefore the good which man does not when he wishes—namely, *not to desire against reason,* as Augustine says (*ibid.*).

Reply Obj. 2. Those words of the Apostle are not to be taken as though man does not wish or does not run of his free-will, but because the free-will is not sufficient thereto unless it be moved and helped by God.

Reply Obj. 3. Free-will is the cause of its own movement, because by his free-will man moves himself to act. But it does not of necessity belong to liberty that what is free should be the first cause of itself, as neither for one thing to be cause of another need it be the first cause. God, therefore, is the first cause, Who moves causes both natural and voluntary. And just as by moving natural causes He does not prevent their acts being natural, so by moving voluntary causes He does not deprive their actions of being voluntary: but rather is He the cause of this very thing in them; for He operates in each thing according to its own nature.

Reply Obj. 4. *Man's way* is said *not to be his* in the execution of his choice, wherein he may be impeded, whether he will or not. The choice itself, however, is in us, but presupposes the help of God.

Reply Obj. 5. Quality in man is of two kinds: natural and adventitious. Now the natural quality may be in the intellectual part, or in the body and its powers. From the very fact, therefore, that man is such by virtue of a natural quality which is in the intellectual part, he naturally desires his last end, which is happiness. Which desire, indeed, is a natural desire, and is not subject to free-will, as is clear from what we have said above (Q. 82, AA. 1, 2). But on the part of the body and its powers man may be such by virtue of a natural quality, inasmuch as he is of such a temperament or disposition due to any impression whatever produced by corporeal causes, which cannot affect the intellectual part, since it is not the act of a corporeal organ. And such as a man is by virtue of a corporeal quality, such also does his end seem to him, because from such a disposition a man is inclined to choose or reject something. But these inclinations are subject to the judgment of reason, which the lower appetite obeys, as we have said (Q. 81, A. 3). Wherefore this is in no way prejudicial to free-will.

The adventitious qualities are habits and passions, by virtue of which a man is inclined to one thing rather than to another. And yet even these inclinations are subject to the judgment of reason. Such qualities, too, are subject to reason, as it is in our power either to acquire them, whether by causing them or disposing ourselves to them, or to reject them.

And so there is nothing in this that is repugnant to free-will.

SECOND ARTICLE

Whether Free-Will Is a Power?

We proceed thus to the Second Article:—

Objection 1. It would seem that free-will is not a power. For free-will is nothing but a free judgment. But judgment denominates an act, not a power. Therefore free-will is not a power.

Obj. 2. Further, free-will is defined as *the faculty of the will and reason.* But faculty denominates a facility of power, which is due to a habit. Therefore free-will is a habit. Moreover Bernard says (*De Gratia et Lib. Arb.* 1, 2) that free-will is *the soul's habit of disposing of itself.* Therefore it is not a power.

Obj. 3. Further, no natural power is forfeited through sin. But free-will is forfeited through sin; for Augustine says that *man, by abusing free-will, loses both it and himself.* Therefore free-will is not a power.

On the contrary, Nothing but a power, seemingly, is the subject of a habit. But free-will is the subject of grace, by the help of which it chooses what is good. Therefore free-will is a power.

I answer that, Although free-will* in its strict sense denotes an act, in the common manner of speaking we call free-will, that which is the principle of the act by which man judges freely. Now in us the principle of an act is both power and habit; for we say that we know something both by knowledge and by the intellectual power. Therefore free-will must be either a power or a habit, or a power with a habit. That it is neither a habit nor a power together with a habit, can be clearly proved in two ways. First of all, because, if it is a habit, it must be a natural habit; for it is natural to man to have a free-will. But there is no natural habit in us with respect to those things which come under free-will: for we are naturally inclined to those things of which we have natural habits—for instance, to assent to first principles: while those things to which we are naturally inclined are not subject to free-will, as we have said of the desire of happiness (Q. 82, AA. 1, 2). Wherefore it is against the very notion of free-will that it should be a natural habit. And that it should be a non-natural habit is against its nature. Therefore in no sense is it a habit.

Secondly, this is clear because habits are defined as that *by reason of which we are well or ill disposed with regard to actions and passions* (*Ethic.* ii. 5); for by temperance we are well-disposed as regards concupiscences, and by intemperance ill-disposed: and by knowledge we are well-disposed to the act of the intellect when we know the truth, and by the contrary habit ill-disposed. But the free-will is indifferent to good or evil choice: wherefore it is impossible for free-will to be a habit. Therefore it is a power.

Reply Obj. 1. It is not unusual for a power to be named from its act. And so from this act, which is a free judgment, is named the power which is the principle of this act. Otherwise, if free-will denominated an act, it would not always remain in man.

Reply Obj. 2. Faculty sometimes denominates a power ready for operation, and in this sense faculty is used in the definition of free-will. But Bernard takes habit, not as divided against power, but as signifying a certain aptitude by which a man has some sort of relation to an act. And this may be both by a power and by a habit: for by a power man is, as it were, empowered to do the action, and by the habit he is apt to act well or ill.

Reply Obj. 3. Man is said to have lost free-will by falling into sin, not as to natural liberty, which is freedom from coercion, but as regards freedom from fault and unhappiness. Of this we shall treat later in the treatise on Morals in the second part of this work (I-II, Q. 85, *seqq.;* Q. 109).

THIRD ARTICLE

Whether Free-Will Is an Appetitive Power?

We proceed thus to the Third Article:—

Objection 1. It would seem that free-will is not an appetitive, but a cognitive power. For Damascene (*De Fid. Orth.* ii. 27) says that *free-will straightway accompanies the rational nature.* But reason is a cognitive power. Therefore free-will is a cognitive power.

Obj. 2. Further, free-will is so called as though it were a free judgment. But to judge is an act of a cognitive power. Therefore free-will is a cognitive power.

Obj. 3. Further, the principal function of free-will is to choose. But choice seems to belong to knowledge, because it implies a certain comparison of one thing to another, which belongs to the cognitive power. Therefore free-will is a cognitive power.

On the contrary, The Philosopher says (*Ethic.* iii. 3) that choice is *the desire of those things which are in us.* But desire is an act of the appetitive power: therefore choice is also. But free-will is that by which we choose. Therefore free-will is an appetitive power.

I answer that, The proper act of free-will is choice: for we say that we have a free-will because we can take one thing while refusing another; and this is to choose. Therefore we

* Liberum arbitrium—*i.e.,* free judgment.

must consider the nature of free-will, by considering the nature of choice. Now two things concur in choice: one on the part of the cognitive power, the other on the part of the appetitive power. On the part of the cognitive power, counsel is required, by which we judge one thing to be preferred to another: and on the part of the appetitive power, it is required that the appetite should accept the judgment of counsel. Therefore Aristotle (*Ethic.* vi. 2) leaves it in doubt whether choice belongs principally to the appetitive or the cognitive power: since he says that choice is either *an appetitive intellect or an intellectual appetite.* But (*Ethic.* iii, *loc. cit.*) he inclines to its being an intellectual appetite when he describes choice as *a desire proceeding from counsel.* And the reason of this is because the proper object of choice is the means to the end: and this, as such, is in the nature of that good which is called useful: wherefore since good, as such, is the object of the appetite, it follows that choice is principally an act of the appetitive power. And thus free-will is an appetitive power.

Reply Obj. 1. The appetitive powers accompany the apprehensive, and in this sense Damascene says that free-will straightway accompanies the rational power.

Reply Obj. 2. Judgment, as it were, concludes and terminates counsel. Now counsel is terminated, first, by the judgment of reason; secondly, by the acceptation of the appetite: whence the Philosopher (*Ethic.* iii., *ibid.*) says that, *having formed a judgment by counsel, we desire in accordance with that counsel.* And in this sense choice itself is a judgment from which free-will takes its name.

Reply Obj. 3. This comparison which is implied in the choice belongs to the preceding counsel, which is an act of reason. For though the appetite does not make comparisons, yet forasmuch as it is moved by the apprehensive power which does compare, it has some likeness of comparison by choosing one in preference to another.

FOURTH ARTICLE

Whether Free-Will Is a Power Distinct from the Will?

We proceed thus to the Fourth Article:—

Objection 1. It would seem that free-will is a power distinct from the will. For Damascene says (*De Fid. Orth.* ii. 22) that θέλησις is one thing and βούλησις another. But θέλησις is the will, while βούλησις seems to be the free-will, because βούλησις, according to him, is will as concerning an object by way of comparison between two things. Therefore it seems that free-will is a distinct power from the will.

Obj. 2. Further, powers are known by their acts. But choice, which is the act of free-will, is distinct from the act of willing, because *the act of the will regards the end, whereas choice regards the means to the end* (*Ethic.* iii. 2). Therefore free-will is a distinct power from the will.

Obj. 3. Further, the will is the intellectual appetite. But in the intellect there are two powers—the active and the passive. Therefore, also on the part of the intellectual appetite, there must be another power besides the will. And this, seemingly, can only be free-will. Therefore free-will is a distinct power from the will.

On the contrary, Damascene says (*De Fid. Orth.* iii. 14) free-will is nothing else than the will.

I answer that, The appetitive powers must be proportionate to the apprehensive powers, as we have said above (Q. 64, A. 2). Now, as on the part of the intellectual apprehension we have intellect and reason, so on the part of the intellectual appetite we have will, and free-will which is nothing else but the power of choice. And this is clear from their relations to their respective objects and acts. For the act of *understanding* implies the simple acceptation of something; whence we say that we understand first principles, which are known of themselves without any comparison. But to *reason,* properly speaking, is to come from one thing to the knowledge of another: wherefore, properly speaking, we reason about conclusions, which are known from the principles. In like manner on the part of the appetite to *will* implies the simple appetite for something: wherefore the will is said to regard the end, which is desired for itself. But to *choose* is to desire something for the sake of obtaining something else: wherefore, properly speaking, it regards the means to the end. Now, in matters of knowledge, the principles are related to the conclusion to which we assent on account of the principles: just as, in appetitive matters, the end is related to the means, which is desired on account of the end. Wherefore it is evident that as the intellect is to reason, so is the will to the power of choice, which is free-will. But it has been shown above (Q. 79, A. 8) that it belongs to the same power both to understand and to reason, even as it belongs to the same power to be at rest and to be in movement. Wherefore it belongs also to the same power to will and to choose: and on this account the will and the free-will are not two powers, but one.

Reply Obj. 1. βούλησις is distinct from θέλησις on account of a distinction, not of powers, but of acts.

Reply Obj. 2. Choice and will—that is, the act of willing—are different acts: yet they belong to the same power, as also to understand and to reason, as we have said.

Reply Obj. 3. The intellect is compared to the will as moving the will. And therefore there is no need to distinguish in the will an active and a passive will.

QUESTION 84

How the Soul While United to the Body Understands Corporeal Things beneath It

(In Eight Articles)

We now have to consider the acts of the soul in regard to the intellectual and the appetitive powers: for the other powers of the soul do not come directly under the consideration of the theologian. Furthermore, the acts of the appetitive part of the soul come under the consideration of the science of morals; wherefore we shall treat of them in the second part of this work, to which the consideration of moral matters belongs. But of the acts of the intellectual part we shall treat now.

In treating of these acts we shall proceed in the following order: First, we shall inquire how the soul understands when united to the body; secondly, how it understands when separated therefrom.

The former of these inquiries will be threefold: (1) How the soul understands bodies which are beneath it; (2) How it understands itself and things contained in itself; (3) How it understands immaterial substances, which are above it.

In treating of the knowledge of corporeal things there are three points to be considered: (1) Through what does the soul know them? (2) How and in what order does it know them? (3) What does it know in them?

Under the first head there are eight points of inquiry: (1) Whether the soul knows bodies through the intellect? (2) Whether it understands them through its essence, or through any species? (3) If through some species, whether the species of all things intelligible are naturally innate in the soul? (4) Whether these species are derived by the soul from certain separate immaterial forms? (5) Whether our soul sees in the eternal ideas all that it understands? (6) Whether it acquires intellectual knowledge from the senses? (7) Whether the intellect can, through the species of which it is possessed, actually understand, without turning to the phantasms? (8) Whether the judgment of the intellect is hindered by an obstacle in the sensitive powers?

FIRST ARTICLE

Whether the Soul Knows Bodies through the Intellect?

We proceed thus to the First Article:—

Objection 1. It would seem that the soul does not know bodies through the intellect. For Augustine says (*Soliloq.* ii. 4) that *bodies cannot be understood by the intellect; nor indeed anything corporeal unless it can be perceived by the senses.* He says also (*Gen. ad lit.* xii. 24) that intellectual vision is of those things that are in the soul by their essence. But such are not bodies. Therefore the soul cannot know bodies through the intellect.

Obj. 2. Further, as sense is to the intelligible, so is the intellect to the sensible. But the soul can by no means, through the senses, understand spiritual things, which are intelligible. Therefore by no means can it, through the intellect, know bodies, which are sensible.

Obj. 3. Further, the intellect is concerned with things that are necessary and unchangeable. But all bodies are mobile and changeable. Therefore the soul cannot know bodies through the intellect.

On the contrary, Science is in the intellect. If, therefore, the intellect does not know bodies, it follows that there is no science of bodies; and thus perishes natural science, which treats of mobile bodies.

I answer, It should be said in order to elucidate this question, that the early philosophers, who inquired into the natures of things, thought there was nothing in the world save bodies. And because they observed that all bodies are mobile, and considered them to be ever in a state of flux, they were of opinion that we can have no certain knowledge of the true nature of things. For what is in a continual state of flux, cannot be grasped with any degree of certitude, for it passes away ere the mind can form a judgment thereon: according to the saying of Heraclitus, that *it is not possible twice to touch a drop of water in a passing torrent,* as the Philosopher relates (*Metaph.* iv, Did. iii. 5).

After these came Plato, who, wishing to save the certitude of our knowledge of truth through the intellect, maintained that, besides these things corporeal, there is another genus of beings, separate from matter and movement, which beings he called *species* or *ideas,* by participation of which each one of these singular and sensible things is said to be either

a man, or a horse, or the like. Wherefore he said that sciences and definitions, and whatever appertains to the act of the intellect, are not referred to these sensible bodies, but to those beings immaterial and separate: so that according to this the soul does not understand these corporeal things, but the separate species thereof.

Now this may be shown to be false for two reasons. First, because, since those species are immaterial and immovable, knowledge of movement and matter would be excluded from science (which knowledge is proper to natural science), and likewise all demonstration through moving and material causes. Secondly, because it seems ridiculous, when we seek for knowledge of things which are to us manifest, to introduce other beings, which cannot be the substance of those others, since they differ from them essentially: so that granted that we have a knowledge of those separate substances, we cannot for that reason claim to form a judgment concerning these sensible things.

Now it seems that Plato strayed from the truth because, having observed that all knowledge takes place through some kind of similitude, he thought that the form of the thing known must of necessity be in the knower in the same manner as in the thing known. Then he observed that the form of the thing understood is in the intellect under conditions of universality, immateriality, and immobility: which is apparent from the very operation of the intellect, whose act of understanding has a universal extension, and is subject to a certain amount of necessity: for the mode of action corresponds to the mode of the agent's form. Wherefore he concluded that the things which we understand must have in themselves an existence under the same conditions of immateriality and immobility.

But there is no necessity for this. For even in sensible things it is to be observed that the form is otherwise in one sensible than in another: for instance, whiteness may be of great intensity in one, and of a less intensity in another: in one we find whiteness with sweetness, in another without sweetness. In the same way the sensible form is conditioned differently in the thing which is external to the soul, and in the senses which receive the forms of sensible things without receiving matter, such as the color of gold without receiving gold. So also the intellect, according to its own mode, receives under conditions of immateriality and immobility, the species of material and mobile bodies: for the received is in the receiver according to the mode of the receiver. We must conclude, therefore, that through the intellect the soul knows bodies by a knowledge which is immaterial, universal, and necessary.

Reply Obj. 1. These words of Augustine are to be understood as referring to the medium of intellectual knowledge, and not to its object. For the intellect knows bodies by understanding them, not indeed through bodies, nor through material and corporeal species; but through immaterial and intelligible species, which can be in the soul by their own essence.

Reply Obj. 2. As Augustine says (*De Civ. Dei.* xxii. 29), it is not correct to say that as the sense knows only bodies so the intellect knows only spiritual things; for it follows that God and the angels would not know corporeal things. The reason of this diversity is that the lower power does not extend to those things that belong to the higher power; whereas the higher power operates in a more excellent manner those things which belong to the lower power.

Reply Obj. 3. Every movement presupposes something immovable: for when a change of quality occurs, the substance remains unmoved; and when there is a change of substantial form, matter remains unmoved. Moreover the various conditions of mutable things are themselves immovable; for instance, though Socrates be not always sitting, yet it is an immovable truth that whenever he does sit he remains in one place. For this reason there is nothing to hinder our having an immovable science of movable things.

SECOND ARTICLE

Whether the Soul Understands Corporeal Things through Its Essence?

We proceed thus to the Second Article:—

Objection 1. It would seem that the soul understands corporeal things through its essence. For Augustine says (*De Trin.* x. 5) that the soul *collects and lays hold of the images of bodies which are formed in the soul and of the soul: for in forming them it gives them something of its own substance.* But the soul understands bodies by images of bodies. Therefore the soul knows bodies through its essence, which it employs for the formation of such images, and from which it forms them.

Obj. 2. Further, the Philosopher says (*De Anima* iii. 8) that *the soul, after a fashion, is everything.* Since, therefore, like is known by like, it seems that the soul knows corporeal things through itself.

Obj. 3. Further, the soul is superior to corporeal creatures. Now lower things are in higher things in a more eminent way than in themselves, as Dionysius says (*Cœl. Hier.* xii). Therefore all corporeal creatures exist in a

more excellent way in the soul than in themselves. Therefore the soul can know corporeal creatures through its essence.

On the contrary, Augustine says (*De Trin.* ix. 3) that *the mind gathers knowledge of corporeal things through the bodily senses.* But the soul itself cannot be known through the bodily senses. Therefore it does not know corporeal things through itself.

I answer that, The ancient philosophers held that the soul knows bodies through its essence. For it was universally admitted that *like is known by like.* But they thought that the form of the thing known is in the knower in the same mode as in the thing known. The Platonists however were of a contrary opinion. For Plato, having observed that the intellectual soul has an immaterial nature, and an immaterial mode of knowledge, held that the forms of things known subsist immaterially. While the earlier natural philosophers, observing that things known are corporeal and material, held that things known must exist materially even in the soul that knows them. And therefore, in order to ascribe to the soul a knowledge of all things, they held that it has the same nature in common with all. And because the nature of a result is determined by its principles, they ascribed to the soul the nature of a principle; so that those who thought fire to be the principle of all, held that the soul had the nature of fire; and in like manner as to air and water. Lastly, Empedocles, who held the existence of our four material elements and two principles of movement, said that the soul was composed of these. Consequently, since they held that things exist in the soul materially, they maintained that all the soul's knowledge is material, thus failing to discern intellect from sense.

But this opinion will not hold. First, because in the material principle of which they spoke, the various results do not exist save in potentiality. But a thing is not known according as it is in potentiality, but only according as it is in act, as is shown *Metaph.* ix. (Did. viii. 9): wherefore neither is a power known except through its act. It is therefore insufficient to ascribe to the soul the nature of the principles in order to explain the fact that it knows all, unless we further admit in the soul the natures and forms of each individual result, for instance, of bone, flesh, and the like; thus does Aristotle argue against Empedocles (*De Anima* i. 5). Secondly, because if it were necessary for the thing known to exist materially in the knower, there would be no reason why things which have a material existence outside the soul should be devoid of knowledge; why, for instance, if by fire the soul knows fire, that fire also which is outside the soul should not have knowledge of fire.

We must conclude, therefore, that material things known must needs exist in the knower, not materially, but immaterially. The reason of this is, because the act of knowledge extends to things outside the knower: for we know things even that are external to us. Now by matter the form of a thing is determined to some one thing. Wherefore it is clear that knowledge is in inverse ratio of materiality. And consequently things that are not receptive of forms save materially, have no power of knowledge whatever—such as plants, as the Philosopher says (*De Anima* ii. 12). But the more immaterially a thing receives the form of the thing known, the more perfect is its knowledge. Therefore the intellect which abstracts the species not only from matter, but also from the individuating conditions of matter, has more perfect knowledge than the senses, which receive the form of the thing known, without matter indeed, but subject to material conditions. Moreover, among the senses, sight has the most perfect knowledge, because it is the least material, as we have remarked above (Q. 78, A. 3): while among intellects the more perfect is the more immaterial.

It is therefore clear from the foregoing, that if there be an intellect which knows all things by its essence, then its essence must needs have all things in itself immaterially; thus the early philosophers held that the essence of the soul, that it may know all things, must be actually composed of the principles of all material things. Now this is proper to God, that His Essence comprise all things immaterially, as effects pre-exist virtually in their cause. God alone, therefore, understands all things through His Essence: but neither the human soul nor the angels can do so.

Reply Obj. 1. Augustine in that passage is speaking of an imaginary vision, which takes place through the image of bodies. To the formation of such images the soul gives part of its substance, just as a subject is given in order to be informed by some form. In this way the soul makes such images from itself; not that the soul or some part of the soul be turned into this or that image; but just as we say that a body is made into something colored because of its being informed with color. That this is the sense, is clear from what follows. For he says that the soul *keeps something*—namely, not informed with such image—*which is able freely to judge of the species of these images*: and that this is the *mind* or *intellect.* And he says that the part which is informed with these images—namely, the imagination—is *common to us and beasts.*

Reply Obj. 2. Aristotle did not hold that the soul is actually composed of all things, as did the earlier philosophers; he said that the soul is all things, *after a fashion,* forasmuch as it is in potentiality to all—through the senses, to all things sensible—through the intellect, to all things intelligible.

Reply Obj. 3. Every creature has a finite and determinate essence. Wherefore although the essence of the higher creature has a certain likeness to the lower creature, forasmuch as they have something in common generically, yet it has not a complete likeness thereof, because it is determined to a certain species other than the species of the lower creature. But the Divine Essence is a perfect likeness of all, whatsoever may be found to exist in things created, being the universal principle of all.

THIRD ARTICLE

Whether the Soul Understands All Things through Innate Species?

We proceed thus to the Third Article:—

Objection 1. It would seem that the soul understands all things through innate species. For Gregory says, in a homily for the Ascension (xxix. *in Ev.*), that *man has understanding in common with the angels.* But angels understand all things through innate species: wherefore in the book *De Causis* it is said that *every intelligence is full of forms.* Therefore the soul also has innate species of things, by means of which it understands corporeal things.

Obj. 2. Further, the intellectual soul is more excellent than corporeal primary matter. But primary matter was created by God under the forms to which it has potentiality. Therefore much more is the intellectual soul created by God under intelligible species. And so the soul understands corporeal things through innate species.

Obj. 3. Further, no one can answer the truth except concerning what he knows. But even a person untaught and devoid of acquired knowledge, answers the truth to every question if put to him in orderly fashion, as we find related in the *Meno* (xv. *seqq.*) of Plato, concerning a certain individual. Therefore we have some knowledge of things even before we acquire knowledge; which would not be the case unless we had innate species. Therefore the soul understands corporeal things through innate species.

On the contrary, The Philosopher, speaking of the intellect, says (*De Anima* iii. 4) that it is like *a tablet on which nothing is written.*

I answer that, Since form is the principle of action, a thing must be related to the form which is the principle of an action, as it is to that action: for instance, if upward motion is from lightness, then that which only potentially moves upwards must needs be only potentially light, but that which actually moves upwards must needs be actually light. Now we observe that man sometimes is only a potential knower, both as to sense and as to intellect. And he is reduced from such potentiality to act;—through the action of sensible objects on his senses, to the act of sensation;—by instruction or discovery, to the act of understanding. Wherefore we must say that the cognitive soul is in potentiality both to the images which are the principles of sensing, and to those which are the principles of understanding. For this reason Aristotle (*ibid.*) held that the intellect by which the soul understands has no innate species, but is at first in potentiality to all such species.

But since that which has a form actually, is sometimes unable to act according to that form on account of some hindrance, as a light thing may be hindered from moving upwards; for this reason did Plato hold that naturally man's intellect is filled with all intelligible species, but that, by being united to the body, it is hindered from the realization of its act. But this seems to be unreasonable. First, because, if the soul has a natural knowledge of all things, it seems impossible for the soul so far to forget the existence of such knowledge as not to know itself to be possessed thereof: for no man forgets what he knows naturally; that, for instance, the whole is larger than the part, and such like. And especially unreasonable does this seem if we suppose that it is natural to the soul to be united to the body, as we have established above (Q. 76, A. 1): for it is unreasonable that the natural operation of a thing be totally hindered by that which belongs to it naturally. Secondly, the falseness of this opinion is clearly proved from the fact that if a sense be wanting, the knowledge of what is apprehended through that sense is wanting also: for instance, a man who is born blind can have no knowledge of colors. This would not be the case if the soul had innate images of all intelligible things. We must therefore conclude that the soul does not know corporeal things through innate species.

Reply Obj. 1. Man indeed has intelligence in common with the angels, but not in the same degree of perfection: just as the lower grades of bodies, which merely exist, according to Gregory (*loc. cit.*), have not the same degree of perfection as the higher bodies. For the matter of the lower bodies is not totally completed by its form, but is in potentiality to forms which it has not: whereas the matter of heavenly bodies is totally completed by its form, so that it is not in potentiality to any

other form, as we have said above (Q. 66, A. 2). In the same way the angelic intellect is perfected by intelligible species, in accordance with its nature; whereas the human intellect is in potentiality to such species.

Reply Obj. 2. Primary matter has substantial being through its form, consequently it had need to be created under some form: else it would not be in act. But when once it exists under one form it is in potentiality to others. On the other hand, the intellect does not receive substantial being through the intelligible species; and therefore there is no comparison.

Reply Obj. 3. If questions be put in an orderly fashion they proceed from universal self-evident principles to what is particular. Now by such a process knowledge is produced in the mind of the learner. Wherefore when he answers the truth to a subsequent question, this is not because he had knowledge previously, but because he thus learns for the first time. For it matters not whether the teacher proceed from universal principles to conclusions by questioning or by asserting; for in either case the mind of the listener is assured of what follows by that which preceded.

FOURTH ARTICLE

Whether the Intelligible Species Are Derived by the Soul from Certain Separate Forms?

We proceed thus to the Fourth Article:—

Objection 1. It would seem that the intelligible species are derived by the soul from some separate forms. For whatever is such by participation is caused by what is such essentially; for instance, that which is on fire is reduced to fire as the cause thereof. But the intellectual soul forasmuch as it is actually understanding, participates the thing understood: for, in a way, the intellect in act is the thing understood in act. Therefore what in itself and in its essence is understood in act, is the cause that the intellectual soul actually understands. Now that which in its essence is actually understood is a form existing without matter. Therefore the intelligible species, by which the soul understands, are caused by some separate forms.

Obj. 2. Further, the intelligible is to the intellect, as the sensible is to the sense. But the sensible species which are in the senses, and by which we sense, are caused by the sensible object which exists actually outside the soul. Therefore the intelligible species, by which our intellect understands, are caused by some things actually intelligible, existing outside the soul. But these can be nothing else than forms separate from matter. Therefore the intelligible forms of our intellect are derived from some separate substances.

Obj. 3. Further, whatever is in potentiality is reduced to act by something actual. If, therefore, our intellect, previously in potentiality, afterwards actually understands, this must needs be caused by some intellect which is always in act. But this is a separate intellect. Therefore the intelligible species, by which we actually understand, are caused by some separate substances.

On the contrary, If this were true we should not need the senses in order to understand. And this is proved to be false especially from the fact that if a man be wanting in a sense, he cannot have any knowledge of the sensibles corresponding to that sense.

I answer that, Some have held that the intelligible species of our intellect are derived from certain separate forms or substances. And this in two ways. For Plato, as we have said (A. 1), held that the forms of sensible things subsist by themselves without matter; for instance, the form of a man which he called *per se* man, and the form or idea of a horse which is called *per se* horse, and so forth. He said therefore that these forms are participated both by our soul and by corporeal matter; by our soul, to the effect of knowledge thereof, and by corporeal matter to the effect of existence: so that, just as corporeal matter by participating the idea of a stone, becomes an individual stone, so our intellect, by participating the idea of a stone, is made to understand a stone. Now participation of an idea takes place by some image of the idea in the participator, just as a model is participated by a copy. So just as he held that the sensible forms, which are in corporeal matter, are derived from the ideas as certain images thereof: so he held that the intelligible species of our intellect are images of the ideas, derived therefrom. And for this reason, as we have said above (A. 1), he referred sciences and definitions to those ideas.

But since it is contrary to the nature of sensible things that their forms should subsist without matter, as Aristotle proves in many ways (*Metaph.* vi), Avicenna (*De Anima* v) setting this opinion aside, held that the intelligible species of all sensible things, instead of subsisting in themselves without matter, pre-exist immaterially in the separate intellects: from the first of which, said he, such species are derived by a second, and so on to the last separate intellect which he called the *active intelligence,* from which, according to him, intelligible species flow into our souls, and sensible species into corporeal matter. And so Avicenna agrees with Plato in this, that the intelligible species of our intellect are derived from certain separate forms; but these Plato held to subsist of themselves, while Avi-

cenna placed them in the *active intelligence.* They differ, too, in this respect, that Avicenna held that the intelligible species do not remain in our intellect after it has ceased actually to understand, and that it needs to turn (to the active intellect) in order to receive them anew. Consequently he does not hold that the soul has innate knowledge, as Plato, who held that the participated ideas remain immovably in the soul.

But in this opinion no sufficient reason can be assigned for the soul being united to the body. For it cannot be said that the intellectual soul is united to the body for the sake of the body: for neither is form for the sake of matter, nor is the mover for the sake of the moved, but rather the reverse. Especially does the body seem necessary to the intellectual soul, for the latter's proper operation which is to understand: since as to its being the soul does not depend on the body. But if the soul by its very nature had an inborn aptitude for receiving intelligible species through the influence of only certain separate principles, and were not to receive them from the senses, it would not need the body in order to understand: wherefore to no purpose would it be united to the body.

But if it be said that our soul needs the senses in order to understand, through being in some way awakened by them to the consideration of those things, the intelligible species of which it receives from the separate principles: even this seems an insufficient explanation. For this awakening does not seem necessary to the soul, except in as far as it is overcome by sluggishness, as the Platonists expressed it, and by forgetfulness, through its union with the body: and thus the senses would be of no use to the intellectual soul except for the purpose of removing the obstacle which the soul encounters through its union with the body. Consequently the reason of the union of the soul with the body still remains to be sought.

And if it be said with Avicenna, that the senses are necessary to the soul, because by them it is roused to turn to the *active intelligence* from which it receives the species: neither is this a sufficient explanation. Because if it is natural for the soul to understand through species derived from the *active intelligence,* it follows that at times the soul of an individual wanting in one of the senses can turn to the active intelligence, either from the inclination of its very nature, or through being roused by another sense, to the effect of receiving the intelligible species of which the corresponding sensible species are wanting. And thus a man born blind could have knowledge of colors; which is clearly untrue. We must therefore conclude that the intelligible species, by which our soul understands, are not derived from separate forms.

Reply Obj. 1. The intelligible species which are participated by our intellect are reduced, as to their first cause, to a first principle which is by its essence intelligible—namely, God. But they proceed from that principle by means of the sensible forms and material things, from which we gather knowledge, as Dionysius says (*Div. Nom.* vii).

Reply Obj. 2. Material things, as to the being which they have outside the soul, may be actually sensible, but not actually intelligible. Wherefore there is no comparison between sense and intellect.

Reply Obj. 3. Our passive intellect is reduced from potentiality to act by some being in act, that is, by the active intellect, which is a power of the soul, as we have said (Q. 79, A. 4); and not by a separate intelligence, as proximate cause, although perchance as remote cause.

FIFTH ARTICLE

Whether the Intellectual Soul Knows Material Things in the Eternal Types?

We proceed thus to the Fifth Article:—

Objection 1. It would seem that the intellectual soul does not know material things in the eternal types. For that in which anything is known must itself be known more and previously. But the intellectual soul of man, in the present state of life, does not know the eternal types: for it does not know God in Whom the eternal types exist, but is *united to God as to the unknown,* as Dionysius says (*Myst. Theolog.* i). Therefore the soul does not know all in the eternal types.

Obj. 2. Further, it is written (Rom. i. 20) that *the invisible things of God are clearly seen . . . by the things that are made.* But among the invisible things of God are the eternal types. Therefore the eternal types are known through creatures and not the converse.

Obj. 3. Further, the eternal types are nothing else but ideas, for Augustine says (QQ. 83, *qu.* 46) that *ideas are permanent types existing in the Divine mind.* If therefore we say that the intellectual soul knows all things in the eternal types, we come back to the opinion of Plato who said that all knowledge is derived from them.

On the contrary, Augustine says (*Confess.* xii. 25): *If we both see that what you say is true, and if we both see that what I say is true, where do we see this, I pray? Neither do I see it in you, nor do you see it in me: but we both see it in the unchangeable truth which is above our minds.* Now the unchangeable truth is contained in the eternal types. There-

fore the intellectual soul knows all true things in the eternal types.

I answer that, As Augustine says (*De Doctr. Christ.* ii. 11): *If those who are called philosophers said by chance anything that was true and consistent with our faith, we must claim it from them as from unjust possessors. For some of the doctrines of the heathens are spurious imitations or superstitious inventions, which we must be careful to avoid when we renounce the society of the heathens.* Consequently whenever Augustine, who was imbued with the doctrines of the Platonists, found in their teaching anything consistent with faith, he adopted it: and those things which he found contrary to faith he amended. Now Plato held, as we have said above (A. 4), that the forms of things subsist of themselves apart from matter; and these he called ideas, by participation of which he said that our intellect knows all things: so that just as corporeal matter by participating the idea of a stone becomes a stone, so our intellect, by participating the same idea, has knowledge of a stone. But since it seems contrary to faith that forms of things should subsist of themselves, outside the things themselves and apart from matter, as the Platonists held, asserting that *per se* life or *per se* wisdom are creative substances, as Dionysius relates (*Div. Nom.* xi); therefore Augustine (QQ. 83, *loc. cit.*), for the ideas defended by Plato, substituted the types of all creatures existing in the Divine mind, according to which types all things are made in themselves, and are known to the human soul.

When, therefore, the question is asked: Does the human soul know all things in the eternal types? we must reply that one thing is said to be known in another in two ways. First, as in an object itself known; as one may see in a mirror the images of things reflected therein. In this way the soul, in the present state of life, cannot see all things in the eternal types; but the blessed who see God, and all things in Him, thus know all things in the eternal types. Secondly, one thing is said to be known in another as in a principle of knowledge: thus we might say that we see in the sun what we see by the sun. And thus we must needs say that the human soul knows all things in the eternal types, since by participation of these types we know all things. For the intellectual light itself which is in us, is nothing else than a participated likeness of the uncreated light, in which are contained the eternal types. Whence it is written (Ps. iv. 6, 7), *Many say: Who showeth us good things?* which question the Psalmist answers, *The light of Thy countenance, O Lord, is signed upon us,* as though he were to say: By the seal of the Divine light in us, all things are made known to us.

But since besides the intellectual light which is in us, intelligible species, which are derived from things, are required in order for us to have knowledge of material things; therefore this same knowledge is not due merely to a participation of the eternal types, as the Platonists held, maintaining that the mere participation of ideas sufficed for knowledge. Wherefore Augustine says (*De Trin.* iv. 16): *Although the philosophers prove by convincing arguments that all things occur in time according to the eternal types, were they able to see in the eternal types, or to find out from them how many kinds of animals there are and the origin of each? Did they not seek for this information from the story of times and places?*

But that Augustine did not understand all things to be known in their *eternal types* or in *the unchangeable truth,* as though the eternal types themselves were seen, is clear from what he says (QQ. 83, *loc. cit.*)—viz., that *not each and every rational soul can be said to be worthy of that vision,* namely, of the eternal types, *but only those that are holy and pure,* such as the souls of the blessed.

From what has been said the objections are easily solved.

SIXTH ARTICLE

Whether Intellectual Knowledge Is Derived from Sensible Things?

We proceed thus to the Sixth Article:—

Objection 1. It would seem that intellectual knowledge is not derived from sensible things. For Augustine says (QQ. 83, *qu.* 9) that *we cannot expect to learn the fulness of truth from the senses of the body.* This he proves in two ways. First, because *whatever the bodily senses reach, is continually being changed; and what is never the same cannot be perceived.* Secondly, because, *whatever we perceive by the body, even when not present to the senses, may be present to the imagination, as when we are asleep or angry: yet we cannot discern by the senses, whether what we perceive be the sensible object or the deceptive image thereof. Now nothing can be perceived which cannot be distinguished from its counterfeit.* And so he concludes that we cannot expect to learn the truth from the senses. But intellectual knowledge apprehends the truth. Therefore intellectual knowledge cannot be conveyed by the senses.

Obj. 2. Further, Augustine says (*Gen. ad lit.* xii. 16): *We must not think that the body can make any impression on the spirit, as though the spirit were to supply the place of matter in regard to the body's action; for that which acts is in every way more excellent than that which it acts on.* Whence he con-

cludes that *the body does not cause its image in the spirit, but the spirit causes it in itself.* Therefore intellectual knowledge is not derived from sensible things.

Obj. 3. Further, an effect does not surpass the power of its cause. But intellectual knowledge extends beyond sensible things: for we understand some things which cannot be perceived by the senses. Therefore intellectual knowledge is not derived from sensible things.

On the contrary, The Philosopher says (*Metaph.* i. 1; *Poster.* ii. 15) that the principle of knowledge is in the senses.

I answer that, On this point the philosophers held three opinions. For Democritus held held that *all knowledge is caused by images issuing from the bodies we think of and entering into our souls,* as Augustine says in his letter to Dioscorus (cxviii. 4). And Aristotle says (*De Somn. et Vigil.*) that Democritus held that knowledge is caused by a *discharge of images.* And the reason for this opinion was that both Democritus and the other early philosophers did not distinguish between intellect and sense, as Aristotle relates (*De Anima* iii. 3). Consequently, since the sense is affected by the sensible, they thought that all our knowledge is affected by this mere impression brought about by sensible things. Which impression Democritus held to be caused by a discharge of images.

Plato, on the other hand, held that the intellect is distinct from the senses: and that it is an immaterial power not making use of a corporeal organ for its action. And since the incorporeal cannot be affected by the corporeal, he held that intellectual knowledge is not brought about by sensible things affecting the intellect, but by separate intelligible forms being participated by the intellect, as we have said above (AA. 4, 5). Moreover he held that sense is a power operating of itself. Consequently neither is sense, since it is a spiritual power, affected by the sensible: but the sensible organs are affected by the sensible, the result being that the soul is in a way roused to form within itself the species of the sensible. Augustine seems to touch on this opinion (*Gen. ad lit.* xii. 24) where he says that the *body feels not, but the soul through the body, which it makes use of as a kind of messenger, for reproducing within itself what is announced from without.* Thus according to Plato, neither does intellectual knowledge proceed from sensible knowledge, nor sensible knowledge exclusively from sensible things; but these rouse the sensible soul to the sentient act, while the senses rouse the intellect to the act of understanding.

Aristotle chose a middle course. For with Plato he agreed that intellect and sense are different. But he held that the sense has not its proper operation without the co-operation of the body; so that to feel is not an act of the soul alone, but of the *composite.* And he held the same in regard to all the operations of the sensitive part. Since, therefore, it is not unreasonable that the sensible objects which are outside the soul should produce some effect in the *composite,* Aristotle agreed with Democritus in this, that the operations of the sensitive part are caused by the impression of the sensible on the sense: not by a discharge, as Democritus said, but by some kind of operation. For Democritus maintained that every operation is by way of a discharge of atoms, as we gather from *De Gener.* i. 8. But Aristotle held that the intellect has an operation which is independent of the body's co-operation. Now nothing corporeal can make an impression on the incorporeal. And therefore in order to cause the intellectual operation, according to Aristotle, the impression caused by the sensible does not suffice, but something more noble is required, for *the agent is more noble than the patient,* as he says (*ibid.* 5). Not, indeed, in the sense that the intellectual operation is effected in us by the mere impression of some superior beings, as Plato held; but that the higher and more noble agent which he calls the active intellect, of which we have spoken above (Q. 79, AA. 3, 4), causes the phantasms received from the senses to be actually intelligible, by a process of abstraction.

According to this opinion, then, on the part of the phantasms, intellectual knowledge is caused by the senses. But since the phantasms cannot of themselves affect the passive intellect, and require to be made actually intelligible by the active intellect, it cannot be said that sensible knowledge is the total and perfect cause of intellectual knowledge, but rather that it is in a way the material cause.

Reply Obj. 1. Those words of Augustine mean that we must not expect the entire truth from the senses. For the light of the active intellect is needed, through which we achieve the unchangeable truth of changeable things, and discern things themselves from their likeness.

Reply Obj. 2. In this passage Augustine speaks not of intellectual but of imaginary knowledge. And since, according to the opinion of Plato, the imagination has an operation which belongs to the soul only, Augustine, in order to show that corporeal images are impressed on the imagination, not by bodies but by the soul, uses the same argument as Aristotle does in proving that the active intellect must be separate, namely, because *the agent is more noble than the patient.* And without

doubt, according to the above opinion, in the imagination there must needs be not only a passive but also an active power. But if we hold, according to the opinion of Aristotle, that the action of the imagination is an action of the *composite*, there is no difficulty; because the sensible body is more noble than the organ of the animal, in so far as it is compared to it as a being in act to a being in potentiality; even as the object actually colored is compared to the pupil which is potentially colored. It may, however, be said, although the first impression of the imagination is through the agency of the sensible, since *fancy is movement produced in accordance with sensation* (*De Anima* iii. 3), that nevertheless there is in man an operation which by synthesis and analysis forms images of various things, even of things not perceived by the senses. And Augustine's words may be taken in this sense.

Reply Obj. 3. Sensitive knowledge is not the entire cause of intellectual knowledge. And therefore it is not strange that intellectual knowledge should extend further than sensitive knowledge.

SEVENTH ARTICLE

Whether the Intellect Can Actually Understand through the Intelligible Species of Which It Is Possessed, without Turning to the Phantasms?

We proceed thus to the Seventh Article:—

Objection 1. It would seem that the intellect can actually understand through the intelligible species of which it is possessed, without turning to the phantasms. For the intellect is made actual by the intelligible species by which it is informed. But if the intellect is in act, it understands. Therefore the intelligible species suffices for the intellect to understand actually, without turning to the phantasms.

Obj. 2. Further, the imagination is more dependent on the senses than the intellect on the imagination. But the imagination can actually imagine in the absence of the sensible. Therefore much more can the intellect understand without turning to the phantasms.

Obj. 3. There are no phantasms of incorporeal things: for the imagination does not transcend time and space. If, therefore, our intellect cannot understand anything actually without turning to the phantasms, it follows that it cannot understand anything incorporeal. Which is clearly false: for we understand truth, and God, and the angels.

On the contrary, The Philosopher says (*De Anima* iii. 7) that *the soul understands nothing without a phantasm.*

I answer that, In the present state of life in which the soul is united to a passible body, it is impossible for our intellect to understand anything actually, except by turning to the phantasms. And of this there are two indications. First of all because the intellect, being a power that does not make use of a corporeal organ, would in no way be hindered in its act through the lesion of a corporeal organ, if for its act there were not required the act of some power that does make use of a corporeal organ. Now sense, imagination and the other powers belonging to the sensitive part, make use of a corporeal organ. Wherefore it is clear that for the intellect to understand actually, not only when it acquires fresh knowledge, but also when it applies knowledge already acquired, there is need for the act of the imagination and of the other powers. For when the act of the imagination is hindered by a lesion of the corporeal organ, for instance, in a case of frenzy; or when the act of the memory is hindered, as in the case of lethargy, we see that a man is hindered from actually understanding things of which he had a previous knowledge. Secondly, anyone can experience this of himself, that when he tries to understand something, he forms certain phantasms to serve him by way of examples, in which as it were he examines what he is desirous of understanding. For this reason it is that when we wish to help someone to understand something, we lay examples before him, from which he forms phantasms for the purpose of understanding.

Now the reason of this is that the power of knowledge is proportioned to the thing known. Wherefore the proper object of the angelic intellect, which is entirely separate from a body, is an intelligible substance separate from a body. Whereas the proper object of the human intellect, which is united to a body, is a quiddity or nature existing in corporeal matter; and through such natures of visible things it rises to a certain knowledge of things invisible. Now it belongs to such a nature to exist in an individual, and this cannot be apart from corporeal matter: for instance, it belongs to the nature of a stone to be in an individual stone, and to the nature of a horse to be in an individual horse, and so forth. Wherefore the nature of a stone or any material thing cannot be known completely and truly, except in as much as it is known as existing in the individual. Now we apprehend the individual through the senses and the imagination. And, therefore, for the intellect to understand actually its proper object, it must of necessity turn to the phantasms in order to perceive the universal nature existing in the individual. But if the proper object of our intellect were a separate form; or if, as the Platonists say, the natures of sensible things

subsisted apart from the individual; there would be no need for the intellect to turn to the phantasms whenever it understands.

Reply Obi. 1. The species preserved in the passive intellect exist there habitually when it does not understand them actually, as we have said above (Q. 79, A. 6). Wherefore for us to understand actually, the fact that the species are preserved does not suffice; we need further to make use of them in a manner befitting the things of which they are the species, which things are natures existing in individuals.

Reply Obj. 2. Even the phantasm is the likeness of an individual thing; wherefore the imagination does not need any further likeness of the individual, whereas the intellect does.

Reply Obj. 3. Incorporeal things, of which there are no phantasms, are known to us by comparison with sensible bodies of which there are phantasms. Thus we understand truth by considering a thing of which we possess the truth; and God, as Dionysius says (*Div. Nom.* i), we know as cause, by way of excess and by way of remotion. Other incorporeal substances we know, in the present state of life, only by way of remotion or by some comparison to corporeal things. And, therefore, when we understand something about these things, we need to turn to phantasms of bodies, although there are no phantasms of the things themselves.

EIGHTH ARTICLE

Whether the Judgment of the Intellect Is Hindered through Suspension of the Sensitive Powers?

We proceed thus to the Eighth Article:—

Objection 1. It would seem that the judgment of the intellect is not hindered by suspension of the sensitive powers. For the superior does not depend on the inferior. But the judgment of the intellect is higher than the senses. Therefore the judgment of the intellect is not hindered through suspension of the senses.

Obj. 2. Further, to syllogize is an act of the intellect. But during sleep the senses are suspended, as is said in *De Somn. et Vig.* (i) and yet it sometimes happens to us to syllogize while asleep. Therefore the judgment of the intellect is not hindered through suspension of the senses.

On the contrary, What a man does while asleep, against the moral law, is not imputed to him as a sin; as Augustine says (*Gen. ad lit.* xii. 15). But this would not be the case if man, while asleep, had free use of his reason and intellect. Therefore the judgment of the intellect is hindered by suspension of the senses.

I answer that, As we have said above (A. 7), our intellect's proper and proportionate object is the nature of a sensible thing. Now a perfect judgment concerning anything cannot be formed, unless all that pertains to that thing's nature be known; especially if that be ignored which is the term and end of judgment. Now the Philosopher says (*De Cœl.* iii), that *as the end of a practical science is action, so the end of natural science is that which is perceived principally through the senses;* for the smith does not seek knowledge of a knife except for the purpose of action, in order that he may produce a certain individual knife; and in like manner the natural philosopher does not seek to know the nature of a stone and of a horse, save for the purpose of knowing the essential properties of those things which he perceives with his senses. Now it is clear that a smith cannot judge perfectly of a knife unless he knows the action of the knife: and in like manner the natural philosopher cannot judge perfectly of natural things, unless he knows sensible things. But in the present state of life whatever we understand, we know by comparison to natural sensible things. Consequently it is not possible for our intellect to form a perfect judgment, while the senses are suspended, through which sensible things are known to us.

Reply Obj. 1. Although the intellect is superior to the senses, nevertheless in a manner it receives from the senses, and its first and principal objects are founded in sensible things. And therefore suspension of the senses necessarily involves a hindrance to the judgment of the intellect.

Reply Obj. 2. The senses are suspended in the sleeper through certain evaporations and the escape of certain exhalations, as we read in *De Somn. et Vig.* (iii). And, therefore, according to the amount of such evaporation, the senses are more or less suspended. For when the amount is considerable, not only are the senses suspended, but also the imagination, so that there are no phantasms; thus does it happen, especially when a man falls asleep after eating and drinking copiously. If, however, the evaporation be somewhat less, phantasms appear, but distorted and without sequence; thus it happens in a case of fever. And if the evaporation be still more attenuated, the phantasms will have a certain sequence: thus especially does it happen towards the end of sleep, in sober men and those who are gifted with a strong imagination. If the evaporation be very slight, not only does the imagination retain its freedom, but also the common sense is partly freed; so that sometimes while asleep a man may judge that what he sees is a dream, discerning, as it were, between things and their

images. Nevertheless, the common sense remains partly suspended; and therefore, although it discriminates some images from the reality, yet is it always deceived in some particular. Therefore, while man is asleep, according as sense and imagination are free, so is the judgment of his intellect unfettered, though not entirely. Consequently, if a man syllogizes while asleep, when he wakes up he invariably recognizes a flaw in some respect.

QUESTION 85

Of the Mode and Order of Understanding

(In Eight Articles)

We come now to consider the mode and order of understanding. Under this head there are eight points of inquiry: (1) Whether our intellect understands by abstracting the species from the phantasms? (2) Whether the intelligible species abstracted from the phantasms are what our intellect understands, or that whereby it understands? (3) Whether our intellect naturally first understands the more universal? (4) Whether our intellect can know many things at the same time? (5) Whether our intellect understands by the process of composition and division? (6) Whether the intellect can err? (7) Whether one intellect can understand better than another? (8) Whether our intellect understands the indivisible before the divisible?

FIRST ARTICLE

Whether Our Intellect Understands Corporeal and Material Things by Abstraction from Phantasms?

We proceed thus to the First Article:—

Objection 1. It would seem that our intellect does not understand corporeal and material things by abstraction from the phantasms. For the intellect is false if it understands an object otherwise than as it really is. Now the forms of material things do not exist as abstracted from the particular things represented by the phantasms. Therefore, if we understand material things by abstraction of the species from the phantasm, there will be error in the intellect.

Obj. 2. Further, material things are those natural things which include matter in their definition. But nothing can be understood apart from that which enters into its definition. Therefore material things cannot be understood apart from matter. Now matter is the principle of individualization. Therefore material things cannot be understood by abstraction of the universal from the particular, which is the process whereby the intelligible species is abstracted from the phantasm.

Obj. 3. Further, the Philosopher says (*De Anima* iii. 7) that the phantasm is to the intellectual soul what color is to the sight. But seeing is not caused by abstraction of species from color, but by color impressing itself on the sight. Therefore neither does the act of understanding take place by abstraction of something from the phantasm, but by the phantasm impressing itself on the intellect.

Obj. 4. Further, the Philosopher says (*De Anima* iii. 5) there are two things in the intellectual soul—the passive intellect and the active intellect. But it does not belong to the passive intellect to abstract the intelligible species from the phantasm, but to receive them when abstracted. Neither does it seem to be the function of the active intellect, which is related to the phantasm, as light is to color; since light does not abstract anything from color, but rather streams on to it. Therefore in no way do we understand by abstraction from phantasms.

Obj. 5. Further, the Philosopher (*De Anima* iii. 7) says that *the intellect understands the species in the phantasm;* and not, therefore, by abstraction.

On the contrary, The Philosophers says (*De Anima* iii. 4) that *things are intelligible in proportion as they are separable from matter.* Therefore material things must needs be understood according as they are abstracted from matter and from material images, namely, phantasms.

I answer that, As stated above (Q. 84, A. 7), the object of knowledge is proportionate to the power of knowledge. Now there are three grades of the cognitive powers. For one cognitive power, namely, the sense, is the act of a corporeal organ. And therefore the object of every sensitive power is a form as existing in corporeal matter. And since such matter is the principle of individuality, therefore every power of the sensitive part can only have knowledge of the individual. There is another grade of cognitive power which is neither the act of a corporeal organ, nor in any way connected with corporeal matter; such is the angelic intellect, the object of whose cognitive power is therefore a form existing apart from matter: for though angels know material things, yet they do not know them save in something immaterial, namely, either in themselves or in God. But the human intellect

holds a middle place: for it is not the act of an organ; yet it is a power of the soul which is the form the body, as is clear from what we have said above (Q. 76, A. 1). And therefore it is proper to it to know a form existing individually in corporeal matter, but not as existing in this individual matter. But to know what is in individual matter, not as existing in such matter, is to abstract the form from individual matter which is represented by the phantasms. Therefore we must needs say that our intellect understands material things by abstracting from the phantasms; and through material things thus considered we acquire some knowledge of immaterial things, just as, on the contrary, angels know material things through the immaterial.

But Plato, considering only the immateriality of the human intellect, and not its being in a way united to the body, held that the objects of the intellect are separate ideas; and that we understand not by abstraction, but by participating things abstract, as stated above (Q. 84, A. 1).

Reply Obj. 1. Abstraction may occur in two ways: First, by way of composition and division; thus we may understand that one thing does not exist in some other, or that it is separate therefrom. Secondly, by way of simple and absolute consideration; thus we understand one thing without considering the other. Thus for the intellect to abstract one from another things which are not really abstract from one another, does, in the first mode of abstraction, imply falsehood. But, in the second mode of abstraction, for the intellect to abstract things which are not really abstract from one another, does not involve falsehood, as clearly appears in the case of the senses. For if we understood or said that color is not in a colored body, or that it is separate from it, there would be error in this opinion or assertion. But if we consider color and its properties, without reference to the apple which is colored; or if we express in word what we thus understand, there is no error in such an opinion or assertion, because an apple is not essential to color, and therefore color can be understood independently of the apple. Likewise, the things which belong to the species of a material thing, such as a stone, or a man, or a horse, can be thought of apart from the individualizing principles which do not belong to the notion of the species. This is what we mean by abstracting the universal from the particular, or the intelligible species from phantasm; that is, by considering the nature of the species apart from its individual qualities represented by the phantasms. If, therefore, the intellect is said to be false when it understands a thing otherwise than as it is, that is so, if the word *otherwise* refers to the thing understood; for the intellect is false when it understands a thing otherwise than as it is; and so the intellect would be false if it abstracted the species of a stone from its matter in such a way as to regard the species as not existing in matter, as Plato held. But it is not so, if the word *otherwise* be taken as referring to the one who understands. For it is quite true that the mode of understanding, in one who understands, is not the same as the mode of a thing in existing: since the thing understood is immaterially in the one who understands, according to the mode of the intellect, and not materially, according to the mode of a material thing.

Reply Obj. 2. Some have thought that the species of a natural thing is a form only, and that matter is not part of the species. If that were so, matter would not enter into the definition of natural things. Therefore it must be said otherwise, that matter is twofold, common, and *signate* or individual; common, such as flesh and bone; and individual, as this flesh and these bones. The intellect therefore abstracts the species of a natural thing from the individual sensible matter, but not from the common sensible matter; for example, it abstracts the species of man from *this flesh and these bones,* which do not belong to the species as such, but to the individual (*Metaph.* vii, Did. vi. 10), and need not be considered in the species: whereas the species of man cannot be abstracted by the intellect from *flesh and bones.*

Mathematical species, however, can be abstracted by the intellect from sensible matter, not only from individual, but also from common matter; not from common intelligible matter, but only from individual matter. For sensible matter is corporeal matter as subject to sensible qualities, such as being cold or hot, hard or soft, and the like: while intelligible matter is substance as subject to quantity. Now it is manifest that quantity is in substance before other sensible qualities are. Hence quantities, such as number, dimension, and figures, which are the terminations of quantity, can be considered apart from sensible qualities; and this is to abstract them from sensible matter; but they cannot be considered without understanding the substance which is subject to the quantity; for that would be to abstract them from common intelligible matter. Yet they can be considered apart from this or that substance; for that is to abstract them from individual intelligible matter. But some things can be abstracted even from common intelligible matter, such as *being, unity, power, act,* and the like; all these can exist without matter, as is plain regarding immaterial

things. Because Plato failed to consider the twofold kind of abstraction, as above explained (*ad* 1), he held that all those things which we have stated to be abstracted by the intellect, are abstract in reality.

Reply Obj. 3. Colors, as being in individual corporeal matter, have the same mode of existence as the power of sight: and therefore they can impress their own image on the eye. But phantasms, since they are images of individuals, and exist in corporeal organs, have not the same mode of existence as the human intellect, and therefore have not the power of themselves to make an impression on the passive intellect. This is done by the power of the active intellect which by turning towards the phantasm produces in the passive intellect a certain likeness which represents, as to its specific conditions only, the thing reflected in the phantasm. It is thus that the intelligible species is said to be abstracted from the phantasm; not that the identical form which previously was in the phantasm is subsequently in the passive intellect, as a body transferred from one place to another.

Reply Obj. 4. Not only does the active intellect throw light on the phantasm: it does more; by its own power it abstracts the intelligible species from the phantasm. It throws light on the phantasm, because, just as the sensitive part acquires a greater power by its conjunction with the intellectual part, so by the power of the active intellect the phantasms are made more fit for the abstraction therefrom of intelligible intentions. Furthermore, the active intellect abstracts the intelligible species from the phantasm, forasmuch as by the power of the active intellect we are able to disregard the conditions of individuality, and to take into our consideration the specific nature, the image of which informs the passive intellect.

Reply Obj. 5. Our intellect both abstracts the intelligible species from the phantasms, inasmuch as it considers the natures of things in universal, and, nevertheless, understands these natures in the phantasms, since it cannot understand even the things of which it abstracts the species, without turning to the phantasms, as we have said above (Q. 84, A. 7).

SECOND ARTICLE

Whether the Intelligible Species Abstracted from the Phantasm Is Related to Our Intellect As That Which Is Understood?

We proceed thus to the Second Article:—

Objection 1. It would seem that the intelligible species abstracted from the phantasm is related to our intellect as that which is understood. For the understood in act is in the one who understands: since the understood in act is the intellect itself in act. But nothing of what is understood is in the intellect actually understanding, save the abstracted intelligible species. Therefore this species is what is actually understood.

Obj. 2. Further, what is actually understood must be in something; else it would be nothing. But it is not in something outside the soul: for, since what is outside the soul is material, nothing therein can be actually understood. Therefore what is actually understood is in the intellect. Consequently it can be nothing else than the aforesaid intelligible species.

Obj. 3. Further, the Philosopher says (1 *Peri Herm.* i) that *words are signs of the passions in the soul.* But words signify the things understood, for we express by word what we understand. Therefore these passions of the soul, viz., the intelligible species, are what is actually understood.

On the contrary, The intelligible species is to the intellect what the sensible image is to the sense. But the sensible image is not what is perceived, but rather that by which sense perceives. Therefore the intelligible species is not what is actually understood, but that by which the intellect understands.

I answer that, Some have asserted that our intellectual faculties know only the impression made on them; as, for example, that sense is cognizant only of the impression made on its own organ. According to this theory, the intellect understands only its own impression, namely, the intelligible species which it has received, so that this species is what is understood.

This is, however, manifestly false for two reasons. First, because the things we understand are the objects of science; therefore if what we understand is merely the intelligible species in the soul, it would follow that every science would not be concerned with objects outside the soul, but only with the intelligible species within the soul; thus, according to the teaching of the Platonists all science is about ideas, which they held to be actually understood.* Secondly, it is untrue, because it would lead to the opinion of the ancients who maintained that *whatever seems, is true,*† and that consequently contradictories are true simultaneously. For if the faculty knows its own impression only, it can judge of that only. Now a thing seems, according to the impression made on the cognitive faculty. Consequently the cognitive faculty will always judge of its own impression as such; and so every judgment will be true: for instance, if taste perceived only its own impression, when

* *Cf.* Q. 84, A. 1. † *Cf.* Arist., *Metaph.* iii. 5.

anyone with a healthy taste perceives that honey is sweet, he would judge truly; and if anyone with a corrupt taste perceives that honey is bitter, this would be equally true; for each would judge according to the impression on his taste. Thus every opinion would be equally true; in fact, every sort of apprehension.

Therefore it must be said that the intelligible species is related to the intellect as that by which it understands: which is proved thus. There is a twofold action (*Metaph.* ix, Did. viii. 8), one which remains in the agent; for instance, to see and to understand; and another which passes into an external object; for instance, to heat and to cut; and each of these actions proceeds in virtue of some form. And as the form from which proceeds an act tending to something external is the likeness of the object of the action, as heat in the heater is a likeness of the thing heated; so the form from which proceeds an action remaining in the agent is the likeness of the object. Hence that by which the sight sees is the likeness of the visible thing; and the likeness of the thing understood, that is, the intelligible species, is the form by which the intellect understands. But since the intellect reflects upon itself, by such reflection it understands both its own act of intelligence, and the species by which it understands. Thus the intelligible species is that which is understood secondarily; but that which is primarily understood is the object, of which the species is the likeness. This also appears from the opinion of the ancient philosophers, who said that *like is known by like.* For they said that the soul knows the earth outside itself, by the earth within itself; and so of the rest. If, therefore, we take the species of the earth instead of the earth, according to Aristotle (*De Anima* iii. 8), who says *that a stone is not in the soul, but only the likeness of the stone;* it follows that the soul knows external things by means of its intelligible species.

Reply Obj. 1. The thing understood is in the intellect by its own likeness; and it is in this sense that we say that the thing actually understood is the intellect in act, because the likeness of the thing understood is the form of the intellect, as the likeness of a sensible thing is the form of the sense in act. Hence it does not follow that the intelligible species abstracted is what is actually understood; but rather that it is the likeness thereof.

Reply Obj. 2. In these words *the thing actually understood* there is a double implication:—the thing which is understood, and the fact that it is understood. In like manner the words *abstract universal* imply two things, the nature of a thing and its abstraction or universality. Therefore the nature itself to which it occurs to be understood, abstracted or considered as universal is only in individuals; but that it is understood, abstracted or considered as universal is in the intellect. We see something similar to this in the senses. For the sight sees the color of the apple apart from its smell. If therefore it be asked where is the color which is seen apart from the smell, it is quite clear that the color which is seen is only in the apple: but that it be perceived apart from the smell, this is owing to the sight, forasmuch as the faculty of sight receives the likeness of color and not of smell. In like manner humanity understood is only in this or that man; but that humanity be apprehended without conditions of individuality, that is, that it be abstracted and consequently considered as universal, occurs to humanity inasmuch as it is brought under the consideration of the intellect, in which there is a likeness of the specific nature, but not of the principles of individuality.

Reply Obj. 3. There are two operations in the sensitive part. One, in regard of impression only, and thus the operation of the senses takes place by the senses being impressed by the sensible. The other is formation, inasmuch as the imagination forms for itself an image of an absent thing, or even of something never seen. Both of these operations are found in the intellect. For in the first place there is the passion of the passive intellect as informed by the intelligible species; and then the passive intellect thus informed forms a definition, or a division, or a composition, expressed by a word. Wherefore the concept conveyed by a word is its definition; and a proposition conveys the intellect's division or composition. Words do not therefore signify the intelligible species themselves; but that which the intellect forms for itself for the purpose of judging of external things.

THIRD ARTICLE

Whether the More Universal Is First in Our Intellectual Cognition?

We proceed thus to the Third Article:—

Objection 1. It would seem that the more universal is not first in our intellectual cognition. For what is first and more known in its own nature, is secondarily and less known in relation to ourselves. But universals come first as regards their nature, because *that is first which does not involve the existence of its correlative* (*Categor.* ix). Therefore the universals are secondarily known as regards our intellect.

Obj. 2. Further, the composite precedes the simple in relation to us. But universals are

the more simple. Therefore they are known secondarily by us.

Obj. 3. Further, the Philosopher says (*Phys.* i. 1), that the object defined comes in our knowledge before the parts of its definition. But the more universal is part of the definition of the less universal, as *animal* is part of the definition of *man.* Therefore the universals are secondarily known by us.

Obj. 4. Further, we know causes and principles by their effects. But universals are principles. Therefore universals are secondarily known by us.

On the contrary, We must proceed from the universal to the singular and individual (*Phys.* i. *ibid.*).

I answer that, In our knowledge there are two things to be considered. First, that intellectual knowledge in some degree arises from sensible knowledge: and, because sense has singular and individual things for its object, and intellect has the universal for its object, it follows that our knowledge of the former comes before our knowledge of the latter. Secondly, we must consider that our intellect proceeds from a state of potentiality to a state of actuality; and every power thus proceeding from potentiality to actuality comes first to an incomplete act, which is the medium between potentiality and actuality, before accomplishing the perfect act. The perfect act of the intellect is complete knowledge, when the object is distinctly and determinately known; whereas the incomplete act is imperfect knowledge, when the object is known indistinctly, and as it were confusedly. A thing thus imperfectly known, is known partly in act and partly in potentiality, and hence the Philosopher says (*Phys.* i. *ibid.*), that *what is manifest and certain is known to us at first confusedly; afterwards we know it by distinguishing its principles and elements.* Now it is evident that to know an object that comprises many things, without proper knowledge of each thing contained in it, is to know that thing confusedly. In this way we can have knowledge not only of the universal whole, which contains parts potentially, but also of the integral whole; for each whole can be known confusedly, without its parts being known. But to know distinctly what is contained in the universal whole is to know the less common, as to know *animal* indistinctly is to know it as *animal;* whereas to know *animal* distinctly is to know it as *rational* or *irrational animal,* that is, to know a man or a lion: therefore our intellect knows *animal* before it knows man; and the same reason holds in comparing any more universal idea with the less universal.

Moreover, as sense, like the intellect, proceeds from potentiality to act, the same order of knowledge appears in the senses. For by sense we judge of the more common before the less common, in reference both to place and time; in reference to place, when a thing is seen afar off it is seen to be a body before it is seen to be an animal; and to be an animal before it is seen to be a man, and to be a man before it is seen to be Socrates or Plato; and the same is true as regards time, for a child can distinguish man from not man before he distinguishes this man from that, and therefore *children at first call all men fathers, and later on distinguish each one from the others* (*Phys. i. ibid.*). The reason of this is clear: because he who knows a thing indistinctly is in a state of potentiality as regards its principle of distinction; as he who knows *genus* is in a state of potentiality as regards *difference.* Thus it is evident that indistinct knowledge is midway between potentiality and act.

We must therefore conclude that knowledge of the singular and individual is prior, as regards us, to the knowledge of the universal; as sensible knowledge is prior to intellectual knowledge. But in both sense and intellect the knowledge of the more common precedes the knowledge of the less common.

Reply Obj. 1. The universal can be considered in two ways. First, the universal nature may be considered together with the intention of universality. And since the intention of universality—viz., the relation of one and the same to many—is due to intellectual abstraction, the universal thus considered is a secondary consideration. Hence it is said (*De Anima* i. 1) that the *universal animal is either nothing or something secondary.* But according to Plato, who held that universals are subsistent, the universal considered thus would be prior to the particular, for the latter, according to him, are mere participations of the subsistent universals which he called ideas.

Secondly, the universal can be considered in the nature itself—for instance, animality or humanity as existing in the individual. And thus we must distinguish two orders of nature: one, by way of generation and time; and thus the imperfect and the potential come first. In this way the more common comes first in the order of nature; as appears clearly in the generation of man and animal; for *the animal is generated before man,* as the Philosopher says (*De Gener. Animal,* ii. 3). The other order is the order of perfection or of the intention of nature: for instance, act considered absolutely is naturally prior to potentiality, and the perfect to the imperfect: thus the less common comes naturally before the more common; as man comes before animal. For the intention of nature does not stop at the generation of

animal, but goes on to the generation of man.

Reply Obj. 2. The more common universal may be compared to the less common, as the whole, and as the part. As the whole, considering that in the more universal is potentially contained not only the less universal, but also other things, as in *animal* is contained not only *man* but also *horse*. As part, considering that the less common contains in its idea not only the more common, but also more; as *man* contains not only *animal* but also *rational*. Therefore *animal* in itself comes into our knowledge before *man;* but *man* comes before *animal* considered as part of the same idea.

Reply Obj. 3. A part can be known in two ways. First, absolutely considered in itself; and thus nothing prevents the parts being known before the whole, as stones are known before a house is known. Secondly, as belonging to a certain whole; and thus we must needs know the whole before its parts. For we know a house vaguely before we know its different parts. So likewise principles of definition are known before the thing defined is known; otherwise the thing defined would not be known at all. But as parts of the definition they are known after. For we know man vaguely as man before we know how to distinguish all that belongs to human nature.

Reply Obj. 4. The universal, as understood with the intention of universality, is, indeed, in a way, a principle of knowledge, in as far as the intention of universality results from the mode of understanding by way of abstraction. But what is a principle of knowledge is not of necessity a principle of existence, as Plato thought: since at times we know a cause through its effect, and substance through accidents. Wherefore the universal thus considered, according to the opinion of Aristotle, is neither a principle of existence, nor a substance, as he makes clear (*Metaph.* vii, Did. vi. 13). But if we consider the generic or specific nature itself as existing in the singular, thus in a way it is in the nature of a formal principle in regard to the singulars: for the singular is the result of matter, while the idea of species is from the form. But the generic nature is compared to the specific nature rather after the fashion of a material principle, because the generic nature is taken from that which is material in a thing, while the idea of species is taken from that which is formal: thus the notion of animal is taken from the sensitive part, whereas the notion of man is taken from the intellectual part. Thus it is that the ultimate intention of nature is to the species and not to the individual, or the genus: because the form is the end of generation, while matter is for the sake of the form. Neither is it necessary that, as regards us, knowledge of any cause or principle should be secondary: since at times through sensible causes we become acquainted with unknown effects, and sometimes conversely.

FOURTH ARTICLE

Whether We Can Understand Many Things at the Same Time?

We proceed thus to the Fourth Article:—

Objection 1. It would seem that we can understand many things at the same time. For intellect is above time, whereas the succession of before and after belongs to time. Therefore the intellect does not understand different things in succession, but at the same time.

Obj. 2. Further, there is nothing to prevent different forms not opposed to each other from actually being in the same subject, as, for instance, color and smell are in the apple. But intelligible species are not opposed to each other. Therefore there is nothing to prevent the same intellect being in act as regards different intelligible species, and thus it can understand many things at the same time.

Obj. 3. Further, the intellect understands a whole at the same time, such as a man or a house. But a whole contains many parts. Therefore the intellect understands many things at the same time.

Obj. 4. Further, we cannot know the difference between two things unless we know both at the same time (*De Anima* iii. 2), and the same is to be said of any other comparison. But our intellect knows the difference and comparison between one thing and another. Therefore it knows many things at the same time.

On the contrary, It is said (*Topic.* ii. 10) that *understanding is of one thing only, knowledge is of many.*

I answer that, The intellect can, indeed, understand many things as one, but not as many: that is to say by *one* but not by *many* intelligible species. For the mode of every action follows the form which is the principle of that action. Therefore whatever things the intellect can understand under one species, it can understand at the same time: hence it is that God sees all things at the same time, because He sees all in one, that is, in His Essence. But whatever things the intellect understands under different species, it does not understand at the same time. The reason of this is that it is impossible for one and the same subject to be perfected at the same time by many forms of one genus and diverse species, just as it is impossible for one and the same body at the same time to have different colors or different shapes. Now all intelligible species belong to one genus, because they are

the perfections of one intellectual faculty: although the things which the species represent belong to different genera. Therefore it is impossible for one and the same intellect to be perfected at the same time by different intelligible species so as actually to understand different things.

Reply Obj. 1. The intellect is above that time, which is the measure of the movement of corporeal things. But the multitude itself of intelligible species causes a certain vicissitude of intelligible operations, according as one operation succeeds another. And this vicissitude is called time by Augustine, who says (*Gen. ad lit.* viii. 20, 22), that *God moves the spiritual creature through time.*

Reply Obj. 2. Not only is it impossible for opposite forms to exist at the same time in the same subject, but neither can any forms belonging to the same genus, although they be not opposed to one another, as is clear from the examples of colors and shapes.

Reply Obj. 3. Parts can be understood in two ways. First, in a confused way, as existing in the whole, and thus they are known through the one form of the whole, and so are known together. In another way they are known distinctly: thus each is known by its species; and so they are not understood at the same time.

Reply Obj. 4. If the intellect sees the difference or comparison between one thing and another, it knows both in relation to their difference or comparison; just, as we have said above (*ad* 3), as it knows the parts in the whole.

FIFTH ARTICLE

Whether Our Intellect Understands by Composition and Division?

We proceed thus to the Fifth Article:—

Objection 1. It would seem that our intellect does not understand by composition and division. For composition and division are only of many; whereas the intellect cannot understand many things at the same time. Therefore it cannot understand by composition and division.

Obj. 2. Further, every composition and division implies past, present, or future time. But the intellect abstracts from time, as also from other individual conditions. Therefore the intellect does not understand by composition and division.

Obj. 3. Further, the intellect understands things by a process of assimilation to them. But composition and division are not in things, for nothing is in things but what is signified by the predicate and the subject, and which is one and the same, provided that the composition be true, for *man* is truly what *animal* is. Therefore the intellect does not act by composition and division.

On the contrary, Words signify the conceptions of the intellect, as the Philosopher says (*Peri Herm.* i). But in words we find composition and division, as appears in affirmative and negative propositions. Therefore the intellect acts by composition and division.

I answer that, The human intellect must of necessity understand by composition and division. For since the intellect passes from potentiality to act, it has a likeness to things which are generated, which do not attain to perfection all at once but acquire it by degrees: so likewise the human intellect does not acquire perfect knowledge by the first act of apprehension; but it first apprehends something about its object, such as its quiddity, and this is its first and proper object; and then it understands the properties, accidents, and the various relations of the essence. Thus it necessarily compares one thing with another by composition or division; and from one composition and division it proceeds to another, which is the process of reasoning.

But the angelic and the Divine intellect, like all incorruptible things, have their perfection at once from the beginning. Hence the angelic and the Divine intellect have the entire knowledge of a thing at once and perfectly; and hence also in knowing the quiddity of a thing they know at once whatever we can know by composition, division, and reasoning. Therefore the human intellect knows by composition, division, and reasoning. But the Divine and the angelic intellect know, indeed, composition, division, and reasoning, not by the process itself, but by understanding the simple essence.

Reply Obj. 1. Composition and division of the intellect are made by differentiating and comparing. Hence the intellect knows many things by composition and division, as by knowing the difference and comparison of things.

Reply Obj. 2. Although the intellect abstracts from the phantasms, it does not understand actually without turning to the phantasms, as we have said (A. 1, and Q. 84, A. 7). And forasmuch as it turns to the phantasms, composition and division of the intellect involve time.

Reply Obj. 3. The likeness of a thing is received into the intellect according to the mode of the intellect, not according to the mode of the thing. Wherefore something on the part of the thing corresponds to the composition and division of the intellect; but it does not exist in the same way in the intellect and in the thing. For the proper object of the human intellect is the quiddity of a material thing,

which comes under the action of the senses and the imagination. Now in a material thing there is a twofold composition. First, there is the composition of form with matter; and to this corresponds that composition of the intellect whereby the universal whole is predicated of its part: for the genus is derived from common matter, while the difference that completes the species is derived from the form, and the particular from individual matter. The second composition is of accident with subject: and to this real composition corresponds that composition of the intellect, whereby accident is predicated of subject, as when we say *the man is white.* Nevertheless composition of the intellect differs from composition of things; for in the latter the things are diverse, whereas composition of the intellect is a sign of the identity of the components. For the above composition of the intellect does not imply that *man* and *whiteness* are identical, but the assertion, *the man is white,* means that *the man is something having whiteness:* and the subject, which is a man, is identified with a subject having whiteness. It is the same with the composition of form and matter: for animal signifies that which has a sensitive nature; rational, that which has an intellectual nature; man, that which has both; and Socrates that which has all these things together with individual matter; and according to this kind of identity our intellect predicates the composition of one thing with another.

SIXTH ARTICLE

Whether the Intellect Can be False?

We proceed thus to the Sixth Article:—

Objection 1. It would seem that the intellect can be false; for the Philosopher says (*Metaph.* vi, Did. v. 4) that *truth and falsehood are in the mind.* But the mind and intellect are the same, as is shown above (Q. 79, A. 1). Therefore falsehood may be in the mind.

Obj. 2. Further, opinion and reasoning belong to the intellect. But falsehood exists in both. Therefore falsehood can be in the intellect.

Obj. 3. Further, sin is in the intellectual faculty. But sin involves falsehood: for *those err that work evil* (Prov. xiv. 22). Therefore falsehood can be in the intellect.

On the contrary, Augustine says (QQ. 83, *qu.* 32), that *everyone who is deceived, does not rightly understand that wherein he is deceived.* And the Philosopher says (*De Anima* iii. 10), that *the intellect is always true.*

I answer that, The Philosopher (*ibid.* 6) compares intellect with sense on this point. For sense is not deceived in its proper object, as sight in regard to color; has accidentally through some hindrance occurring to the sensile organ—for example, the taste of a feverstricken person judges a sweet thing to be bitter, through his tongue being vitiated by ill humors. Sense, however, may be deceived as regards common sensible objects, as size or figure; when, for example, it judges the sun to be only a foot in diameter, whereas in reality it exceeds the earth in size. Much more is sense deceived concerning accidental sensible objects, as when it judges that vinegar is honey by reason of the color being the same. The reason of this is evident; for every faculty, as such, is *per se* directed to its proper object; and things of this kind are always the same. Hence, so long as the faculty exists, its judgment concerning its own proper object does not fail. Now the proper object of the intellect is the *quiddity* of a material thing; and hence, properly speaking, the intellect is not at fault concerning this quiddity; whereas it may go astray as regards the surroundings of the thing in its essence or quiddity, in referring one thing to another, as regards composition or division, or also in the process of reasoning. Therefore, also in regard to those propositions, which are understood as soon as the terms thereof are understood, the intellect cannot err, as in the case of first principles from which arises infallible truth in the certitude of scientific conclusions.

The intellect, however, may be accidentally deceived in the quiddity of composite things, not by the defect of its organ, for the intellect is a faculty that is independent of an organ; but on the part of the composition affecting the definition, when, for instance, the definition of a thing is false in relation to something else, as the definition of a circle applied to a triangle; or when a definition is false in itself as involving the composition of things incompatible; as, for instance, to describe anything as *a rational winged animal.* Hence as regards simple objects not subject to composite definitions we cannot be deceived unless, indeed, we understand nothing whatever about them, as is said *Metaph.* ix. (Did. viii. 10).

Reply Obj. 1. The Philosopher says that falsehood is in the intellect in regard to composition and division. The same answer applies to the *second objection* concerning opinion and reasoning, and to the *third objection,* concerning the error of the sinner, who errs in the practical judgment of the appetible object. But in the absolute consideration of the quiddity of a thing, and of those things which are known thereby, the intellect is never deceived. In this sense are to be understood the authorities quoted in proof of the opposite conclusion.

SEVENTH ARTICLE

Whether One Person Can Understand One and the Same Thing Better Than Another Can?

We proceed thus to the Seventh Article:—

Objection 1. It would seem that one person cannot understand one and the same thing better than another can. For Augustine says (QQ. 83, *qu.* 32), *Whoever understands a thing otherwise than as it is, does not understand it at all. Hence it is clear that there is a perfect understanding, than which none other is more perfect: and therefore there are not infinite degrees of understanding a thing: nor can one person understand a thing better than another can.*

Obj. 2. Further, the intellect is true in its act of understanding. But truth, being a certain equality between thought and thing, is not subject to more or less; for a thing cannot be said to be more or less equal. Therefore a thing cannot be more or less understood.

Obj. 3. Further, the intellect is the most formal of all that is in man. But different forms cause different species. Therefore if one man understands better than another, it would seem that they do not belong to the same species.

On the contrary, Experience shows that some understand more profoundly than do others; as one who carries a conclusion to its first principles and ultimate causes understands it better than the one who reduces it only to its proximate causes.

I answer that, A thing being understood more by one than by another may be taken in two senses. First, so that the word *more* be taken as determining the act of understanding as regards the thing understood; and thus, one cannot understand the same thing more than another, because to understand it otherwise than as it is, either better or worse, would entail being deceived, and such a one would not understand it, as Augustine argues (*loc. cit*). In another sense the word *more* can be taken as determining the act of understanding on the part of him who understands; and so one may understand the same thing better than someone else, through having a greater power of understanding: just as a man may see a thing better with his bodily sight, whose power is greater, and whose sight is more perfect. The same applies to the intellect in two ways. First, as regards the intellect itself, which is more perfect. For it is plain that the better the disposition of a body, the better the soul allotted to it; which clearly appears in things of different species: and the reason thereof is that act and form are received into matter according to matter's capacity: thus because some men have bodies of better disposition, their souls have a greater power of understanding, wherefore it is said (*De Anima* ii. 9), that *it is to be observed that those who have soft flesh are of apt mind.* Secondly, this occurs in regard to the lower powers of which the intellect has need in its operation: for those in whom the imaginative, cogitative and memorative powers are of better disposition, are better disposed to understand.

The reply to the first objection is clear from the above; likewise the reply to the second, for the truth of the intellect consists in the intellect understanding a thing as it is.

Reply Obj. 3. The difference of form which is due only to the different disposition of matter, causes not a specific but only a numerical difference: for different individuals have different forms, diversified according to the difference of matter.

EIGHTH ARTICLE

Whether the Intellect Understands the Indivisible before the Divisible?

We proceed thus to the Eighth Article:—

Objection 1. It would seem that the intellect understands the indivisible before the divisible. For the Philosopher says (*Phys.* i. 1) that we *understand and know from the knowledge of principles and elements.* But principles are indivisible, and elements are of divisible things. Therefore the indivisible is known to us before the divisible.

Obj. 2. Further, the definition of a thing contains what is known previously, for a definition *proceeds from the first and more known,* as is said *Topic.* vi. 4. But the indivisible is part of the definition of the divisible; as a point comes into the definition of a line; for as Euclid says, *a line is length without breadth, the extremities of which are points;* also unity comes into the definition of number, for *number is multitude measured by one,* as is said *Metaph.* x. (Did. ix. 6). Therefore our intellect understands the indivisible before the divisible.

Obj. 3. Further, *Like is known by like.* But the indivisible is more like to the intellect than is the divisible; because *the intellect is simple* (*De Anima* iii. 4). Therefore our intellect first knows the indivisible.

On the contrary, It is said (*ibid.* 6) that *the indivisible is expressed as a privation.* But privation is known secondarily. Therefore likewise is the indivisible.

I answer that, The object of our intellect in its present state is the quiddity of a material thing, which it abstracts from the phantasms, as above stated (Q. 84, A. 7). And since that which is known first and of itself by our cognitive power is its proper object, we must con-

sider its relationship to that quiddity in order to discover in what order the indivisible is known. Now the indivisible is threefold, as is said *De Anima* iii. 6. First, the continuous is indivisible, since actually it is undivided, although potentially divisible: and this indivisible is known to us before its division, which is a division into parts: because confused knowledge is prior to distinct knowledge, as we have said above (A. 3). Secondly, the indivisible is so called in relation to species, as man's reason is something indivisible. This way, also, the indivisible is understood before its division into logical parts, as we have said above (*ibid.*); and again before the intellect composes and divides by affirmation and negation. The reason of this is that both these kinds of indivisible are understood by the intellect of itself, as being its proper object. The third kind of indivisible is what is altogether indivisible, as a point and unity, which cannot be divided either actually or potentially. And this indivisible is known secondarily, through the privation of divisibility. Wherefore a point is defined by way of privation *as that which has no parts:* and in like manner the notion of *one* is that it is *indivisible,* as stated in *Metaph.* x. (Did. ix. 1). And the reason of this is that this indivisible has a certain opposition to a corporeal being, the quiddity of which is the primary and proper object of the intellect.

But if our intellect understood by participation of certain separate indivisible (forms), as the Platonists maintained, it would follow that a like indivisible is understood primarily: for according to the Platonists what is first is first participated by things.

Reply Obj. 1. In the acquisition of knowledge, principles and elements are not always (known) first: for sometimes from sensible effects we arrive at the knowledge of principles and intelligible causes. But in perfect knowledge, the knowledge of effects always depends on the knowledge of principles and elements: for as the Philosopher says in the same passage: *Then do we consider that we know, when we can resolve principles into their causes.*

Reply Obj. 2. A point is not included in the definition of a line in general: for it is manifest that in a line of indefinite length, and in a circular line, there is no point, save potentially. Euclid defines a finite straight line: and therefore he mentions a point in the definition, as the limit in the definition of that which is limited.—Unity is the measure of number: wherefore it is included in the definition of a measured number. But it is not included in the definition of the divisible, but rather conversely.

Reply Obj. 3. The likeness through which we understand is the species of the known in the knower; therefore a thing is known first, not on account of its natural likeness to the cognitive power, but on account of the power's aptitude for the object: otherwise sight would perceive hearing rather than color.

QUESTION 86

What Our Intellect Knows in Material Things

(In Four Articles)

We now have to consider what our intellect knows in material things. Under this head there are four points of inquiry: (1) Whether it knows singulars? (2) Whether it knows the infinite? (3) Whether it knows contingent things? (4) Whether it knows future things?

FIRST ARTICLE

Whether Our Intellect Knows Singulars?

We proceed thus to the First Article:—

Objection 1. It would seem that our intellect knows singulars. For whoever knows composition, knows the terms of composition. But our intellect knows this composition; *Socrates is a man:* for it belongs to the intellect to form a proposition. Therefore our intellect knows this singular, Socrates.

Obj. 2. Further, the practical intellect directs to action. But action has relation to singular things. Therefore the intellect knows the singular.

Obj. 3. Further, our intellect understands itself. But in itself it is a singular, otherwise it would have no action of its own; for actions belong to singulars. Therefore our intellect knows singulars.

Obj. 4. Further, a superior power can do whatever is done by an inferior power. But sense knows the singular. Much more, therefore, can the intellect know it.

On the contrary, The Philosopher says (*Phys.* i. 5), that *the universal is known by reason; and the singular is known by sense.*

I answer that, Our intellect cannot know the singular in material things directly and primarily. The reason of this is that the principle of singularity in material things is individual matter, whereas our intellect, as we have said above (Q. 85, A. 1), understands by

abstracting the intelligible species from such matter. Now what is abstracted from individual matter is the universal. Hence our intellect knows directly the universal only. But indirectly, and as it were by a kind of reflection, it can know the singular, because, as we have said above (Q. 85, A. 7), even after abstracting the intelligible species, the intellect, in order to understand, needs to turn to the phantasms in which it understands the species, as is said *De Anima* iii. 7. Therefore it understands the universal directly through the intelligible species, and indirectly the singular represented by the phantasm. And thus it forms the proposition, *Socrates is a man.* Wherefore the reply to the first objection is clear.

Reply Obj. 2. The choice of a particular thing to be done is as the conclusion of a syllogism formed by the practical intellect, as is said *Ethic.* vii. 3. But a singular proposition cannot be directly concluded from a universal proposition, except through the medium of a singular proposition. Therefore the universal principle of the practical intellect does not move save through the medium of the particular apprehension of the sensitive part, as is said *De Anima* iii. 11.

Reply Obj. 3. Intelligibility is incompatible with the singular not as such, but as material, for nothing can be understood otherwise than immaterially. Therefore if there be an immaterial singular such as the intellect, there is no reason why it should not be intelligible.

Reply Obj. 4. The higher power can do what the lower power can, but in a more eminent way. Wherefore what the sense knows materially and concretely, which is to know the singular directly, the intellect knows immaterially and in the abstract, which is to know the universal.

SECOND ARTICLE

Whether Our Intellect Can Know the Infinite?

We proceed thus to the Second Article:—

Objection 1. It would seem that our intellect can know the infinite. For God excels all infinite things. But our intellect can know God, as we have said above (Q. 12, A. 1). Much more, therefore, can our intellect know all other infinite things.

Obj. 2. Further, our intellect can naturally know *genera* and *species*. But there is an infinity of species in some genera, as in number, proportion, and figure. Therefore our intellect can know the infinite.

Obj. 3. Further, if one body can coexist with another in the same place, there is nothing to prevent an infinite number of bodies being in one place. But one intelligible species can exist with another in the same intellect, for many things can be habitually known at the same time. Therefore our intellect can have an habitual knowledge of an infinite number of things.

Obj. 4. Further, as the intellect is not a corporeal faculty, as we have said (Q. 76, A. 1), it appears to be an infinite power. But an infinite power has a capacity for an infinite object. Therefore our intellect can know the infinite.

On the contrary, It is said (*Phys.* i. 4) that the *infinite, considered as such, is unknown.*

I answer that, Since a faculty and its object are proportional to each other, the intellect must be related to the infinite, as is its object, which is the quiddity of a material thing. Now in material things the infinite does not exist actually, but only potentially, in the sense of one succeeding another, as is said *ibid.* iii. 6. Therefore infinity is potentially in our mind through its considering successively one thing after another: because never does our intellect understand so many things, that it cannot understand more.

On the other hand, our intellect cannot understand the infinite either actually or habitually. Not actually, for our intellect cannot know actually at the same time, except what it knows through one species. But the infinite is not represented by one species, for if it were it would be something whole and complete. Consequently it cannot be understood except by a successive consideration of one part after another, as is clear from its definition (*ibid.* iii. 6): for the infinite is that *from which, however much we may take, there always remains something to be taken.* Thus the infinite could not be known actually, unless all its parts were counted: which is impossible.

For the same reason we cannot have habitual knowledge of the infinite: because in us habitual knowledge results from actual consideration: since by understanding we acquire knowledge, as is said *Ethic.* ii. 1. Wherefore it would not be possible for us to have a habit of an infinity of things distinctly known, unless we had already considered the entire infinity thereof, counting them according to the succession of our knowledge: which is impossible. And therefore neither actually nor habitually can our intellect know the infinite, but only potentially, as explained above.

Reply Obj. 1. As we have said above (Q. 7, A. 1), God is called infinite, because He is a form unlimited by matter; whereas in material things, the term *infinite* is applied to that which is deprived of any formal term. And form being known in itself, whereas matter cannot be known without form, it follows that the material infinite is in itself unknowable.

But the formal infinite, God, is of Himself known; but He is unknown to us by reason of our feeble intellect, which in its present state has a natural aptitude for material objects only. Therefore we cannot know God in our present life except through material effects. In the future life this defect of intellect will be removed by the state of glory, when we shall be able to see the Essence of God Himself, but without being able to comprehend Him.

Reply Obj. 2. The nature of our mind is to know species abstracted from phantasms; therefore it cannot know actually or habitually species of numbers or figures that are not in the imagination, except in a general way and in their universal principles; and this is to know them potentially and confusedly.

Reply Obj. 3. If two or more bodies were in the same place, there would be no need for them to occupy the place successively, in order for the things placed to be counted according to this succession of occupation. On the other hand, the intelligible species enter into our intellect successively; since many things cannot be actually understood at the same time: and therefore there must be a definite and not an infinite number of species in our intellect.

Reply Obj. 4. As our intellect is infinite in power, so does it know the infinite. For its power is indeed infinite inasmuch as it is not terminated by corporeal matter. Moreover it can know the universal, which is abstracted from individual matter, and which consequently is not limited to one individual, but, considered in itself, extends to an infinite number of individuals.

THIRD ARTICLE

Whether Our Intellect Can Know Contingent Things?

We proceed thus to the Third Article:—

Objection 1. It would seem that the intellect cannot know contingent things: because, as the Philosopher says (*Ethic.* vi. 6), the objects of understanding, wisdom and knowledge are not contingent, but necessary things.

Obj. 2. Further, as stated in *Phys.* iv. 12, *what sometimes is and sometimes is not, is measured by time.* Now the intellect abstracts from time, and from other material conditions. Therefore, as it is proper to a contingent thing sometime to be and sometime not to be, it seems that contingent things are not known by the intellect.

On the contrary, All knowledge is in the intellect. But some sciences are of the contingent things, as the moral sciences, the objects of which are human actions subject to free-will; and, again, the natural sciences in as far as they relate to things generated and corruptible. Therefore the intellect knows contingent things.

I answer that, Contingent things can be considered in two ways; either as contingent, or as containing some element of necessity, since every contingent thing has in it something necessary: for example, that Socrates runs, is in itself contingent; but the relation of running to motion is necessary, for it is necessary that Socrates move if he runs. Now contingency arises from matter, for contingency is a potentiality to be or not to be, and potentiality belongs to matter; whereas necessity results from form, because whatever is consequent on form is of necessity in the subject. But matter is the individualizing principle: whereas the universal comes from the abstraction of the form from the particular matter. Moreover it was laid down above (A. 1) that the intellect of itself and directly has the universal for its object; while the object of sense is the singular, which in a certain way is the indirect object of the intellect, as we have said above (*ibid.*). Therefore the contingent, considered as such, is known directly by sense and indirectly by the intellect; while the universal and necessary principles of contingent things are known only by the intellect. Hence if we consider the objects of science in their universal principles, then all science is of necessary things. But if we consider the things themselves, thus some sciences are of necessary things, some of contingent things.

From which the replies to the objections are clear.

FOURTH ARTICLE

Whether Our Intellect Can Know the Future?

We proceed thus to the Fourth Article:—

Objection 1. It would seem that our intellect knows the future. For our intellect knows by means of intelligible species abstracted from the *here* and *now,* and related indifferently to all time. But it can know the present. Therefore it can know the future.

Obj. 2. Further, man, while his senses are in suspense, can know some future things, as in sleep, and in frenzy. But the intellect is freer and more vigorous when removed from sense. Therefore the intellect of its own nature can know the future.

Obj. 3. The intellectual knowledge of man is superior to any knowledge of brutes. But some animals know the future; thus crows by their frequent cawing foretell rain. Therefore much more can the intellect know the future.

On the contrary, It is written (Eccles. viii. 6, 7), *There is a great affliction for man, because he is ignorant of things past; and things to come he cannot know by any messenger.*

I answer that, We must apply the same distinction to future things, as we applied above (A. 3) to contingent things. For future things considered as subject to time are singular, and the human intellect knows them by reflection only, as stated above (A. 1). But the principles of future things may be universal; and thus they may enter the domain of the intellect and become the objects of science.

Speaking, however, of the knowledge of the future in a general way, we must observe that the future may be known in two ways: either in itself, or in its cause. The future cannot be known in itself save by God alone; to Whom even that is present which in the course of events is future, forasmuch as from eternity His glance embraces the whole course of time, as we have said above when treating of God's knowledge (Q. 14, A. 13). But forasmuch as it exists in its cause, the future can be known by us also. And if, indeed, the cause be such as to have a necessary connection with its future result, then the future is known with scientific certitude, just as the astronomer foresees the future eclipse. If, however, the cause be such as to produce a certain result more frequently than not, then can the future be known more or less conjecturally, according as its cause is more or less inclined to produce the effect.

Reply Obj. 1. This argument considers that knowledge which is drawn from universal causal principles; from these the future may be known, according to the order of the effects to the cause.

Reply Obj. 2. As Augustine says (*Confess.* xii),* the soul has a certain power of forecasting, so that by its very nature it can know the future; hence when withdrawn from corporeal sense, and, as it were, concentrated on itself, it shares in the knowledge of the future. Such an opinion would be reasonable if we were to admit that the soul receives knowledge by participating the ideas as the Platonists maintained, because in that case the soul by its nature would know the universal causes of all effects, and would only be impeded in its knowledge by the body, and hence when withdrawn from the corporeal senses it would know the future.

But since it is connatural to our intellect to know things, not thus, but by receiving its knowledge from the senses; it is not natural for the soul to know the future when withdrawn from the senses: rather does it know the future by the impression of superior spiritual and corporeal causes; of spiritual causes, when by Divine power the human intellect is enlightened through the ministry of angels, and the phantasms are directed to the knowledge of future events; or, by the influence of demons, when the imagination is moved regarding the future known to the demons, as explained above (Q. 57, A. 3). The soul is naturally more inclined to receive these impressions of spiritual causes when it is withdrawn from the senses, as it is then nearer to the spiritual world, and freer from external distractions.—The same may also come from superior corporeal causes. For it is clear that superior bodies influence inferior bodies. Hence, in consequence of the sensitive faculties being acts of corporeal organs, the influence of the heavenly bodies causes the imagination to be affected, and so, as the heavenly bodies cause many future events, the imagination receives certain images of some such events. These images are perceived more at night and while we sleep than in the daytime and while we are awake, because, as stated in *De Somn. et Vig.* ii,† *impressions made by day are evanescent. The night air is calmer, when silence reigns, hence bodily impressions are made in sleep, when slight internal movements are felt more than in wakefulness, and such movements produce in the imagination images from which the future may be foreseen.*

Reply Obj. 3. Brute animals have no power above the imagination wherewith to regulate it, as man has his reason, and therefore their imagination follows entirely the influence of the heavenly bodies. Thus from such animals' movements some future things, such as rain and the like, may be known rather than from human movements directed by reason. Hence the Philosopher says (*ibid.*), that *some who are most imprudent are most far-seeing; for their intelligence is not burdened with cares, but is as it were barren and bare of all anxiety, moving at the caprice of whatever is brought to bear on it.*

QUESTION 87

How the Intellectual Soul Knows Itself and All Within Itself

(In Four Articles)

We have now to consider how the intellectual soul knows itself and all within itself. Under this head there are four points of inquiry: (1) Whether the soul knows itself by its own essence? (2) Whether it knows its own habits? (3) How does the intellect know its own act? (4) How does it know the act of the will?

* *Gen. ad lit.* xii. 13. † *De Divinat. per somn.* ii.

FIRST ARTICLE

Whether the Intellectual Soul Knows Itself by Its Essence?

We proceed thus to the First Article:—

Objection 1. It would seem that the intellectual soul knows itself by its own essence. For Augustine says (*De Trin.* ix. 3), that *the mind knows itself by itself, because it is incorporeal.*

Obj. 2. Further, both angels and human souls belong to the genus of intellectual substance. But an angel understands itself by its own essence. Therefore likewise does the human soul.

Obj. 3. Further, *in things void of matter, the intellect and that which is understood are the same* (*De Anima* iii. 4). But the human mind is void of matter, not being the act of a body, as stated above (Q. 76, A. 1). Therefore the intellect and its object are the same in the human mind; and therefore the human mind understands itself by its own essence.

On the contrary, It is said (*De Anima* iii, *ibid.*) that the *intellect understands itself in the same way as it understands other things.* But it understands other things, not by their essence, but by their similitudes. Therefore it does not understand itself by its own essence.

I answer that, Everything is knowable so far as it is in act, and not, so far as it is in potentiality (*Metaph.* ix, Did. viii. 9): for a thing is a being, and is true, and therefore knowable, according as it is actual. This is quite clear as regards sensible things, for the eye does not see what is potentially, but what is actually colored. In like manner it is clear that the intellect, so far as it knows material things, does not know save what is in act: and hence it does not know primary matter except as proportionate to form, as is stated *Phys.* i. 7. Consequently immaterial substances are intelligible by their own essence, according as each one is actual by its own essence.

Therefore it is that the Essence of God, the pure and perfect act, is simply and perfectly in itself intelligible; and hence God by His own Essence knows Himself, and all other things also. The angelic essence belongs, indeed, to the genus of intelligible things as *act,* but not as a *pure act,* nor as a *complete act,* and hence the angel's act of intelligence is not completed by his essence. For although an angel understands himself by his own essence, still he cannot understand all other things by his own essence; for he knows things other than himself by their likenesses. Now the human intellect is only a potentiality in the genus of intelligible beings, just as primary matter is a potentiality as regards sensible beings; and hence it is called *possible.** Therefore in its essence the human mind is potentially understanding. Hence it has in itself the power to understand, but not to be understood, except as it is made actual. For even the Platonists asserted that an order of intelligible beings existed above the order of intellects, forasmuch as the intellect understands only by participation of the intelligible; for they said that the participator is below what it participates. If, therefore, the human intellect, as the Platonists held, became actual by participating separate intelligible forms, it would understand itself by such participation of incorporeal beings. But as in this life our intellect has material and sensible things for its proper natural object, as stated above (Q. 84, A. 7), it understands itself according as it is made actual by the species abstracted from sensible things, through the light of the active intellect, which not only actuates the intelligible things themselves, but also, by their instrumentality, actuates the passive intellect. Therefore the intellect knows itself not by its essence, but by its act. This happens in two ways: In the first place, singularly, as when Socrates or Plato perceives that he has an intellectual soul because he perceives that he understands. In the second place, universally, as when we consider the nature of the human mind from knowledge of the intellectual act. It is true, however, that the judgment and force of this knowledge, whereby we know the nature of the soul, comes to us according to the derivation of our intellectual light from the Divine Truth which contains the types of all things as above stated (Q. 84, A. 5). Hence Augustine says (*De Trin.* ix. 6): *We gaze on the inviolable truth whence we can as perfectly as possible define, not what each man's mind is, but what it ought to be in the light of the eternal types.* There is, however, a difference between these two kinds of knowledge, and it consists in this, that the mere presence of the mind suffices for the first; the mind itself being the principle of action whereby it perceives itself, and hence it is said to know itself by its own presence. But as regards the second kind of knowledge, the mere presence of the mind does not suffice, and there is further required a careful and subtle inquiry. Hence many are ignorant of the soul's nature, and many have erred about it. So Augustine says (*De Trin.* x. 9), concerning such mental inquiry: *Let the mind strive not to see itself as if it were absent, but to discern itself as present—i.e.,* to know how it differs from other things; which is to know its essence and nature.

Reply Obj. 1. The mind knows itself by

* *Possibilis,*—elsewhere in this translation rendered "*passive.*"—Ed.

means of itself, because at length it acquires knowledge of itself, though led thereto by its own act:—because it is itself that it knows, since it loves itself, as he says in the same passage. For a thing can be called self-evident in two ways, either because we can know it by nothing else except itself, as first principles are called self-evident; or because it is not accidentally knowable, as color is visible of itself, whereas substance is visible by its accident.

Reply Obj. 2. The essence of an angel is as an act in the genus of intelligible things, and therefore it is both intellect and the thing understood. Hence an angel apprehends his own essence through itself: not so the human mind, which is either altogether in potentiality to intelligible things,—as is the passive intellect, —or is the act of intelligible things abstracted from the phantasms,—as is the active intellect.

Reply Obj. 3. This saying of the Philosopher is universally true in every kind of intellect. For as sense in act is the sensible in act, by reason of the sensible likeness which is the form of sense in act, so likewise the intellect in act is the object understood in act, by reason of the likeness of the thing understood, which is the form of the intellect in act. So the human intellect, which becomes actual by the species of the object understood, is itself understood by the same species as by its own form. Now to say that in *things without matter the intellect and what is understood are the same,* is equal to saying that *as regards things actually understood the intellect and what is understood are the same.* For a thing is actually understood in that it is immaterial. But a distinction must be drawn: since the essences of some things are immaterial,—as the separate substances called angels, each of which is understood and understands, whereas there are other things whose essences are not wholly immaterial, but only the abstract likenesses thereof. Hence the Commentator says (*De Anima* iii) that the proposition quoted is true only of separate substances; because in a sense it is verified in their regard, and not in regard of other substances, as already stated (*Reply Obj.* 2).

SECOND ARTICLE

Whether Our Intellect Knows the Habits of the Soul by Their Essence?

We proceed thus to the Second Article:—

Objection 1. It would seem that our intellect knows the habits of the soul by their essence. For Augustine says (*De Trin.* xiii. 1): *Faith is not seen in the heart wherein it abides, as the soul of a man may be seen by another from the movement of the body; but we know most certainly that it is there, and conscience proclaims its existence;* and the same principle applies to the other habits of the soul. Therefore the habits of the soul are not known by their acts, but by themselves.

Obj. 2. Further, material things outside the soul are known by their likeness being present in the soul, and are said therefore to be known by their likenesses. But the soul's habits are present by their essence in the soul. Therefore the habits of the soul are known by their essence.

Obj. 3. Further, *whatever is the cause of a thing being such is still more so.* But habits and intelligible species cause things to be known by the soul. Therefore they are still more known by the soul in themselves.

On the contrary, Habits like powers are the principles of acts. But as is said (*De Anima* ii. 4), *acts and operations are logically prior to powers.* Therefore in the same way they are prior to habits; and thus habits, like the powers, are known by their acts.

I answer that, A habit is a kind of medium between mere power and mere act. Now, it has been said (A. 1) that nothing is known but as it is actual: therefore so far as a habit fails in being a perfect act, it falls short in being of itself knowable, and can be known only by its act; thus, for example, anyone knows he has a habit from the fact that he can produce the act proper to that habit; or he may inquire into the nature and idea of the habit by considering the act. The first kind of knowledge of the habit arises from its being present, for the very fact of its presence causes the act whereby it is known. The second kind of knowledge of the habit arises from a careful inquiry, as is explained above of the mind (A. 1).

Reply Obj. 1. Although faith is not known by external movement of the body, it is perceived by the subject wherein it resides, by the interior act of the heart. For no one knows that he has faith unless he knows that he believes.

Reply Obj. 2. Habits are present in our intellect, not as its object,—since, in the present state of life, our intellect's object is the nature of a material thing as stated above (Q. 84, A. 7),—but as that by which it understands.

Reply Obj. 3. The axiom, *whatever is the cause of a thing being such, is still more so,* is true of things that are of the same order, for instance, of the same kind of cause; for example, we may say that health is desirable on account of life, and therefore life is more desirable still. But if we take things of different orders the axiom is not true: for we may say that health is caused by medicine, but it does not follow that medicine is more

desirable than health, for health belongs to the order of final causes, whereas medicine belongs to the order of efficient causes. So of two things belonging essentially to the order of the objects of knowledge, the one which is the cause of the other being known, is the more known, as principles are more known than conclusions. But habit as such does not belong to the order of objects of knowledge; nor are things known on account of the habit, as on account of an object known, but as on account of a disposition or form whereby the subject knows: and therefore the argument does not prove.

THIRD ARTICLE

Whether Our Intellect Knows Its Own Act?

We proceed thus to the Third Article:—

Objection 1. It would seem that our intellect does not know its own act. For what is known is the object of the knowing faculty. But the act differs from the object. Therefore the intellect does not know its own act.

Obj. 2. Further, whatever is known is known by some act. If, then, the intellect knows its own act, it knows it by some act, and again it knows that act by some other act; this is to proceed indefinitely, which seems impossible.

Obj. 3. Further, the intellect has the same relation to its act as sense has to its act. But the proper sense does not feel its own act, for this belongs to the common sense, as stated *De Anima* iii. 2. Therefore neither does the intellect understand its own act.

On the contrary, Augustine says (*De Trin.* x. 11), *I understand that I understand.*

I answer that, As stated above (AA. 1, 2) a thing is intelligible according as it is in act. Now the ultimate perfection of the intellect consists in its own operation: for this is not an act tending to something else in which lies the perfection of the work accomplished, as building is the perfection of the thing built; but it remains in the agent as its perfection and act, as is said *Metaph.* ix. (Did. viii. 8). Therefore the first thing understood of the intellect is its own act of understanding. This occurs in different ways with different intellects. For there is an intellect, namely, the Divine, which is Its own act of intelligence, so that in God the understanding of His intelligence, and the understanding of His Essence, are one and the same act, because His Essence is His act of understanding. But there is another intellect, the angelic, which is not its own act of understanding, as we have said above (Q. 79, A. 1), and yet the first object of that act is the angelic essence. Wherefore although there is a logical distinction between the act whereby he understands that he understands, and that whereby he understands his essence, yet he understands both by one and the same act; because to understand his own essence is the proper perfection of his essence, and by one and the same act is a thing, together with its perfection, understood. And there is yet another, namely, the human intellect, which neither is its own act of understanding, nor is its own essence the first object of its act of understanding, for this object is the nature of a material thing. And therefore that which is first known by the human intellect is an object of this kind, and that which is known secondarily is the act by which that object is known; and through the act the intellect itself is known, the perfection of which is this act of understanding. For this reason did the Philosopher assert that objects are known before acts, and acts before powers (*De Anima* ii. 4).

Reply Obj. 1. The object of the intellect is something universal, namely, *being* and *the true,* in which the act also of understanding is comprised. Wherefore the intellect can understand its own act. But not primarily, since the first object of our intellect, in this state of life, is not every being and everything true, but *being* and *true,* as considered in material things, as we have said above (Q. 84, A. 7), from which it acquires knowledge of all other things.

Reply Obj. 2. The intelligent act of the human intellect is not the act and perfection of the material nature understood, as if the nature of the material thing and the intelligent act could be understood by one act; just as a thing and its perfection are understood by one act. Hence the act whereby the intellect understands a stone is distinct from the act whereby it understands that it understands a stone; and so on. Nor is there any difficulty in the intellect being thus potentially infinite, as explained above (Q. 86, A. 2).

Reply Obj. 3. The proper sense feels by reason of the immutation in the material organ caused by the external sensible. A material object, however, cannot immute itself; but one is immuted by another, and therefore the act of the proper sense is perceived by the common sense. The intellect, on the contrary, does not perform the act of understanding by the material immutation of an organ; and so there is no comparison.

FOURTH ARTICLE

Whether the Intellect Understands the Act of the Will?

We proceed thus to the Fourth Article:—

Objection 1. It would seem that the intellect does not understand the act of the will. For nothing is known by the intellect, unless it be in some way present in the intellect. But the

act of the will is not in the intellect; since the will and the intellect are distinct. Therefore the act of the will is not known by the intellect.

Obj. 2. Further, the act is specified by the object. But the object of the will is not the same as the object of the intellect. Therefore the act of the will is specifically distinct from the object of the intellect, and therefore the act of the will is not known by the intellect.

Obj. 3. Augustine (*Confess.* x. 17) says of the soul's affections that *they are known neither by images as bodies are known; nor by their presence, like the arts; but by certain notions.* Now it does not seem that there can be in the soul any other notions of things, but either the essences of things known or the likenesses thereof. Therefore it seems impossible for the intellect to know such affections of the soul as the acts of the will.

On the contrary, Augustine says (*De Trin.* x. 11), *I understand that I will.*

I answer that, As stated above (Q. 59, A. 1), the act of the will is nothing but an inclination consequent on the form understood; just as the natural appetite is an inclination consequent on the natural form. Now the inclination of a thing resides in it according to its mode of existence; and hence the natural inclination resides in a natural thing naturally, and the inclination called the sensible appetite is in the sensible thing sensibly; and likewise the intelligible inclination, which is the act of the will, is in the intelligent subject intelligibly, as in its principle and proper subject. Hence the Philosopher expresses himself thus (*De Anima iii.* 9),—that *the will is in the reason.* Now whatever is intelligibly in an intelligent subject, is understood by that subject. Therefore the act of the will is understood by the intellect, both inasmuch as one knows that one wills; and inasmuch as one knows the nature of this act, and consequently, the nature of its principle which is the habit or power.

Reply Obj. 1. This argument would hold good if the will and the intellect were in different subjects, as they are distinct powers; for then whatever was in the will would not be in the intellect. But as both are rooted in the same substance of the soul, and since one is in a certain way the principle of the other, consequently what is in the will is, in a certain way, also in the intellect.

Reply Obj. 2. The *good* and the *true* which are the objects of the will and of the intellect, differ logically, but one is contained in the other, as we have said above (Q. 82, A. 4, *ad* 1; Q. 16, A. 4, *ad* 1); for the true is good and the good is true. Therefore the objects of the will fall under the intellect, and those of the intellect can fall under the will.

Reply Obj. 3. The affections of the soul are in the intellect not by similitude only, like bodies; nor by being present in their subject, as the arts; but as the thing caused is in its principle, which contains some notion of the thing caused. And so Augustine says that the soul's affections are in the memory by certain notions.

QUESTION 88

How the Human Soul Knows What Is above Itself

(In Three Articles)

We must now consider how the human soul knows what is above itself, viz., immaterial substances. Under this head there are three points of inquiry: (1) Whether the human soul in the present state of life can understand the immaterial substances called angels, in themselves? (2) Whether it can arrive at the knowledge thereof by the knowledge of material things? (3) Whether God is the first object of our knowledge?

FIRST ARTICLE

Whether the Human Soul in the Present State of Life Can Understand Immaterial Substances in Themselves?

We proceed thus to the First Article:—

Objection 1. It would seem that the human soul in the present state of life can understand immaterial substances in themselves. For Augustine (*De Trin.* ix. 3) says: *As the mind itself acquires the knowledge of corporeal things by means of the corporeal senses, so it gains from itself the knowledge of incorporeal things.* But these are the immaterial substances. Therefore the human mind understands immaterial substances.

Obj. 2. Further, like is known by like. But the human mind is more akin to immaterial than to material things; since its own nature is immaterial, as is clear from what we have said above (Q. 76, A. 1). Since then our mind understands material things, much more is it able to understand immaterial things.

Obj. 3. Further, the fact that objects which are in themselves most sensible are not most

felt by us, comes from sense being corrupted by their very excellence. But the intellect is not subject to such a corrupting influence from its object, as is stated *De Anima* iii. 4. Therefore things which are in themselves in the highest degree of intelligibility, are likewise to us most intelligible. As material things, however, are intelligible only so far as we make them actually so by abstracting them from material conditions, it is clear that those substances are more intelligible in themselves whose nature is immaterial. Therefore they are much more known to us than are material things.

Obj. 4. Further, the Commentator says (*Methaph.* ii) that *nature would be frustrated in its end* were we unable to understand abstract substances, *because it would have made what in itself is naturally intelligible not to be understood at all.* But in nature nothing is idle or purposeless. Therefore immaterial substances can be understood by us.

Obj. 5. Further, as sense is to the sensible, so is intellect to the intelligible. But our sight can see all things corporeal, whether superior and incorruptible; or lower and corruptible. Therefore our intellect can understand all intelligible substances, even the superior and immaterial.

On the contrary, It is written (Wisd. ix. 16): *The things that are in heaven, who shall search out?* But these substances are said to be in heaven, according to Matthew xviii. 10, *Their angels in heaven,* etc. Therefore immaterial substances cannot be known by human investigation.

I answer that, In the opinion of Plato, immaterial substances are not only understood by us, but are the objects we understand first of all. For Plato taught that immaterial subsisting forms, which he called *Ideas,* are the proper objects of our intellect, and are thus first and *per se* understood by us; and, further, that material objects are known by the soul inasmuch as phantasy and sense are mixed up with the mind. Hence the purer the intellect is, so much the more clearly does it perceive the intelligible truth of immaterial things.

But in Aristotle's opinion, which experience corroborates, our intellect in its present state of life has a natural relationship to the natures of material things; and therefore it can only understand by turning to the phantasms, as we have said above (Q. 84, A. 7). Thus it clearly appears that immaterial substances which do not fall under sense and imagination, cannot first and *per se* be known by us, according to the mode of knowledge which experience proves us to have.

Nevertheless Averroës (*Comment. De Anima* iii) teaches that in this present life man can in the end arrive at the knowledge of separate substances by being coupled or united to some separate substance, which he calls the *active intellect,* and which, being a separate substance itself, can naturally understand separate substances. Hence, when it is perfectly united to us so that by its means we are able to understand perfectly, we also shall be able to understand separate substances, as in the present life through the medium of the passive intellect united to us, we can understand material things. Now he said that the active intellect is united to us, thus.—For since we understand by means of both the active intellect and intelligible objects, as, for instance, we understand conclusions by principles understood; it is clear that the active intellect must be compared to the objects understood, either as the principal agent is to the instrument, or as form to matter. For an action is ascribed to two principles in one of these two ways; to a principal agent and to an instrument, as cutting to the workman and the saw; to a form and its subject, as heating to heat and fire. In both these ways the active intellect can be compared to the intelligible object as perfection is to the perfectible, and as act is to potentiality. Now a subject is made perfect and receives its perfection at one and the same time, as the reception of what is actually visible synchronizes with the reception of light in the eye. Therefore the passive intellect receives the intelligible object and the active intellect together; and the more numerous the intelligible objects received, so much the nearer do we come to the point of perfect union between ourselves and the active intellect; so much so that when we understand all the intelligible objects, the active intellect becomes one with us, and by its instrumentality we can understand all things material and immaterial. In this he makes the ultimate happiness of man to consist. Nor, as regards the present inquiry, does it matter whether the passive intellect in that state of happiness understands separate substances by the instrumentality of the active intellect, as he himself maintains, or whether (as he says Alexander holds) the passive intellect can never understand separate substances (because according to him it is corruptible), but man understands separate substances by means of the active intellect.

This opinion, however, is untrue. First, because, supposing the active intellect to be a separate substance, we could not formally understand by its instrumentality, for the medium of an agent's formal action consists in its form and act, since every agent acts according to its actuality, as was said of the passive intellect (Q. 70, A. 1). Secondly, this opinion

is untrue, because in the above explanation, the active intellect, supposing it to be a separate substance, would not be joined to us in its substance, but only in its light, as participated in things understood; and would not extend to the other acts of the active intellect so as to enable us to understand immaterial substances; just as when we see colors set off by the sun, we are not united to the substance of the sun so as to act like the sun, but its light only is united to us, that we may see the colors. Thirdly, this opinion is untrue, because granted that, as above explained, the active intellect were united to us in substance, still it is not said that it is wholly so united in regard to one intelligible object, or two; but rather in regard to all intelligible objects. But all such objects together do not equal the force of the active intellect, as it is a much greater thing to understand separate substances than to understand all material things. Hence it clearly follows that the knowledge of all material things would not make the active intellect to be so united to us as to enable us by its instrumentality to understand separate substances.

Fourthly, this opinion is untrue, because it is hardly possible for anyone in this world to understand all material things: and thus no one, or very few, could reach to perfect felicity; which is against what the Philosopher says (*Ethic.* i. 9), that happiness is a *kind of common good, communicable to all capable of virtue.* Further, it is unreasonable that only the few of any species attain to the end of the species.

Fifthly, the Philosopher expressly says (*Ethic.* i. 10), that happiness is *an operation according to perfect virtue;* and after enumerating many virtues in the tenth book, he concludes (ch. 7) that ultimate happiness consisting in the knowledge of the highest things intelligible is attained through the virtue of wisdom, which in the sixth chapter he had named as the chief of speculative sciences. Hence Aristotle clearly places the ultimate felicity of man in the knowledge of separate substances, obtainable by speculative science; and not by being united to the active intellect, as some imagined.

Sixthly, as was shown above (Q. 79, A. 4), the active intellect is not a separate substance; but a faculty of the soul, extending itself actively to the same objects to which the passive intellect extends receptively; because, as is stated (*De Anima* iii. 5), the passive intellect is *all things potentially,* and the active intellect is *all things in act.* Therefore both intellects, according to the present state of life, extend to material things only, which are made actually intelligible by the active intellect, and are received in the passive intellect. Hence in the present state of life we cannot understand separate immaterial substances in themselves, either by the passive or by the active intellect.

Reply Obj. 1. Augustine may be taken to mean that the knowledge of incorporeal things in the mind can be gained by the mind itself. This is so true that philosophers also say that the knowledge concerning the soul is a principle for the knowledge of separate substances. For by knowing itself, it attains to some knowledge of incorporeal substances, such as is within its compass; not that the knowledge of itself gives it a perfect and absolute knowledge of them.

Reply Obj. 2. The likeness of nature is not a sufficient cause of knowledge; otherwise what Empedocles said would be true—that the soul needs to have the nature of all in order to know all. But knowledge requires that the likeness of the thing known be in the knower, as a kind of form thereof. Now our passive intellect, in the present state of life, is such that it can be informed with similitudes abstracted from phantasms: and therefore it knows material things rather than immaterial substances.

Reply Obj. 3. There must needs be some proportion between the object and the faculty of knowledge; such as of the active to the passive, and of perfection to the perfectible. Hence that sensible objects of great power are not grasped by the senses, is due not merely to the fact that they corrupt the organ, but also to their being improportionate to the sensitive power. And thus it is that immaterial substances are improportionate to our intellect, in our present state of life, so that it cannot understand them.

Reply Obj. 4. This argument of the Commentator fails in several ways. First, because if separate substances are not understood by us, it does not follow that they are not understood by any intellect; for they are understood by themselves, and by one another.

Secondly, to be understood by us is not the end of separate substances: while only that is vain and purposeless, which fails to attain its end. It does not follow, therefore, that immaterial substances are purposeless, even if they are not understood by us at all.

Reply Obj. 5. Sense knows bodies, whether superior or inferior, in the same way, that is, by the sensible acting on the organ. But we do not understand material and immaterial substances in the same way. The former we understand by a process of abstraction, which is impossible in the case of the latter, for there are no phantasms of what is immaterial.

SECOND ARTICLE

Whether Our Intellect Can Understand Immaterial Substances through Its Knowledge of Material Things?

We proceed thus to the Second Article:—

Objection 1. It would seem that our intellect can know immaterial substances through the knowledge of material things. For Dionysius says (*Cæl. Hier.* i) that *the human mind cannot be raised up to immaterial contemplation of the heavenly hierarchies, unless it is led thereto by material guidance according to its own nature.* Therefore we can be led by material things to know immaterial substances.

Obj. 2. Further, science resides in the intellect. But there are sciences and definitions of immaterial substances; for Damascene defines an angel (*De Fid. Orth.* ii. 3); and we find angels treated of both in theology and philosophy. Therefore immaterial substances can be understood by us.

Obj. 3. Further, the human soul belongs to the genus of immaterial substances. But it can be understood by us through its act by which it understands material things. Therefore also other material substances can be understood by us, through their material effects.

Obj. 4. Further, the only cause which cannot be comprehended through its effects is that which is infinitely distant from them, and this belongs to God alone. Therefore other created immaterial substances can be understood by us through material things.

On the contrary, Dionysius says (*Div. Nom.* i) that *intelligible things cannot be understood through sensible things, nor composite things through simple, nor incorporeal through corporeal.*

I answer that, Averroës says (*De Anima* iii) that a philosopher named Avempace* taught that by the understanding of natural substances we can be led, according to true philosophical principles, to the knowledge of immaterial substances. For since the nature of our intellect is to abstract the quiddity of material things from matter, anything material residing in that abstracted quiddity can again be made subject to abstraction; and as the process of abstraction cannot go on for ever, it must arrive at length at some immaterial quiddity, absolutely without matter; and this would be the understanding of immaterial substance.

Now this opinion would be true, were immaterial substances the forms and species of these material things; as the Platonists supposed. But supposing, on the contrary, that immaterial substances differ altogether from the quiddity of material things, it follows that, however much our intellect abstract the quiddity of material things from matter, it could never arrive at anything akin to immaterial substance. Therefore we are not able perfectly to understand immaterial substances through material substances.

Reply Obj. 1. From material things we can rise to some kind of knowledge of immaterial things, but not to the perfect knowledge thereof; for there is no proper and adequate proportion between material and immaterial things, and the likenesses drawn from material things for the understanding of immaterial things are very dissimilar therefrom, as Dionysius says (*Cæl. Hier.* ii).

Reply Obj. 2. Science treats of higher things principally by way of negation. Thus Aristotle (*De Cæl.* i. 3) explains the heavenly bodies by denying to them inferior corporeal properties. Hence it follows that much less can immaterial substances be known by us in such a way as to make us know their quiddity; but we may have a scientific knowledge of them by way of negation and by their relation to material things.

Reply Obj. 3. The human soul understands itself through its own act of understanding, which is proper to it, showing perfectly its power and nature. But the power and nature of immaterial substances cannot be perfectly known through such act, nor through any other material thing, because there is no proportion between the latter and the power of the former.

Reply Obj. 4. Created immaterial substances are not in the same natural genus as material substances, for they do not agree in power or in matter; but they belong to the same logical genus, because even immaterial substances are in the predicament of substance, as their essence is distinct from their existence. But God has no connection with material things, as regards either natural genus or logical genus; because God is in no genus, as stated above (Q. 3, A. 5). Hence through the likeness derived from material things we can know something positive concerning the angels, according to some common notion, though not according to the specific nature; whereas we cannot acquire any such knowledge at all about God.

* Ibn-Badja, Arabian Philosopher; ob. 1183.

THIRD ARTICLE

Whether God Is the First Object Known by the Human Mind?

We proceed thus to the Third Article:—

Objection 1. It would seem that God is the first object known by the human mind. For

that object in which all others are known, and by which we judge others, is the first thing known to us; as light is to the eye, and first principles to the intellect. But we know all things in the light of the first truth, and thereby judge of all things, as Augustine says (*De Trin.* xii. 2; *De Vera Rel.* xxxi*). Therefore God is the first object known to us.

Obj. 2. Further, whatever causes a thing to be such is more so. But God is the cause of all our knowledge; for He is *the true light which enlighteneth every man that cometh into this world* (Jo. i. 9). Therefore God is our first and most known object.

Obj. 3. Further, what is first known in the image is the exemplar to which it is made. But in our mind is the image of God, as Augustine says (*De Trin.* xii. 4, 7). Therefore God is the first object known to our mind.

On the contrary, No man hath seen God at any time (Jo. i. 18).

I answer that, Since the human intellect in the present state of life cannot understand even immaterial created substances (A. 1), much less can it understand the essence of the uncreated substance. Hence it must be said simply that God is not the first object of our knowledge. Rather do we know God through creatures, according to the Apostle (Rom. i. 20), *the invisible things of God are clearly seen, being understood by the things that are made:* while the first object of our knowledge in this life is the *quiddity of a material thing,* which is the proper object of our intellect, as appears above in many passages (Q. 84, A. 7; Q. 85, A. 8; Q. 87, A. 2, *ad* 2).

Reply Obj. 1. We see and judge of all things in the light of the first truth, forasmuch as the light itself of our mind, whether natural or gratuitous, is nothing else than the impression of the first truth upon it, as stated above, (Q. 12, A. 2). Hence, as the light itself of our intellect is not the object it understands, but the medium whereby it understands, much less can it be said that God is the first object known by our intellect.

Reply Obj. 2. The axiom, *Whatever causes a thing to be such is more so,* must be understood of things belonging to one and the same order, as explained above (Q. 87, A. 2, *ad* 3). Other things than God are known because of God; not as if He were the first known object, but because He is the first cause of our faculty of knowledge.

Reply Obj. 3. If there existed in our souls a perfect image of God, as the Son is the perfect image of the Father, our mind would know God at once. But the image in our mind is imperfect; hence the argument does not prove.

QUESTION 89

Of the Knowledge of the Separated Soul

(In Eight Articles)

We must now consider the knowledge of the separated soul. Under this head there are eight points of inquiry: (1) Whether the soul separated from the body can understand? (2) Whether it understands separate substances? (3) Whether it understands all natural things? (4) Whether it understands individuals and singulars? (5) Whether the habits of knowledge acquired in this life remain? (6) Whether the soul can use the habit of knowledge here acquired? (7) Whether local distance impedes the separated soul's knowledge? (8) Whether souls separated from the body know what happens here?

FIRST ARTICLE

Whether the Separated Soul Can Understand Anything?

We proceed thus to the First Article:—

Objection 1. It would seem that the soul separated from the body can understand nothing at all. For the Philosopher says (*De Anima* i. 4), that *the understanding is corrupted together with its interior principle.* But by death all human interior principles are corrupted. Therefore also the intellect itself is corrupted.

Obj. 2. Further, the human soul is hindered from understanding when the senses are tied, and by a distracted imagination, as explained above (Q. 84, AA. 7, 8). But death destroys the senses and imagination, as we have shown above (Q. 77, A. 8). Therefore after death the soul understands nothing.

Obj. 3. Further, if the separated soul can understand, this must be by means of some species. But it does not understand by means of innate species, because it has none such; being at first *like a tablet on which nothing is written:* nor does it understand by species abstracted from things, for it does not then possess organs of sense and imagination which are necessary for the abstraction of species: nor does it understand by means of species, formerly abstracted and retained in the soul; for if that were so, a child's soul would have

* *Confess.* xii. 25.

no means of understanding at all: nor does it understand by means of intelligible species divinely infused, for such knowledge would not be natural, such as we treat of now, but the effect of grace. Therefore the soul apart from the body understands nothing.

On the contrary, The Philosopher says (*De Anima* i. 1), *If the soul had no proper operation, it could not be separated from the body.* But the soul is separated from the body; therefore it has a proper operation, and above all, that which consists in intelligence. Therefore the soul can understand when it is apart from the body.

I answer that, The difficulty in solving this question arises from the fact that the soul united to the body can understand only by turning to the phantasms, as experience shows. Did this not proceed from the soul's very nature, but accidentally through its being bound up with the body, as the Platonists said, the difficulty would vanish; for in that case when the body was once removed, the soul would at once return to its own nature, and would understand intelligible things simply, without turning to the phantasms, as is exemplified in the case of other separate substances. In that case, however, the union of soul and body would not be for the soul's good, for evidently it would understand worse in the body than out of it; but for the good of the body, which would be unreasonable, since matter exists on account of the form, and not the form for the sake of matter. But if we admit that the nature of the soul requires it to understand by turning to the phantasms, it will seem, since death does not change its nature, that it can then naturally understand nothing; as the phantasms are wanting to which it may turn.

To solve this difficulty we must consider that as nothing acts except so far as it is actual, the mode of action in every agent follows from its mode of existence. Now the soul has one mode of being when in the body, and another when apart from it, its nature remaining always the same; but this does not mean that its union with the body is an accidental thing, for, on the contrary, such union belongs to its very nature, just as the nature of a light object is not changed, when it is in its proper place, which is natural to it, and outside its proper place, which is beside its nature. The soul, therefore, when united to the body, consistently with that mode of existence, has a mode of understanding, by turning to corporeal phantasms, which are in corporeal organs; but when it is separated from the body, it has a mode of understanding, by turning to simply intelligible objects, as is proper to other separate substances. Hence it is as natural for the soul to understand by turning to the phantasms as it is for it to be joined to the body; but to be separated from the body is not in accordance with its nature, and likewise to understand without turning to the phantasms is not natural to it; and hence it is united to the body in order that it may have an existence and an operation suitable to its nature. But here again a difficulty arises. For since nature is always ordered to what is best, and since it is better to understand by turning to simply intelligible objects than by turning to the phantasms; God should have ordered the soul's nature so that the nobler way of understanding would have been natural to it, and it would not have needed the body for that purpose.

In order to resolve this difficulty we must consider that while it is true that it is nobler in itself to understand by turning to something higher than to understand by turning to phantasms, nevertheless such a mode of understanding was not so perfect as regards what was possible to the soul. This will appear if we consider that every intellectual substance possesses intellective power by the influence of the Divine light, which is one and simple in its first principle, and the farther off intellectual creatures are from the first principle so much the more is the light divided and diversified, as is the case with lines radiating from the centre of a circle. Hence it is that God by His one Essence understands all things; while the superior intellectual substances understand by means of a number of species, which nevertheless are fewer and more universal and bestow a deeper comprehension of things, because of the efficaciousness of the intellectual power of such natures: whereas the inferior intellectual natures possess a greater number of species, which are less universal, and bestow a lower degree of comprehension, in proportion as they recede from the intellectual power of the higher natures. If, therefore, the inferior substances received species in the same degree of universality as the superior substances, since they are not so strong in understanding, the knowledge which they would derive through them would be imperfect, and of a general and confused nature. We can see this to a certain extent in man, for those who are of weaker intellect fail to acquire perfect knowledge through the universal conceptions of those who have a better understanding, unless things are explained to them singly and in detail. Now it is clear that in the natural order human souls hold the lowest place among intellectual substances. But the perfection of the universe required various grades of being. If, therefore, God had willed human souls to understand in the same

way as separate substances, it would follow that human knowledge, so far from being perfect, would be confused and general. Therefore to make it possible for human souls to possess perfect and proper knowledge, they were so made that their nature required them to be joined to bodies, and thus to receive the proper and adequate knowledge of sensible things from the sensible things themselves; thus we see in the case of uneducated men that they have to be taught by sensible examples.

It is clear then that it was for the soul's good that it was united to a body, and that it understands by turning to the phantasms. Nevertheless it is possible for it to exist apart from the body, and also to understand in another way.

Reply Obj. 1. The Philosopher's words carefully examined will show that he said this on the previous supposition that understanding is a movement of body and soul as united, just as sensation is, for he had not as yet explained the difference between intellect and sense. We may also say that he is referring to the way of understanding by turning to phantasms. This is also the meaning of the second objection.

Reply Obj. 3. The separated soul does not understand by way of innate species, nor by species abstracted then, nor only by species retained, and this the objection proves; but the soul in that state understands by means of participated species arising from the influence of the Divine light, shared by the soul as by other separate substances; though in a lesser degree. Hence as soon as it ceases to act by turning to corporeal (phantasms), the soul turns at once to the superior things; nor is this way of knowledge unnatural, for God is the author of the influx both of the light of grace and of the light of nature.

SECOND ARTICLE

Whether the Separated Soul Understands Separate Substances?

We proceed thus to the Second Article:—

Objection 1. It would seem that the separated soul does not understand separate substances. For the soul is more perfect when joined to the body than when existing apart from it, being an essential part of human nature; and every part of a whole is more perfect when it exists in that whole. But the soul in the body does not understand separate substances, as shown above (Q. 88, A. 1). Therefore much less is it able to do so when apart from the body.

Obj. 2. Further, whatever is known is known either by its presence or by its species. But separate substances cannot be known to the soul by their presence, for God alone can enter into the soul; nor by means of species abstracted by the soul from an angel, for an angel is more simple than a soul. Therefore the separated soul cannot at all understand separate substances.

Obj. 3. Further, some philosophers said that the ultimate happiness of man consists in the knowledge of separate substances. If, therefore, the separated soul can understand separate substances, its happiness would be secured by its separation alone; which cannot reasonably be said.

On the contrary, Souls apart from the body know other separated souls; as we see in the case of the rich man in hell, who saw Lazarus and Abraham (Luke xvi. 23). Therefore separated souls see the devils and the angels.

I answer that, Augustine says (*De Trin.* ix. 3), *our mind acquires the knowledge of incorporeal things by itself—i.e.,* by knowing itself (Q. 88, A. 1, *ad* 1). Therefore from the knowledge which the separated soul has of itself, we can judge how it knows other separate things. Now it was said above (A. 1), that as long as it is united to the body the soul understands by turning to phantasms, and therefore it does not understand itself save through becoming actually intelligent by means of ideas abstracted from phantasms; for thus it understands itself through its own act, as shown above (Q. 87, A. 1). When, however, it is separated from the body, it understands no longer by turning to phantasms, but by turning to simply intelligible objects; hence in that state it understands itself through itself. Now, every separate substance *understands what is above itself and what is below itself, according to the mode of its substance* (*De Causis,* viii): for a thing is understood according as it is in the one who understands; while one thing is in another according to the nature of that in which it is. And the mode of existence of a separated soul is inferior to that of an angel, but is the same as that of other separated souls. Therefore the soul apart from the body has perfect knowledge of other separated souls, but it has an imperfect and defective knowledge of the angels so far as its natural knowledge is concerned. But the knowledge of glory is otherwise.

Reply Obj. 1. The separated soul is, indeed, less perfect considering its nature in which it communicates with the nature of the body: but it has a greater freedom of intelligence, since the weight and care of the body is a clog upon the clearness of its intelligence in the present life.

Reply Obj. 2. The separated soul understands the angels by means of divinely im-

pressed ideas; which, however, fail to give perfect knowledge of them, forasmuch as the nature of the soul is inferior to that of an angel.

Reply Obj. 3. Man's ultimate happiness consists not in the knowledge of any separate substances; but in the knowledge of God, Who is seen only by grace. The knowledge of other separate substances if perfectly understood gives great happiness—not final and ultimate happiness. But the separated soul does not understand them perfectly, as was shown above in this article.

THIRD ARTICLE

Whether the Separated Soul Knows All Natural Things?

We proceed thus to the Third Article:—

Objection 1. It would seem that the separated soul knows all natural things. For the types of all natural things exist in separate substances. Therefore, as separated souls know separate substances, they also know all natural things.

Obj. 2. Further, whoever understands the greater intelligible, will be able much more to understand the lesser intelligible. But the separated soul understands immaterial substances, which are in the highest degree of intelligibility. Therefore much more can it understand all natural things which are in a lower degree of intelligibility.

On the contrary, The devils have greater natural knowledge than the separated soul; yet they do not know all natural things, but have to learn many things by long experience, as Isidore says (*De Summo Bono* i). Therefore neither can the separated soul know all natural things.

Further, if the soul as soon as separated gained knowledge of all natural things, the efforts of men to know would be vain and profitless. But this would be unreasonable. Therefore the separated soul does not know all natural things.

I answer that, As stated above (A. 1), the separated soul, like the angels, understands by means of species received from the influence of the Divine light. Nevertheless, as the soul by nature is inferior to an angel, to whom this kind of knowledge is natural, the soul apart from the body through such species does not receive perfect knowledge, but only a general and confused kind of knowledge. Separated souls, therefore, have the same relation through such species to imperfect and confused knowledge of natural things as the angels have to the perfect knowledge thereof. Now angels through such species know all natural things perfectly; because all that God has produced in the respective natures of natural things has been produced by Him in the angelic intelligence, as Augustine says (*Gen. ad lit* ii. 8). Hence it follows that separated souls know all natural things not with a certain and proper knowledge, but in a general and confused manner.

Reply Obj. 1. Even an angel does not understand all natural things through his substance, but through certain species, as stated above (Q. 87, A. 1). So it does not follow that the soul knows all natural things because it knows separate substances after a fashion.

Reply Obj. 2. As the soul separated from the body does not perfectly understand separate substances, so neither does it know all natural things perfectly; but it knows them confusedly, as above explained in this article.

Reply Obj. 3. Isidore speaks of the knowledge of the future which neither angels, nor demons, nor separated souls, know except so far as future things pre-exist in their causes or are known by Divine revelation. But we are here treating of the knowledge of natural things.

Reply Obj. 4. Knowledge acquired here by study is proper and perfect; the knowledge of which we speak is confused. Hence it does not follow that to study in order to learn is useless.

FOURTH ARTICLE

Whether the Separated Soul Knows Singulars?

We proceed thus to the Fourth Article:—

Objection 1. It would seem that the separated soul does not know singulars. For no cognitive power besides the intellect remains in the separated soul, as is clear from what has been said above (Q. 77, A. 8). But the intellect cannot know singulars, as we have shown (Q. 86, A. 1). Therefore the separated soul cannot know singulars.

Obj. 2. Further, the knowledge of the singular is more determinate than knowledge of the universal. But the separated soul has no determinate knowledge of the species of natural things, therefore much less can it know singulars.

Obj. 3. Further, if it knew the singulars, yet not by sense, for the same reason it would know all singulars. But it does not know all singulars. Therefore it knows none.

On the contrary, The rich man in hell said: *I have five brethren* (Luke xvi. 28).

I answer that, Separated souls know some singulars, but not all, not even all present singulars. To understand this, we must consider that there is a twofold way of knowing things, one by means of abstraction from phantasms, and in this way singulars cannot be directly known by the intellect, but only

indirectly, as stated above (Q. 86, A. 1). The other way of understanding is by the infusion of species by God, and in that way it is possible for the intellect to know singulars. For as God knows all things, universal and singular, by His Essence, as the cause of universal and individual principles (Q. 14, A. 2), so likewise separate substances can know singulars by species which are a kind of participated similitude of the Divine Essence. There is a difference, however, between angels and separated souls in the fact that through these species the angels have a perfect and proper knowledge of things; whereas separated souls have only a confused knowledge. Hence the angels, by reason of their perfect intellect, through these species, know not only the specific natures of things, but also the singulars contained in those species; whereas separated souls by these species know only those singulars to which they are determined by former knowledge in this life, or by some affection, or by natural aptitude, or by the disposition of the Divine order; because whatever is received into anything is conditioned according to the mode of the recipient.

Reply Obj. 1. The intellect does not know the singular by way of abstraction; neither does the separated soul know it thus; but as explained above.

Reply Obj. 2. The knowledge of the separated soul is confined to those species or individuals to which the soul has some kind of determinate relation, as we have said.

Reply Obj. 3. The separated soul has not the same relation to all singulars, but one relation to some, and another to others. Therefore there is not the same reason why it should know all singulars.

FIFTH ARTICLE

Whether the Habit of Knowledge Here Acquired Remains in the Separated Soul?

We proceed thus to the Fifth Article:—

Objection 1. It would seem that the habit of knowledge acquired in this life does not remain in the soul separated from the body: for the Apostle says: *Knowledge shall be destroyed* (1 Cor. xiii. 8).

Obj. 2. Further, some in this world who are less good enjoy knowledge denied to others who are better. If, therefore, the habit of knowledge remained in the soul after death, it would follow that some who are less good would, even in the future life, excel some who are better; which seems unreasonable.

Obj. 3. Further, separated souls will possess knowledge by influence of the Divine light. Supposing, therefore, that knowledge here acquired remained in the separated soul, it would follow that two forms of the same species would co-exist in the same subject which cannot be.

Obj. 4. Further, the Philosopher says (*Prædic.* vi. 4, 5), that *a habit is a quality hard to remove: yet sometimes knowledge is destroyed by sickness or the like.* But in this life there is no change so thorough as death. Therefore it seems that the habit of knowledge is destroyed by death.

On the contrary, Jerome says (*Ep.* liii. *ad Paulinum*), *Let us learn on earth that kind of knowledge which will remain with us in heaven.*

I answer that, Some say that the habit of knowledge resides not in the intellect itself, but in the sensitive powers, namely, the imaginative, cogitative, and memorative, and that the intelligible species are not kept in the passive intellect. If this were true, it would follow that when the body is destroyed by death, knowledge here acquired would also be entirely destroyed.

But, since knowledge resides in the intellect, which is *the abode of species,* as the Philosopher says (*De Anima* iii. 4), the habit of knowledge here acquired must be partly in the aforesaid sensitive powers, and partly in the intellect. This can be seen by considering the very actions from which knowledge arises. For *habits are like the actions whereby they are acquired* (*Ethic.* ii. 1). Now the actions of the intellect, by which knowledge is here acquired, are performed by the mind turning to the phantasms in the aforesaid sensitive powers. Hence through such acts the passive intellect acquires a certain facility in considering the species received: and the aforesaid sensitive powers acquire a certain aptitude in seconding the action of the intellect when it turns to them to consider the intelligible object. But as the intellectual act resides chiefly and formally in the intellect itself, whilst it resides materially and dispositively in the inferior powers, the same distinction is to be applied to habit.

Knowledge, therefore, acquired in the present life does not remain in the separated soul, as regards what belongs to the sensitive powers; but as regards what belongs to the intellect itself, it must remain; because, as the Philosopher says (*De Long. et Brev. Vitæ* ii), a form may be corrupted in two ways; first, directly, when corrupted by its contrary, as heat, by cold; and, secondly, indirectly, when its subject is corrupted. Now it is evident that human knowledge is not corrupted through corruption of the subject, for the intellect is an incorruptible faculty, as above stated (Q. 79, A. 2, *ad* 2). Neither can the intelligible species in the passive intellect be

corrupted by their contrary; for there is no contrary to intelligible *intentions*, above all as regards simple intelligence of *what a thing is*. But contrariety may exist in the intellect as regards mental composition and division, or also reasoning; so far as what is false in statement or argument is contrary to truth. And thus knowledge may be corrupted by its contrary when a false argument seduces anyone from the knowledge of truth. For this reason the Philosopher in the above work mentions two ways in which knowledge is corrupted directly: namely, *forgetfulness* on the part of the memorative power, and *deception* on the part of a false argument. But these have no place in the separated soul. Therefore we must conclude that the habit of knowledge, so far as it is in the intellect, remains in the separated soul.

Reply Obj. 1. The Apostle is not speaking of knowledge as a habit, but as to the act of knowing; and hence he says, in proof of the assertion quoted, *Now, I know in part.*

Reply Obj. 2. As a less good man may exceed a better man in bodily stature, so the same kind of man may have a habit of knowledge in the future life which a better man may not have. Such knowledge, however, cannot be compared with the other prerogatives enjoyed by the better man.

Reply Obj. 3. These two kinds of knowledge are not of the same species, so there is no impossibility.

Reply Obj. 4. This objection considers the corruption of knowledge on the part of the sensitive powers.

SIXTH ARTICLE

Whether the Act of Knowledge Acquired Here Remains in the Separated Soul?

We proceed thus to the Sixth Article:—

Objection 1. It would seem that the act of knowledge here acquired does not remain in the separated soul. For the Philosopher says (*De Anima* i. 4), that when the body is corrupted, *the soul neither remembers nor loves.* But to consider what is previously known is an act of memory. Therefore the separated soul cannot retain an act of knowledge here acquired.

Obj. 2. Further, intelligible species cannot have greater power in the separated soul than they have in the soul united to the body. But in this life we cannot understand by intelligible species without turning to phantasms, as shown above (Q. 84, A. 7). Therefore the separated soul cannot do so, and thus it cannot understand at all by intelligible species acquired in this life.

Obj. 3. Further, the Philosopher says (*Ethic.* ii. 1), that *habits produce acts similar to those whereby they are acquired.* But the habit of knowledge is acquired here by acts of the intellect turning to phantasms: therefore it cannot produce any other acts. These acts, however, are not adapted to the separated soul. Therefore the soul in the state of separation cannot produce any act of knowledge acquired in this life.

On the contrary, It was said to Dives in hell (Luke xvi. 25): *Remember thou didst receive good things in thy lifetime.*

I answer that, Action offers two things for our consideration—its species and its mode. Its species comes from the object, whereto the faculty of knowledge is directed by the (intelligible) species, which is the object's similitude; whereas the mode is gathered from the power of the agent. Thus that a person see a stone is due to the species of the stone in his eye; but that he see it clearly, is due to the eye's visual power. Therefore as the intelligible species remain in the separated soul, as stated above (A. 5), and since the state of the separated soul is not the same as it is in this life, it follows that through the intelligible species acquired in this life the soul apart from the body can understand what it understood formerly, but in a different way; not by turning to phantasms, but by a mode suited to a soul existing apart from the body. Thus the act of knowledge here acquired remains in the separated soul, but in a different way.

Reply Obj. 1. The Philosopher speaks of remembrance, according as memory belongs to the sensitive part, but not as belonging in a way to the intellect, as explained above (Q. 79, A. 6).

Reply Obj. 2. The different mode of intelligence is produced by the different state of the intelligent soul; not by diversity of species.

Reply Obj. 3. The acts which produce a habit are like the acts caused by that habit, in species, but not in mode. For example, to do just things, but not justly, that is, pleasurably, causes the habit of political justice, whereby we act pleasurably. (*Cf.* Arist. *Eth.* v. 8: *Magn. Moral.* i. 34).

SEVENTH ARTICLE

Whether Local Distance Impedes the Knowledge in the Separated Soul?

We proceed thus to the Seventh Article:-

Objection 1. It would seem that local distance impedes the separated soul's knowledge. For Augustine says (*De Cura pro Mort.* xiii), that *the souls of the dead are where they cannot know what is done here.* But they know

what is done among themselves. Therefore local distance impedes the knowledge in the separated soul.

Obj. 2. Further, Augustine says (*De Divin. Dæmon.* iii), that *the demons' rapidity of movement enables them to tell things unknown to us.* But agility of movement would be useless in that respect unless their knowledge was impeded by local distance; which, therefore, is a much greater hindrance to the knowledge of the separated soul, whose nature is inferior to the demon's.

Obj. 3. Further, as there is distance of place, so is there distance of time. But distance of time impedes knowledge in the separated soul, for the soul is ignorant of the future. Therefore it seems that distance of place also impedes its knowledge.

On the contrary, It is written (Luke xvi. 23), that Dives, *lifting up his eyes when he was in torment, saw Abraham afar off.* Therefore local distance does not impede knowledge in the separated soul.

I answer that, Some have held that the separated soul knows the singular by abstraction from the sensible. If that were so, it might be that local distance would impede its knowledge; for either the sensible would need to act upon the soul, or the soul upon the sensible, and in either case a determinate distance would be necessary. This is however, impossible, because abstraction of the species from the sensible is done through the senses and other sensible faculties which do not remain actually in the soul apart from the body. But the soul when separated understands singulars by species derived from the Divine light, which is indifferent to what is near or distant. Hence knowledge in the separated soul is not hindered by local distance.

Reply Obj. 1. Augustine says that the souls of the departed cannot see what is done here, not because they are *there,* as if impeded by local distance; but for some other cause, as we shall explain (A. 8).

Reply Obj. 2. Augustine speaks there in accordance with the opinion that demons have bodies naturally united to them, and so have sensitive powers, which require local distance. In the same book he expressly sets down this opinion, though apparently rather by way of narration than of assertion, as we may gather from *De Civ. Dei* xxi. 10.

Reply Obj. 3. The future, which is distant in time, does not actually exist, and therefore is not knowable in itself, because so far as a thing falls short of being, so far does it fall short of being knowable. But what is locally distant exists actually, and is knowable in itself. Hence we cannot argue from distance of time to distance of place.

EIGHTH ARTICLE

Whether Separated Souls Know What Takes Place on Earth?

We proceed thus to the Eighth Article:—

Objection 1. It would seem that separated souls know what takes place on earth; for otherwise they would have no care for it, as they have, according to what Dives said (Luke xvi. 27, 28), *I have five brethren . . . he may testify unto them, lest they also come into the place of torments.* Therefore separated souls know what passes on earth.

Obj. 2. Further, the dead often appear to the living, asleep or awake, and tell them of what takes place here; as Samuel appeared to Saul (1 Kings xxviii. 11). But this could not be unless they knew what takes place here. Therefore they know what takes place on earth.

Obj. 3. Further, separated souls know what happens among themselves. If, therefore, they do not know what takes place among us, it must be by reason of local distance; which has been shown to be false (A. 7).

On the contrary, It is written (Job xiv. 21): *He will not understand whether his children come to honor or dishonor.*

I answer that, By natural knowledge, of which we are treating now, the souls of the dead do not know what passes on earth. This follows from what has been laid down (A. 4), since the separated soul has knowledge of singulars, by being in a way determined to them, either by some vestige of previous knowledge or affection, or by the Divine order. Now the souls departed are in a state of separation from the living, both by Divine order and by their mode of existence, whilst they are joined to the world of incorporeal spiritual substances; and hence they are ignorant of what goes on among us. Whereof Gregory gives the reason thus: *The dead do not know how the living act, for the life of the spirit is far from the life of the flesh; and so, as corporeal things differ from incorporeal in genus, so they are distinct in knowledge* (*Moral.* xii). Augustine seems to say the same (*De Cura pro Mort.* xiii), when he asserts that, *the souls of the dead have no concern in the affairs of the living.*

Gregory and Augustine, however, seem to be divided in opinion as regards the souls of the blessed in heaven, for Gregory continues the passage above quoted: *The case of the holy souls is different, for since they see the light of Almighty God, we cannot believe that external things are unknown to them.* But Augustine (*De Cura pro Mort.* xiii) expressly says: *The dead, even the saints, do not know what is done by the living or by their own*

children, as a gloss quotes on the text, *Abraham hath not known us* (Isa. lxiii. 16). He confirms this opinion by saying that he was not visited, nor consoled in sorrow by his mother, as when she was alive; and he could not think it possible that she was less kind when in a happier state; and again by the fact that the Lord promised to king Josias that he should die, lest he should see his people's afflictions (4 Kings xxii. 20). Yet Augustine says this in doubt; and premises, *Let every one take, as he pleases, what I say.* Gregory, on the other hand, is positive, since he says, *We cannot believe.* His opinion, indeed, seems to be the more probable one,—that the souls of the blessed who see God do know all that passes here. For they are equal to the angels, of whom Augustine says that they know what happens among those living on earth. But as the souls of the blessed are most perfectly united to Divine justice, they do not suffer from sorrow, nor do they interfere in mundane affairs, except in accordance with Divine justice.

Reply Obj. 1. The souls of the departed may care for the living, even if ignorant of their state; just as we care for the dead by pouring forth prayer on their behalf, though we are ignorant of their state. Moreover, the affairs of the living can be made known to them not immediately, but souls who pass hence thither, or by angels and demons, or even by *the revelation of the Holy Ghost,* as Augustine says in the same book.

Reply Obj. 2. That the dead appear to the living in any way whatever is either by the special dispensation of God; in order that the souls of the dead may interfere in affairs of the living;—and this is to be accounted as miraculous. Or else such apparitions occur through the instrumentality of bad or good angels, without the knowledge of the departed; as may likewise happen when the living appear, without their own knowledge, to others living, as Augustine says in the same book. And so it may be said of Samuel that he appeared through Divine revelation; according to Ecclus. xlvi. 23, *he slept, and told the king the end of his life.* Or, again, this apparition was procured by the demons; unless, indeed, the authority of Ecclesiasticus be set aside through not being received by the Jews as canonical Scripture.

Reply Obj. 3. This kind of ignorance does not proceed from the obstacle of local distance, but from the cause mentioned above.

QUESTION 90

Of the First Production of Man's Soul

(In Four Articles)

After the foregoing we must consider the first production of man, concerning which there are four subjects of treatment: (1) The production of man himself. (2) The end of this production. (3) The state and condition of the first man. (4) The place of his abode. Concerning the production of man, there are three things to be considered: (1) The production of man's soul. (2) The production of man's body. (3) The production of the woman.

Under the first head there are four points of inquiry: (1) Whether man's soul was something made, or was of the Divine substance? (2) Whether, if made, it was created? (3) Whether it was made by angelic instrumentality? (4) Whether it was made before the body?

FIRST ARTICLE

Whether the Soul Was Made or Was of God's Substance?

We proceed thus to the First Article:—

Objection 1. It would seem that the soul was not made, but was God's substance. For it is written (Gen. ii. 7): *God formed man of the slime of the earth, and breathed into his face the breath of life, and man was made a living soul.* But he who breathes sends forth something of himself. Therefore the soul, whereby man lives, is of the Divine substance.

Obj. 2. Further, as above explained (Q. 75, A. 5), the soul is a simple form. But a form is an act. Therefore the soul is a pure act; which applies to God alone. Therefore the soul is of God's substance.

Obj. 3. Further, things that exist and do differ are the same. But God and the mind exist, and in no way differ, for they could only be differentiated by certain differences, and thus would be composite. Therefore God and the human mind are the same.

On the contrary, Augustine (*De Orig. Animæ* iii. 15) mentions certain opinions which he calls *exceedingly and evidently perverse, and contrary to the Catholic Faith,* among which the first is the opinion that *God made the soul not out of nothing, but from Himself.*

I answer that, To say that the soul is of the Divine substance involves a manifest improbability. For, as is clear from what has been said (Q. 77, A. 2; Q. 79, A. 2; Q. 84, A. 6),

the human soul is sometimes in a state of potentiality to the act of intelligence,—acquires its knowledge somehow from things,—and has various powers; all of which are incompatible with the Divine Nature, Which is a pure act, —receives nothing from any other,—and admits of no variety in itself, as we have proved (Q. 3, AA. 1, 7; Q. 9, A. 1).

This error seems to have originated from two statements of the ancients. For those who first began to observe the nature of things, being unable to rise above their imagination, supposed that nothing but bodies existed. Therefore they said that God was a body, which they considered to be the principle of other bodies. And since they held that the soul was of the same nature as that body which they regarded as the first principle, as is stated *De Anima* i. 2, it followed that the soul was of the nature of God Himself. According to this supposition, also, the Manichæans, thinking that God was a corporeal light, held that the soul was part of that light bound up with the body.

Then a further step in advance was made, and some surmised the existence of something incorporeal, not apart from the body, but the form of a body; so that Varro said, *God is a soul governing the world by movement and reason,* as Augustine relates (*De Civ. Dei* vii. 6).* So some supposed man's soul to be part of that one soul, as man is a part of the whole world; for they were unable to go so far as to understand the different degrees of spiritual substance, except according to the distinction of bodies.

But, all these theories are impossible, as proved above (Q. 3, AA. 1, 8; and Q. 75, A. 1), wherefore it is evidently false that the soul is of the substance of God.

Reply Obj. 1. The term "breathe" is not to be taken in the material sense; but as regards the act of God, to breathe (*spirare*), is the same as to *make a spirit.* Moreover, in the material sense, man by breathing does not send forth anything of his own substance, but an extraneous thing.

Reply Obj. 2. Although the soul is a simple form in its essence, yet it is not its own existence, but is a being by participation, as above explained (Q. 75, A. 5, *ad* 4). Therefore it is not a pure act like God.

Reply Obj. 3. That which differs, properly speaking, differs in something; wherefore we seek for difference where we find also resemblance. For this reason things which differ must in some way be compound; since they differ in something, and in something resemble each other. In this sense, although all that differ are diverse, yet all things that are diverse do not differ. For simple things are diverse; yet do not differ from one another by differences which enter into their composition. For instance, a man and a horse differ by the difference of rational and irrational; but we cannot say that these again differ by some further difference.

* The words as quoted are to be found iv. 31.

SECOND ARTICLE

Whether the Soul Was Produced by Creation?

We proceed thus to the Second Article:—

Objection 1. It would seem that the soul was not produced by creation. For that which has in itself something material is produced from matter. But the soul is in part material, since it is not a pure act. Therefore the soul was made of matter; and hence it was not created.

Obj. 2. Further, every actuality of matter is educed from the potentiality of that matter; for since matter is in potentiality to act, any act pre-exists in matter potentially. But the soul is the act of corporeal matter, as is clear from its definition. Therefore the soul is educed from the potentiality of matter.

Obj. 3. Further, the soul is a form. Therefore, if the soul is created, all other forms also are created. Thus no forms would come into existence by generation; which is not true.

On the contrary, It is written (Gen. i. 27): *God created man to His own image.* But man is like to God in his soul. Therefore the soul was created.

I answer that, The rational soul can be made only by creation; which, however, is not true of other forms. The reason is because, since to be made is the way to existence, a thing must be made in such a way as is suitable to its mode of existence. Now that properly exists which itself has existence; as it were, subsisting in its own existence. Wherefore only substances are properly and truly called beings; whereas an accident has not existence, but something is (modified) by it, and so far is it called a being; for instance, whiteness is called a being, because by it something is white. Hence it is said *Metaph.* vii (Did. vi. 1) that an accident should be described as *of something rather than as something.* The same is to be said of all non-subsistent forms. Therefore, properly speaking, it does not belong to any non-existing form to be made; but such are said to be made through the composite substances being made. On the other hand, the rational soul is a subsistent form, as above explained (Q. 75, A. 2). Wherefore it is competent to be and to be made. And since it cannot be made of pre-existing matter,—whether corporeal, which would render it a corporeal being,—or spiritual,

which would involve the transmutation of one spiritual substance into another, we must conclude that it cannot exist except by creation.

Reply Obj. 1. The soul's simple essence is as the material element, while its participated existence is its formal element; which participated existence necessarily co-exists with the soul's essence, because existence naturally follows the form. The same reason holds if the soul is supposed to be composed of some spiritual matter, as some maintain; because the said matter is not in potentiality to another form, as neither is the matter of a celestial body; otherwise the soul would be corruptible. Wherefore the soul cannot in any way be made of pre-existent matter.

Reply Obj. 2. The production of act from the potentiality of matter is nothing else but something becoming actually that previously was in potentiality. But since the rational soul does not depend in its existence on corporeal matter, and is subsistent, and exceeds the capacity of corporeal matter, as we have seen (Q. 75, A. 2), it is not educed from the potentiality of matter.

Reply Obj. 3. As we have said, there is no comparison between the rational soul and other forms.

THIRD ARTICLE

Whether the Rational Soul Is Produced by God Immediately?

We proceed thus to the Third Article:—

Objection 1. It would seem that the rational soul is not immediately made by God, but by the instrumentality of the angels. For spiritual things have more order than corporeal things. But inferior bodies are produced by means of the superior, as Dionysius says (*Div. Nom.* iv). Therefore also the inferior spirits, who are the rational souls, are produced by means of the superior spirits, the angels.

Obj. 2. Further, the end corresponds to the beginning of things; for God is the beginning and end of all. Therefore the issue of things from their beginning corresponds to the forwarding of them to their end. But *inferior things are forwarded by the higher,* as Dionysius says (*Eccl. Hier.* v); therefore also the inferior are produced into existence by the higher, and souls by angels.

Obj. 3. Further, *perfect is that which can produce its like,* as is stated *Metaph.* v. But spiritual substances are much more perfect than corporeal. Therefore, since bodies produce their like in their own species, much more are angels able to produce something specifically inferior to themselves; and such is the rational soul.

On the contrary, It is written (Gen. ii. 7) that God Himself *breathed into the face of man the breath of life.*

I answer that, Some have held that angels, acting by the power of God, produce rational souls. But this is quite impossible, and is against faith. For it has been proved that the rational soul cannot be produced except by creation. Now, God alone can create; for the first agent alone can act without presupposing the existence of anything; while the second cause always presupposes something derived from the first cause, as above explained (Q. 75, A. 3): and every agent, that presupposes something to its act, acts by making a change therein. Therefore everything else acts by producing a change, whereas God alone acts by creation. Since, therefore, the rational soul cannot be produced by a change in matter, it cannot be produced, save immediately by God.

Thus the replies to the objections are clear. For that bodies produce their like or something inferior to themselves, and that the higher things lead forward the inferior,—all these things are effected through a certain transmutation.

FOURTH ARTICLE

Whether the Human Soul Was Produced before the Body?

We proceed thus to the Fourth Article:—

Objection 1. It would seem that the human soul was made before the body. For the work of creation preceded the work of distinction and adornment, as shown above (Q. 66, A. 1; Q. 70, A. 1). But the soul was made by creation; whereas the body was made at the end of the work of adornment. Therefore the soul of man was made before the body.

Obj. 2. Further, the rational soul has more in common with the angels than with the brute animals. But angels were created before bodies, or at least, at the beginning with corporeal matter; whereas the body of man was formed on the sixth day, when also the animals were made. Therefore the soul of man was created before the body.

Obj. 3. Further, the end is proportionate to the beginning. But in the end the soul outlasts the body. Therefore in the beginning it was created before the body.

On the contrary, The proper act is produced in its proper potentiality. Therefore, since the soul is the proper act of the body, the soul was produced in the body.

I answer that, Origen (*Peri Archon* i, 7, 8) held that not only the soul of the first man, but also the souls of all men were created at the same time as the angels, before their

bodies: because he thought that all spiritual substances, whether souls or angels, are equal in their natural condition, and differ only by merit; so that some of them—namely, the souls of men or of heavenly bodies—are united to bodies while others remain in their different orders entirely free from matter. Of this opinion we have already spoken (Q. 47, A. 2); and so we need say nothing about it here.

Augustine, however (*Gen. ad lit.* vii. 24), says that the soul of the first man was created at the same time as the angels, before the body, for another reason; because he supposes that the body of man, during the work of the six days, was produced, not actually, but only as to some *causal virtues;* which cannot be said of the soul, because neither was it made of any pre-existing corporeal or spiritual matter, nor could it be produced from any created virtue. Therefore it seems that the soul itself, during the work of the six days, when all things were made, was created, together with the angels; and that afterwards, by its own will, was joined to the service of the body. But he does not say this by way of assertion; as his words prove. For he says (*loc. cit.* 29): *We may believe, if neither Scripture nor reason forbid, that man was made on the sixth day, in the sense that his body was created as to its causal virtue in the elements of the world, but that the soul was already created.*

Now this could be upheld by those who hold that the soul has of itself a complete species and nature, and that it is not united to the body as its form, but as its administrator. But if the soul is united to the body as its form, and is naturally a part of human nature, the above supposition is quite impossible. For it is clear that God made the first things in their perfect natural state, as their species required. Now the soul, as a part of human nature, has its natural perfection only as united to the body. Therefore it would have been unfitting for the soul to be created without the body.

Therefore, if we admit the opinion of Augustine about the work of the six days (Q. 74, A. 2), we may say that the human soul preceded in the work of the six days by a certain generic similitude, so far as it has intellectual nature in common with the angels; but was itself created at the same time as the body. According to other saints, both the body and soul of the first man were produced in the work of the six days.

Reply Obj. 1. If the soul by its nature were a complete species, so that it might be created as to itself, this reason would prove that the soul was created by itself in the beginning. But as the soul is naturally the form of the body, it was necessarily created, not separately, but in the body.

Reply Obj. 2. The same observation applies to the second objection. For if the soul had a species of itself it would have something still more in common with the angels. But, as the form of the body, it belongs to the animal genus, as a formal principle.

Reply Obj. 3. That the soul remains after the body, is due to a defect of the body, namely, death. Which defect was not due when the soul was first created.

QUESTION 91

The Production of the First Man's Body

(In Four Articles)

We have now to consider the production of the first man's body. Under this head there are four points of inquiry: (1) The matter from which it was produced; (2) The author by whom it was produced; (3) The disposition it received in its production; (4) The mode and order of its production.

FIRST ARTICLE

Whether the Body of the First Man Was Made of the Slime of the Earth?

We proceed thus to the First Article:—

Objection 1. It would seem that the body of the first man was not made of the slime of the earth. For it is an act of greater power to make something out of nothing than out of something; because *not being* is farther off from actual existence than *being in potentiality.* But since man is the most honorable of God's lower creatures, it was fitting that in the production of man's body, the power of God should be most clearly shown. Therefore it should not have been made of the slime of the earth, but out of nothing.

Obj. 2. Further, the heavenly bodies are nobler than earthly bodies. But the human body has the greatest nobility; since it is perfected by the noblest form, which is the rational soul. Therefore it should not be made of an earthly body, but of a heavenly body.

Obj. 3. Further, fire and air are nobler bodies than earth and water, as is clear from their subtlety. Therefore, since the human body is most noble, it should rather have been made of fire and air than of the slime of the earth.

Obj. 4. Further, the human body is composed of the four elements. Therefore it was not made of the slime of the earth, but of the four elements.

On the contrary, It is written (Gen. ii. 7): *God made man of the slime of the earth.*

I answer that, As God is perfect in His works, He bestowed perfection on all of them according to their capacity: *God's works are perfect* (Deut. xxxii. 4). He Himself is simply perfect by the fact that *all things are pre-contained* in Him, not as component parts, but as *united in one simple whole,* as Dionysius says (*Div. Nom.* v); in the same way as various effects pre-exist in their cause, according to its one virtue. This perfection is bestowed on the angels, inasmuch as all things which are produced by God in nature through various forms come under their knowledge. But on man this perfection is bestowed in an inferior way. For he does not possess a natural knowledge of all natural things, but is in a manner composed of all things, since he has in himself a rational soul of the genus of spiritual substances, and in likeness to the heavenly bodies he is removed from contraries by an equable temperament. As to the elements, he has them in their very substance, yet in such a way that the higher elements, fire and air, predominate in him by their power; for life is mostly found where there is heat, which is from fire; and where there is humor, which is of the air. But the inferior elements abound in man by their substance; otherwise the mingling of elements would not be evenly balanced, unless the inferior elements, which have the less power, predominated in quantity. Therefore the body of man is said to have been formed from the slime of the earth; because earth and water mingled are called slime, and for this reason man is called *a little world,* because all creatures of the world are in a way to be found in him.

Reply Obj. 1. The power of the Divine Creator was manifested in man's body when its matter was produced by creation. But it was fitting that the human body should be made of the four elements, that man might have something in common with the inferior bodies, as being something between spiritual and corporeal substances.

Reply Obj. 2. Although the heavenly body is in itself nobler than the earthly body, yet for the acts of the rational soul the heavenly body is less adapted. For the rational soul receives the knowledge of truth in a certain way through the senses, the organs of which cannot be formed of a heavenly body which is impassible. Nor is it true that something of the fifth essence enters materially into the composition of the human body, as some say, who suppose that the soul is united to the body by means of light. For, first of all, what they say is false—that light is a body. Secondly, it is impossible for something to be taken from the fifth essence, or from a heavenly body, and to be mingled with the elements, since a heavenly body is impassible; wherefore it does not enter into the composition of mixed bodies, except as in the effects of its power.

Reply Obj. 3. If fire and air, whose action is of greater power, predominated also in quantity in the human body, they would entirely draw the rest into themselves, and there would be no equality in the mingling, such as is required in the composition of man, for the sense of touch, which is the foundation of the other senses. For the organ of any particular sense must not actually have the contraries of which that sense has the perception, but only potentially; either in such a way that it is entirely void of the whole *genus* of such contraries,—thus, for instance, the pupil of the eye is without color, so as to be in potentiality as regards all colors; which is not possible in the organ of touch, since it is composed of the very elements, the qualities of which are perceived by that sense:—or so that the organ is a medium betwen two contraries, as must needs be the case with regard to touch; for the medium is in potentiality to the extremes.

Reply Obj. 4. In the slime of the earth are earth, and water binding the earth together. Of the other elements, Scripture makes no mention, because they are less in quantity in the human body, as we have said; and because also in the account of the Creation no mention is made of fire and air, which are not perceived by senses of uncultured men such as those to whom the Scripture was immediately addressed.

SECOND ARTICLE

Whether the Human Body Was Immediately Produced by God?

We proceed thus to the Second Article:—

Objection 1. It would seem that the human body was not produced by God immediately. For Augustine says (*De Trin.* iii. 4), that *corporeal things are disposed by God through the angels.* But the human body was made of corporeal matter, as stated above (A. 1). Therefore it was produced by the instrumentality of the angels, and not immediately by God.

Obj. 2. Further, whatever can be made by a created power, is not necessarily produced immediately by God. But the human body can be produced by the created power of a heavenly body; for even certain animals are produced from putrefaction by the active power of a heavenly body; and Albumazar says

that man is not generated where heat and cold are extreme, but only in temperate regions. Therefore the human body was not necessarily produced immediately by God.

Obj. 3. Further, nothing is made of corporeal matter except by some material change. But all corporeal change is caused by a movement of a heavenly body, which is the first movement. Therefore, since the human body was produced from corporeal matter, it seems that a heavenly body had part in its production.

Obj. 4. Further, Augustine says (*Gen. ad lit.* vii. 24) that man's body was made during the work of the six days, according to the causal virtues which God inserted in corporeal creatures; and that afterwards it was actually produced. But what pre-exists in the corporeal creature by reason of causal virtues can be produced by some corporeal body. Therefore the human body was produced by some created power, and not immediately by God.

On the contrary, It is written (Ecclus. xvii. 1): *God created man out of the earth.*

I answer that, The first formation of the human body could not be by the instrumentality of any created power, but was immediately from God. Some, indeed, supposed that the forms which are in corporeal matter are derived from some immaterial forms; but the Philosopher refutes this opinion (*Metaph.* vii), for the reason that forms cannot be made in themselves, but only in the composite, as we have explained (Q. 65, A. 4); and because the agent must be like its effect, it is not fitting that a pure form, not existing in matter, should produce a form which is in matter, and which form is only made by the fact that the composite is made. So a form which is in matter can only be the cause of another form that is in matter, according as composite is made by composite. Now God, though He is absolutely immaterial, can alone by His own power produce matter by creation: wherefore He alone can produce a form in matter, without the aid of any preceding material form. For this reason the angels cannot transform a body except by making use of something in the nature of a seed, as Augustine says (*De Trin.* iii. 19). Therefore as no pre-existing body has been formed whereby another body of the same species could be generated, the first human body was of necessity made immediately by God.

Reply Obj. 1. Although the angels are the ministers of God, as regards what He does in bodies, yet God does something in bodies beyond the angels' power, as, for instance, raising the dead, or giving sight to the blind: and by this power He formed the body of the first man from the slime of the earth. Nevertheless the angels could act as ministers in the formation of the body of the first man, in the same way as they will do at the last resurrection by collecting the dust.

Reply Obj. 2. Perfect animals, produced from seed, cannot be made by the sole power of a heavenly body, as Avicenna imagined; although the power of a heavenly body may assist by co-operation in the work of natural generation, as the Philosopher says (*Phys.* ii. 26), *man and the sun beget man from matter.* For this reason, a place of moderate temperature is required for the production of man and other animals. But the power of heavenly bodies suffices for the production of some imperfect animals from properly disposed matter: for it is clear that more conditions are required to produce a perfect than an imperfect thing.

Reply Obj. 3. The movement of the heavens causes natural changes; but not changes that surpass the order of nature, and are caused by the Divine Power alone, as for the dead to be raised to life, or the blind to see: like to which also is the making of man from the slime of the earth.

Reply Obj. 4. An effect may be said to pre-exist in the causal virtues of creatures, in two ways. First, both in active and in passive potentiality, so that not only can it be produced out of pre-existing matter, but also that some pre-existing creature can produce it. Secondly, in passive potentiality only; that is, that out of pre-existing matter it can be produced by God. In this sense, according to Augustine, the human body pre-existed in the previous works in their causal virtues.

THIRD ARTICLE

Whether the Body of Man Was Given an Apt Disposition?

We proceed thus to the Third Article:—

Objection 1. It would seem that the body of man was not given an apt disposition. For since man is the noblest of animals, his body ought to be the best disposed in what is proper to an animal, that is, in sense and movement. But some animals have sharper senses and quicker movement than man; thus dogs have a keener smell, and birds a swifter flight. Therefore man's body was not aptly disposed.

Obj. 2. Further, perfect is what lacks nothing. But the human body lacks more than the body of other animals, for these are provided with covering and natural arms of defence, in which man is lacking. Therefore the human body is very imperfectly disposed.

Obj. 3. Further, man is more distant from plants than he is from the brutes. But plants are erect in stature, while brutes are prone in

stature. Therefore man should not be of erect stature.

On the contrary, It is written (Eccles. vii. 30): *God made man right.*

I answer that, All natural things were produced by the Divine art, and so may be called God's works of art. Now every artist intends to give to his work the best disposition; not absolutely the best, but the best as regards the proposed end; and even if this entails some defect, the artist cares not: thus, for instance, when man makes himself a saw for the purpose of cutting, he makes it of iron, which is suitable for the object in view; and he does not prefer to make it of glass, though this be a more beautiful material, because this very beauty would be an obstacle to the end he has in view. Therefore God gave to each natural being the best disposition; not absolutely so, but in view of its proper end. This is what the Philosopher says (*Phys.* ii. 7): *And because it is better so, not absolutely, but for each one's substance.*

Now the proximate end of the human body is the rational soul and its operations; since matter is for the sake of the form, and instruments are for the action of the agent. I say, therefore, that God fashioned the human body in that disposition which was best, as most suited to such a form and to such operations. If defect exists in the disposition of the human body, it is well to observe that such defect arises as a necessary result of the matter, from the conditions required in the body, in order to make it suitably proportioned to the soul and its operations.

Reply Obj. 1. The sense of touch, which is the foundation of the other senses, is more perfect in man than in any other animal; and for this reason man must have the most equable temperament of all animals. Moreover man excels all other animals in the interior sensitive powers, as is clear from what we have said above (Q. 78, A. 4). But by a kind of necessity, man falls short of the other animals in some of the exterior senses; thus of all animals he has the least sense of smell. For man of all animals needs the largest brain as compared to the body; both for his greater freedom of action in the interior powers required for the intellectual operations, as we have seen above (Q. 84, A. 7); and in order that the low temperature of the brain may modify the heat of the heart, which has to be considerable in man for him to be able to stand up erect. So that the size of the brain, by reason of its humidity, is an impediment to the smell, which requires dryness. In the same way, we may suggest a reason why some animals have a keener sight, and a more acute hearing than man; namely, on account of a hindrance to his senses arising necessarily from the perfect equability of his temperament. The same reason suffices to explain why some animals are more rapid in movement than man, since this excellence of speed is inconsistent with the equability of the human temperament.

Reply Obj. 2. Horns and claws, which are the weapons of some animals, and toughness of hide and quantity of hair or feathers, which are the clothing of animals, are signs of an abundance of the earthly element; which does not agree with the equability and softness of the human temperament. Therefore such things do not suit the nature of man. Instead of these, he has reason and hands whereby he can make himself arms and clothes, and other necessaries of life, of infinite variety. Wherefore the hand is called by Aristotle (*De Anima* iii. 8), *the organ of organs.* Moreover this was more becoming to the rational nature, which is capable of conceiving an infinite number of things, so as to make for itself an infinite number of instruments.

Reply Obj. 3. An upright stature was becoming to man for four reasons. First, because the senses are given to man, not only for the purpose of procuring the necessaries of life, for which they are bestowed on other animals, but also for the purpose of knowledge. Hence, whereas the other animals take delight in the objects of the senses only as ordered to food and sex, man alone takes pleasure in the beauty of sensible objects for its own sake. Therefore, as the senses are situated chiefly in the face, other animals have the face turned to the ground, as it were for the purpose of seeking food and procuring a livelihood; whereas man has his face erect, in order that by the senses, and chiefly by sight, which is more subtle and penetrates further into the differences of things, he may freely survey the sensible objects around him, both heavenly and earthly, so as to gather intelligible truth from all things. Secondly, for the greater freedom of the acts of the interior powers; the brain, wherein these actions are, in a way, performed, not being low down, but lifted up above other parts of the body. Thirdly, because if man's stature were prone to the ground he would need to use his hands as fore-feet; and thus their utility for other purposes would cease. Fourthly, because if man's stature were prone to the ground, and he used his hands as fore-feet, he would be obliged to take hold of his food with his mouth. Thus he would have a protruding mouth, with thick and hard lips, and also a hard tongue, so as to keep it from being hurt by exterior things; as we see in other animals. Moreover, such an attitude would quite hinder speech, which is reason's proper operation.

Nevertheless, though of erect stature, man is far above plants. For man's superior part, his head, is turned towards the superior part of the world, and his inferior part is turned towards the inferior world; and therefore he is perfectly disposed as to the general situation of his body. Plants have the superior part turned towards the lower world, since their roots correspond to the mouth; and their inferior part towards the upper world. But brute animals have a middle disposition, for the superior part of the animal is that by which it takes food, and the inferior part that by which it rids itself of the surplus.

FOURTH ARTICLE

Whether the Production of the Human Body Is Fittingly Described in Scripture?

We proceed thus to the Fourth Article:—

Objection 1. It would seem that the production of the human body is not fittingly described in Scripture. For, as the human body was made by God, so also were the other works of the six days. But in the other works it is written, *God said; Let it be made, and it was made.* Therefore the same should have been said of man.

Obj. 2. Further, the human body was made by God immediately, as explained above (A. 2). Therefore it was not fittingly said, *Let us make man.*

Obj. 3. Further, the form of the human body is the soul itself which is the breath of life. Therefore, having said, *God made man of the slime of the earth,* he should not have added: *And He breathed into him the breath of life.*

Obj. 4. Further, the soul, which is the breath of life, is in the whole body, and chiefly in the heart. Therefore it was not fittingly said: *He breathed into his face the breath of life.*

Obj. 5. Further, the male and female sex belong to the body, while the image of God belongs to the soul. But the soul, according to Augustine (*Gen. ad lit.* vii. 24), was made before the body. Therefore having said: *To His image He made them,* he should not have added, *male and female He created them.*

On the contrary, Is the authority of Scripture.

Reply Obj. 1. As Augustine observes (*Gen. ad lit.* vi. 12), man surpasses other things, not in the fact that God Himself made man, as though He did not make other things; since it is written (Ps. ci. 26), *The work of Thy hands is the heaven,* and elsewhere (Ps. xciv. 5), *His hands laid down the dry land;* but in this, that man is made to God's image. Yet in describing man's production, Scripture uses a special way of speaking, to show that other things were made for man's sake. For we are accustomed to do with more deliberation and care what we have chiefly in mind.

Reply Obj. 2. We must not imagine that when God said *Let us make man,* He spoke to the angels, as some were perverse enough to think. But by these words is signified the plurality of the Divine Person, Whose image is more clearly expressed in man.

Reply Obj. 3. Some have thought that man's body was formed first in priority of time, and that afterwards the soul was infused into the formed body. But it is inconsistent with the perfection of the production of things, that God should have made either the body without the soul, or the soul without the body, since each is a part of human nature. This is especially unfitting as regards the body, for the body depends on the soul, and not the soul on the body.

To remove the difficulty some have said that the words, *God made man,* must be understood of the production of the body with the soul; and that the subsequent words, *and He breathed into his face the breath of life,* should be understood of the Holy Ghost; as the Lord breathed on His Apostles, saying, *Receive ye the Holy Ghost* (Jo. xx. 22). But this explanation, as Augustine says (*De Civ. Dei* xiii. 24), is excluded by the very words of Scripture. For we read farther on, *And man was made a living soul;* which words the Apostle (1 Cor. xv. 45) refers not to spiritual life, but to animal life. Therefore, by breath of life we must understand the soul, so that the words, *He breathed into his face the breath of life,* are a sort of exposition of what goes before; for the soul is the form of the body.

Reply Obj. 4. Since vital operations are more clearly seen in man's face, on account of the senses which are there expressed; therefore Scripture says that the breath of life was breathed into man's face.

Reply Obj. 5. According to Augustine (*Gen. ad lit.* iv. 34), the works of the six days were done all at one time; wherefore according to him man's soul, which he holds to have been made with the angels, was not made before the sixth day; but on the sixth day both the soul of the first man was made actually, and his body in its causal elements. But other doctors hold that on the sixth day both body and soul of man were actually made.

QUESTION 92

The Production of the Woman

(In Four Articles)

We must next consider the production of the woman. Under this head there are four points of inquiry: (1) Whether the woman should have been made in that first production of things? (2) Whether the woman should have been made from man? (3) Whether of man's rib? (4) Whether the woman was made immediately by God?

FIRST ARTICLE

Whether the Woman Should Have Been Made in the First Production of Things?

We proceed thus to the First Article:—

Objection 1. It would seem that the woman should not have been made in the first production of things. For the Philosopher says (*De Gener.* ii. 3), that the *female is a misbegotten male.* But nothing misbegotten or defective should have been in the first production of things. Therefore woman should not have been made at that first production.

Obj. 2. Further, subjection and limitation were a result of sin, for to the woman was it said after sin (Gen. iii. 16): *Thou shalt be under the man's power;* and Gregory says that, *Where there is no sin, their is no inequality.* But woman is naturally of less strength and dignity than man; *for the agent is always more honorable than the patient,* as Augustine says (*Gen. ad lit.* xii. 16). Therefore woman should not have been made in the first production of things before sin.

Obj. 3. Further, occasions of sin should be cut off. But God foresaw that the woman would be an occasion of sin to man. Therefore He should not have made woman.

On the contrary, It is written (Gen. ii. 18): *It is not good for man to be alone; let us make him a helper like to himself.*

I answer that, It was necessary for woman to be made, as the Scripture says, as *a helper* to man; not, indeed, as a helpmate in other works, as some say, since man can be more efficiently helped by another man in other works; but as a helper in the work of generation. This can be made clear if we observe the mode of generation carried out in various living things. Some living things do not possess in themselves the power of generation, but are generated by some other specific agent, such as some plants and animals by the influence of the heavenly bodies, from some fitting matter and not from seed: others possess the active and passive generative power together; as we see in plants which are generated from seed; for the noblest vital function in plants is generation. Wherefore we observe that in these the active power of generation invariably accompanies the passive power. Among perfect animals the active power of generation belongs to the male sex, and the passive power to the female. And as among animals there is a vital operation nobler than generation, to which their life is principally directed; therefore the male sex is not found in continual union with the female in perfect animals, but only at the time of coition; so that we may consider that by this means the male and female are one, as in plants they are always united; although in some cases one of them preponderates, and in some the other. But man is yet further ordered to a still nobler vital action, and that is intellectual operation. Therefore there was greater reason for the distinction of these two forces in man; so that the female should be produced separately from the male; although they are carnally united for generation. Therefore directly after the formation of woman, it was said: *And they shall be two in one flesh* (Gen. ii. 24).

Reply Obj. 1. As regards the individual nature, woman is defective and misbegotten, for the active force in the male seed tends to the production of a perfect likeness in the masculine sex; while the production of woman comes from defect in the active force or from some material indisposition, or even from some external influence; such as that of a south wind, which is moist, as the Philosopher observes (*De Gener. Animal.* iv. 2). On the other hand, as regards human nature in general, woman is not misbegotten, but is included in nature's intention as directed to the work of generation. Now the general intention of nature depends on God, Who is the universal Author of nature. Therefore, in producing nature, God formed not only the male but also the female.

Reply Obj. 2. Subjection is twofold. One is servile, by virtue of which a superior makes use of a subject for his own benefit; and this kind of subjection began after sin. There is another kind of subjection, which is called economic or civil, whereby the superior makes use of his subjects for their own benefit and good; and this kind of subjection existed even before sin. For good order would have been wanting in the human family if some were not

governed by others wiser than themselves. So by such a kind of subjection woman is naturally subject to man, because in man the discretion of reason predominates. Nor is inequality among men excluded by the state of innocence, as we shall prove (Q. 96, A. 3).

Reply Obj. 3. If God had deprived the world of all those things which proved an occasion of sin, the universe would have been imperfect. Nor was it fitting for the common good to be destroyed in order that individual evil might be avoided; especially as God is so powerful that He can direct any evil to a good end.

SECOND ARTICLE

Whether Woman Should Have Been Made from Man?

We proceed thus to the Second Article:—

Objection 1. It would seem that woman should not have been made from man. For sex belongs both to man and animals. But in the other animals the female was not made from the male. Therefore neither should it have been so with man.

Obj. 2. Further, things of the same species are of the same matter. But male and female are of the same species. Therefore, as man was made of the slime of the earth, so woman should have been made of the same, and not from man.

Obj. 3. Further, woman was made to be a helpmate to man in the work of generation. But close relationship makes a person unfit for that office; hence near relations are debarred from intermarriage, as is written (Lev. xviii. 6). Therefore woman should not have been made from man.

On the contrary, It is written (Ecclus. xvii. 5): *He created of him,* that is, out of man, *a helpmate like to himself,* that is, woman.

I answer that, When all things were first formed, it was more suitable for the woman to be made from man than (for the female to be from the male) in other animals. First, in order thus to give the first man a certain dignity consisting in this, that as God is the principle of the whole universe, so the first man, in likeness to God, was the principle of the whole human race. Wherefore Paul says that *God made the whole human race from one* (Acts xvii. 26). Secondly, that man might love woman all the more, and cleave to her more closely, knowing her to be fashioned from himself. Hence it is written (Gen. ii. 23, 24): *She was taken out of man, wherefore a man shall leave father and mother, and shall cleave to his wife.* This was most necessary as regards the human race, in which the male and female live together for life; which is not the case with other animals. Thirdly, because, as the Philosopher says (*Ethic.* viii. 12), the human male and female are united, not only for generation, as with other animals, but also for the purpose of domestic life, in which each has his or her particular duty, and in which the man is the head of the woman. Wherefore it was suitable for the woman to be made out of man, as out of her principle. Fourthly, there is a sacramental reason for this. For by this is signified that the Church takes her origin from Christ. Wherefore the Apostle says (Eph. v. 32): *This is a great sacrament; but I speak in Christ and in the Church.*

Reply Obj. 1 is clear from the foregoing.

Reply Obj. 2. Matter is that from which something is made. Now created nature has a determinate principle; and since it is determined to one thing, it has also a determinate mode of proceeding. Wherefore from determinate matter it produces something in a determinate species. On the other hand, the Divine Power, being infinite, can produce things of the same species out of any matter, such as a man from the slime of the earth, and a woman from a man.

Reply Obj. 3. A certain affinity arises from natural generation, and this is an impediment to matrimony. Woman, however, was not produced from man by natural generation, but by the Divine Power alone. Wherefore Eve is not called the daughter of Adam; and so this argument does not prove.

THIRD ARTICLE

Whether the Woman Was Fittingly Made from the Rib of Man?

We proceed thus to the Third Article:—

Objection 1. It would seem that the woman should not have been formed from the rib of man. For the rib was much smaller than the woman's body. Now from a smaller thing a larger thing can be made only—either by addition (and then the woman ought to have been described as made out of that which was added, rather than out of the rib itself);—or by rarefaction, because, as Augustine says (*Gen. ad lit.* x): *A body cannot increase in bulk except by rarefaction.* But the woman's body is not more rarefied than man's—at least, not in the proportion of a rib to Eve's body. Therefore Eve was not formed from a rib of Adam.

Obj. 2. Further, in those things which were first created there was nothing superfluous. Therefore a rib of Adam belonged to the integrity of his body. So, if a rib was removed, his body remained imperfect; which is unreasonable to suppose.

Obj. 3. Further, a rib cannot be removed from man without pain. But there was no pain before sin. Therefore it was not right for

a rib to be taken from the man, that Eve might be made from it.

On the contrary, It is written (Gen. ii. 22): *God built the rib, which He took from Adam, into a woman.*

I answer that, It was right for the woman to be made from a rib of man. First, to signify the social union of man and woman, for the woman should neither *use authority over man,* and so she was not made from his head; nor was it right for her to be subject to man's contempt as his slave, and so she was not made from his feet. Secondly, for the sacramental signification; for from the side of Christ sleeping on the Cross the Sacraments flowed—namely, blood and water—on which the Church was established.

Reply Obj. 1. Some say that the woman's body was formed by a material increase, without anything being added; in the same way as our Lord multiplied the five loaves. But this is quite impossible. For such an increase of matter would either be by a change of the very substance of the matter itself, or by a change of its dimensions. Not by change of the substance of the matter, both because matter, considered in itself, is quite unchangeable, since it has a potential existence, and has nothing but the nature of a subject, and because quantity and size are extraneous to the essence of matter itself. Wherefore multiplication of matter is quite unintelligible, as long as the matter itself remains the same without anything added to it; unless it receives greater dimensions. This implies rarefaction, which is for the same matter to receive greater dimensions, as the Philosopher says (*Phys.* iv). To say, therefore, that the same matter is enlarged, without being rarefied, is to combine contradictories—viz., the definition with the absence of the thing defined.

Wherefore, as no rarefaction is apparent in such multiplication of matter, we must admit an addition of matter: either by creation, or which is more probable, by conversion. Hence Augustine says (*Tract.* xxiv., *in Joan.*) that *Christ filled five thousand men with five loaves, in the same way as from a few seeds He produces the harvest of corn*—that is, by transformation of the nourishment. Nevertheless, we say that the crowds were fed with five loaves, or that woman was made from the rib, because an addition was made to the already existing matter of the loaves and of the rib.

Reply Obj. 2. The rib belonged to the integral perfection of Adam, not as an individual, but as the principle of the human race; just as the semen belongs to the perfection of the begetter, and is released by a natural and pleasurable operation. Much more, therefore, was it possible that by the Divine power the body of the woman should be produced from the man's rib.

From this it is clear how to answer the third objection.

FOURTH ARTICLE

Whether the Woman Was Formed Immediately by God?

We proceed thus to the Fourth Article:—

Objection 1. It would seem that the woman was not formed immediately by God. For no individual is produced immediately by God from another individual alike in species. But the woman was made from a man who is of the same species. Therefore she was not made immediately by God.

Obj. 2. Further, Augustine (*De Trin.* iii. 4) says that corporeal things are governed by God through the angels. But the woman's body was formed from corporeal matter. Therefore it was made through the ministry of the angels, and not immediately by God.

Obj. 3. Further, those things which pre-exist in creatures as to their causal virtues are produced by the power of some creature, and not immediately by God. But the woman's body was produced in its causal virtues among the first created works, as Augustine says (*Gen. ad lit.* ix. 15). Therefore it was not produced immediately by God.

On the contrary, Augustine says, in the same work: *God alone, to Whom all nature owes its existence, could form or build up the woman from the man's rib.*

I answer that, As was said above (A. 2, *ad* 2), the natural generation of every species is from some determinate matter. Now the matter whence man is naturally begotten is the human semen of man or woman. Wherefore from any other matter an individual of the human species cannot naturally be generated. Now God alone, the Author of nature, can produce an effect into existence outside the ordinary course of nature. Therefore God alone could produce either a man from the slime of the earth, or a woman from the rib of man.

Reply Obj. 1. This argument is verified when an individual is begotten, by natural generation, from that which is like it in the same species.

Reply Obj. 2. As Augustine says (*Gen. ad lit.* ix. 15), we do not know whether the angels were employed by God in the formation of the woman; but it is certain that, as the body of man was not formed by the angels from the slime of the earth, so neither was the body of the woman formed by them from the man's rib.

Reply Obj. 3. As Augustine says (*ibid.* 18):

The first creation of things did not demand that woman should be made thus; it made it possible for her to be thus made. Therefore the body of the woman did indeed pre-exist in these causal virtues, in the things first created; not as regards active potentiality, but as regards a potentiality passive in relation to the active potentiality of the Creator.

QUESTION 93

The End or Term of the Production of Man

(In Nine Articles)

We now treat of the end or term of man's production, inasmuch as he is said to be made *to the image and likeness of God.* There are under this head nine points of inquiry: (1) Whether the image of God is in man? (2) Whether the image of God is in irrational creatures? (3) Whether the image of God is in the angels more than in man? (4) Whether the image of God is in every man? (5) Whether the image of God is in man by comparison with the Essence, or with all the Divine Persons, or with one of them? (6) Whether the image of God is in man, as to his mind only? (7) Whether the image of God is in man's power or in his habits and acts? (8) Whether the image of God is in man by comparison with every object? (9) Of the difference between *image* and *likeness.*

FIRST ARTICLE

Whether the Image of God Is in Man?

We proceed thus to the First Article:—

Objection 1. It would seem that the image of God is not in man. For it is written (Isa. xl. 18): *To whom have you likened God? or what image will you make for Him?*

Obj. 2. Further, to be the image of God is the property of the First-Begotten, of Whom the Apostle says (Col. i. 15): *Who is the image of the invisible God, the First-Born of every creature.* Therefore the image of God is not to be found in man.

Obj. 3. Further, Hilary says (*De Synod.**) that *an image is of the same species as that which it represents;* and he also says that *an image is the undivided and united likeness of one thing adequately representing another.* But there is no species common to both God and man; nor can there be a comparison of equality between God and man. Therefore there can be no image of God in man.

On the contrary, It is written (Gen. i. 26): *Let Us make man to Our own image and likeness.*

I answer that, As Augustine says (QQ. 83; qu. 74): *Where an image exists, there forthwith is likeness; but where there is likeness, there is not necessarily an image.* Hence it is clear that likeness is essential to an image; and that an image adds something to likeness —namely, that it is copied from something else. For an *image* is so called because it is produced as an imitation of something else; wherefore, for instance, an egg, however much like and equal to another egg, is not called an image of the other egg, because it is not copied from it.

But equality does not belong to the essence of an image; for as Augustine says (*ibid.*): *Where there is an image there is not necessarily equality,* as we see in a person's image reflected in a glass. Yet this is of the essence of a perfect image; for in a perfect image nothing is wanting that is to be found in that of which it is a copy. Now it is manifest that in man there is some likeness to God, copied from God as from an exemplar; yet this likeness is not one of equality, for such an exemplar infinitely excels its copy. Therefore there is in man a likeness to God; not, indeed, a perfect likeness, but imperfect. And Scripture implies the same when it says that man was made *to* God's likeness; for the preposition *to* signifies a certain approach, as of something at a distance.

Reply Obj. 1. The Prophet speaks of bodily images made by man. Therefore he says pointedly: *What image will you make for Him?* But God made a spiritual image to Himself in man.

Reply Obj. 2. The First-Born of creatures is the perfect Image of God, reflecting perfectly that of which He is the Image, and so He is said to be the *Image,* and never *to the image.* But man is said to be both *image* by reason of the likeness; and *to the image* by reason of the imperfect likeness. And since the perfect likeness to God cannot be except in an identical nature, the Image of God exists in His first-born Son; as the image of the king is in his son, who is of the same nature as himself: whereas it exists in man as in an alien nature, as the image of the king is in a silver coin, as Augustine explains in *De decem Chordis* (*Serm.* ix. *al.* xcvi, *De Tempore*).

Reply Obj. 3. As unity means absence of division, a species is said to be the same as far as it is one. Now a thing is said to be one

* Super i. can. Synod. Ancyr.

not only numerically, specifically, or generically, but also according to a certain analogy or proportion. In this sense a creature is one with God, or like to Him; but when Hilary says *of a thing which adequately represents another,* this is to be understood of a perfect image.

SECOND ARTICLE

Whether the Image of God Is to Be Found in Irrational Creatures?

We proceed thus to the Second Article:—

Objection 1. It would seem that the image of God is to be found in irrational creatures. For Dionysius says (*Div. Nom.* ii): *Effects are contingent images of their causes.* But God is the cause not only of rational, but also of irrational creatures. Therefore the image of God is to be found in irrational creatures.

Obj. 2. Further, the more distinct a likeness is, the nearer it approaches to the nature of an image. But Dionysius says (*Div. Nom.* iv) that *the solar ray has a very great similitude to the Divine goodness.* Therefore it is made to the image of God.

Obj. 3. Further, the more perfect anything is in goodness, the more it is like God. But the whole universe is more perfect in goodness than man; for though each individual thing is good, all things together are called *very good* (Gen. i. 31). Therefore the whole universe is to the image of God, and not only man.

Obj. 4. Further, Boëthius (*De Consol.* iii) says of God: *Holding the world in His mind, and forming it into His image.* Therefore the whole world is to the image of God, and not only the rational creature.

On the contrary, Augustine says (*Gen. ad lit.* vi. 12): *Man's excellence consists in the fact that God made him to His own image by giving him an intellectual soul, which raises him above the beasts of the field.* Therefore things without intellect are not made to God's image.

I answer that, Not every likeness, not even what is copied from something else, is sufficient to make an image; for if the likeness be only generic, or existing by virtue of some common accident, this does not suffice for one thing to be the image of another. For instance, a worm, though from man it may originate, cannot be called man's image, merely because of the generic likeness. Nor, if anything is made white like something else, can we say that it is the image of that thing; for whiteness is an accident belonging to many species. But the nature of an image requires likeness in species; thus the image of the king exists in his son: or, at least, in some specific accident, and chiefly in the shape; thus we speak of a man's image in copper. Whence Hilary says pointedly that *an image is of the same species.*

Now it is manifest that specific likeness follows the ultimate difference. But some things are like to God first and most commonly because they exist; secondly, because they live; and thirdly because they know or understand; and these last, as Augustine says (QQ. 83; qu. 51), *approach so near to God in likeness, that among all creatures nothing comes nearer to Him.* It is clear, therefore, that intellectual creatures alone, properly speaking, are made to God's image.

Reply Obj. 1. Everything imperfect is a participation of what is perfect. Therefore even what falls short of the nature of an image, so far as it possesses any sort of likeness to God, participates in some degree the nature of an image. So Dionysius says that effects are *contingent images of their causes;* that is, as much as they happen (*contingit*) to be so, but not absolutely.

Reply Obj. 2. Dionysius compares the solar ray to Divine goodness, as regards its causality; not as regards its natural dignity which is involved in the idea of an image.

Reply Obj. 3. The universe is more perfect in goodness than the intellectual creature as regards extension and diffusion; but intensively and collectively the likeness to the Divine goodness is found rather in the intellectual creature, which has a capacity for the highest good. Or else we may say that a part is not rightly divided against the whole, but only against another part. Wherefore, when we say that the intellectual nature alone is to the image of God, we do not mean that the universe in any part is not to God's image, but that the other parts are excluded.

Reply Obj. 4. Boëthius here uses the word *image* to express the likeness which the product of an art bears to the artistic species in the mind of the artist. Thus every creature is an image of the exemplar type thereof in the Divine mind. We are not, however, using the word *image* in this sense; but as it implies a likeness in nature, that is, inasmuch as all things, as being, are like to the First Being; as living, like to the First Life; and as intelligent, like to the Supreme Wisdom.

THIRD ARTICLE

Whether the Angels Are More to the Image of God Than Man Is?

We proceed thus to the Third Article:—

Objection 1. It would seem that the angels are not more to the image of God than man is. For Augustine says in a sermon *de Imagine* xliii (*de verbis Apost.* xxvii) that

God granted to no other creature besides man to be to His image. Therefore it is not true to say that the angels are more than man to the image of God.

Obj. 2. Further, according to Augustine (QQ. 83; qu. 51), *man is so much to God's image that God did not make any creature to be between Him and man: and therefore nothing is more akin to Him.* But a creature is called God's image so far as it is akin to God. Therefore the angels are not more to the image of God than man.

Obj. 3. Further, a creature is said to be to God's image so far as it is of an intellectual nature. But the intellectual nature does not admit of intensity or remissness; for it is not an accidental thing, since it is a substance. Therefore the angels are not more to the image of God than man.

On the contrary, Gregory says (*Hom. in Evang.* xxxiv): *The angel is called a "seal of resemblance"* (Ezech. xxviii. 12) *because in him the resemblance of the Divine image is wrought with greater expression.*

I answer that, We may speak of God's image in two ways. First, we may consider in it that in which the image chiefly consists, that is, the intellectual nature. Thus the image of God is more perfect in the angels than in man, because their intellectual nature is more perfect, as is clear from what has been said (Q. 58, A. 3; Q. 79, A. 8). Secondly, we may consider the image of God in man as regards its accidental qualities, so far as to observe in man a certain imitation of God, consisting in the fact that man proceeds from man, as God from God; and also in the fact that the whole human soul is in the whole body, and again, in every part, as God is in regard to the whole world. In these and the like things the image of God is more perfect in man than it is in the angels. But these do not of themselves belong to the nature of the Divine image in man, unless we presuppose the first likeness, which is in the intellectual nature; otherwise even brute animals would be to God's image. Therefore, as in their intellectual nature, the angels are more to the image of God than man is, we must grant that, absolutely speaking, the angels are more to the image of God than man is, but that in some respects man is more like to God.

Reply Obj. 1. Augustine excludes the inferior creatures bereft of reason from the image of God; but not the angels.

Reply Obj. 2. As fire is said to be specifically the most subtle of bodies, while, nevertheless, one kind of fire is more subtle than another; so we say that nothing is more like to God than the human soul in its generic and intellectual nature, because as Augustine had said previously, *things which have knowledge, are so near to Him in likeness that of all creatures none are nearer.* Wherefore this does not mean that the angels are not more to God's image.

Reply Obj. 3. When we say that substance does not admit of more or less, we do not mean that one species of substance is not more perfect than another; but that one and the same individual does not participate in its specific nature at one time more than at another; nor do we mean that a species of substance is shared among different individuals in a greater or lesser degre.

FOURTH ARTICLE

Whether the Image of God Is Found in Every Man?

We proceed thus to the Fourth Article:—

Objection 1. It would seem that the image of God is not found in every man. For the Apostle says that *man is the image of God, but woman is the image* (Vulg., *glory*) *of man* (1 Cor. xi. 7). Therefore, as woman is an individual of the human species, it is clear that every individual is not an image of God.

Obj. 2. Further, the Apostle says (Rom. viii. 29): *Whom God foreknew, He also predestined to be made conformable to the image of His Son.* But all men are not predestinated. Therefore all men have not the conformity of image.

Obj. 3. Further, likeness belongs to the nature of the image, as above explained (A. 1). But by sin man becomes unlike God. Therefore he loses the image of God.

On the contrary, it is written (Ps. xxxviii 7): *Surely man passeth as an image.*

I answer that, Since man is said to be to the image of God by reason of his intellectual nature, he is the most perfectly like God according to that in which he can best imitate God in his intellectual nature. Now the intellectual nature imitates God chiefly in this, that God understands and loves Himself. Wherefore we see that the image of God is in man in three ways. First, inasmuch as man possesses a natural aptitude for understanding and loving God; and this aptitude consists in the very nature of the mind, which is common to all men. Secondly, inasmuch as man actually or habitually knows and loves God, though imperfectly; and this image consists in the conformity of grace. Thirdly, inasmuch as man knows and loves God perfectly; and this image consists in the likeness of glory. Wherefore on the words, *The light of Thy countenance, O Lord, is signed upon us* (Ps. iv. 7), the gloss distinguishes a threefold image, of *creation,* of *re-creation,* and of

likeness. The first is found in all men, the second only in the just, the third only in the blessed.

Reply Obj. 1. The image of God, in its principal signification, namely the intellectual nature, is found both in man and in woman. Hence after the words, *To the image of God He created him,* it is added, *Male and female He created them* (Gen. i. 27). Moreover it is said *them* in the plural, as Augustine (*Gen. ad lit.* iii. 22) remarks, lest it should be thought that both sexes were united in one individual. But in a secondary sense the image of God is found in man, and not in woman: for man is the beginning and end of woman; as God is the beginning and end of every creature. So when the Apostle had said that *man is the image and glory of God, but woman is the glory of man,* he adds his reason for saying this: *For man is not of woman, but woman of man; and man was not created for woman, but woman for man.*

Reply Objs. 2 and 3. These reasons refer to the image consisting in the conformity of grace and glory.

FIFTH ARTICLE

Whether the Image of God Is in Man According to the Trinity of Persons?

We proceed thus to the Fifth Article:—

Objection 1. It would seem that the image of God does not exist in man as to the Trinity of Persons. For Augustine says (Fulgentius, *De Fide ad Petrum,* i): *One in essence is the Godhead of the Holy Trinity; and one is the image to which man was made.* And Hilary (*De Trin.* v) says: *Man is made to the image of that which is common in the Trinity.* Therefore the image of God in man is of the Divine Essence, and not of the Trinity of Persons.

Obj. 2. Further, it is said (*De Eccl. Dogmat.*) that the image of God in man is to be referred to eternity. Damascene also says (*De Fid. Orth.* ii. 12) that the image of God in man belongs to him as *an intelligent being endowed with free-will and self-movement.* Gregory of Nyssa (*De Homin. Opificio,* xvi) also asserts that, when Scripture says that *man was made to the image of God, it means that human nature was made a participator of all good: for the Godhead is the fulness of goodness.* Now all these things belong more to the unity of the Essence than to the distinction of the Persons. Therefore the image of God in man regards, not the Trinity of Persons, but the unity of the Essence.

Obj. 3. Further, an image leads to the knowledge of that of which it is the image. Therefore, if there is in man the image of God as to the Trinity of Persons; since man can know himself by his natural reason, it follows that by his natural knowledge man could know the Trinity of the Divine Persons; which is untrue, as was shown above (Q. 32, A. 1).

Obj. 4. Further, the name of Image is not applicable to any of the Three Persons, but only to the Son; for Augustine says (*De Trin.* vi. 2) that *the Son alone is the image of the Father.* Therefore, if in man there were an image of God as regards the Person, this would not be an image of the Trinity, but only of the Son.

On the contrary, Hilary says (*De Trin.* iv): *The plurality of the Divine Persons is proved from the fact that man is said to have been made to the image of God.*

I answer that, as we have seen (Q. 40, A. 2), the distinction of the Divine Persons is only according to origin, or, rather, relations of origin. Now the mode of origin is not the same in all things, but in each thing is adapted to the nature thereof; animated things being produced in one way, and inanimate in another; animals in one way, and plants in another. Wherefore it is manifest that the distinction of the Divine Persons is suitable to the Divine Nature; and therefore to be to the image of God by imitation of the Divine Nature does not exclude being to the same image by the representation of the Divine Persons: but rather one follows from the other. We must, therefore, say that in man there exists the image of God, both as regards the Divine Nature and as regards the Trinity of Persons; for also in God Himself there is one Nature in Three Persons.

Thus it is clear how to solve the first two objections.

Reply Obj. 3. This argument would avail if the image of God in man represented God in a perfect manner. But, as Augustine says (*De Trin.* xv. 6), there is a great difference between the trinity within ourselves and the Divine Trinity. Therefore, as he there says: *We see, rather than believe, the trinity which is in ourselves; whereas we believe rather than see that God is Trinity.*

Reply Obj. 4. Some have said that in man there is an image of the Son only. Augustine rejects this opinion (*De Trin.* xii. 5, 6). First, because as the Son is like to the Father by a likeness of essence, it would follow of necessity if man were made in likeness to the Son, that he is made to the likeness of the Father. Secondly, because if man were made only to the image of the Son, the Father would not have said, *Let Us make man to* Our *own image and likeness;* but *to* Thy *image.* When, therefore, it is written, *He made him to the image of God,* the sense is not that the Father

made man to the image of the Son only, Who is God, as some explained it, but that the Divine Trinity made man to Its image, that is, of the whole Trinity. When it is said that God *made man to His image,* this can be understood in two ways: first, so that this preposition *to* points to the term of the making, and then the sense is, *Let Us make man in such a way that Our image may be in him.* Secondly, this preposition *to* may point to the exemplar cause, as when we say, *This book is made* (*like*) *to that one.* Thus the image of God is the very Essence of God, Which is incorrectly called an image forasmuch as image is put for the exemplar. Or, as some say, the Divine Essence is called an image because thereby one Person imitates another.

SIXTH ARTICLE

Whether the Image of God Is in Man As Regards the Mind Only?

We proceed thus to the Sixth Article:—

Objection 1. It would seem that the image of God is not only in man's mind. For the Apostle says (1 Cor. xi. 7) that *the man is the image . . . of God.* But man is not only mind. Therefore the image of God is to be observed not only in his mind.

Obj. 2. Further, it is written (Gen. i. 27): *God created man to His own image; to the image of God He created him; male and female He created them.* But the distinction of male and female is in the body. Therefore the image of God is also in the body, and not only in the mind.

Obj. 3. Further, an image seems to apply principally to the shape of a thing. But shape belongs to the body. Therefore the image of God is to be seen in man's body also, and not in his mind.

Obj. 4. Further, according to Augustine (*Gen. ad lit.* xii. 7, 24) there is a threefold vision in us, *corporeal, spiritual,* or imaginary, and *intellectual.* Therefore, if in the intellectual vision that belongs to the mind there exists in us a trinity by reason of which we are made to to the image of God, for the like reason there must be another trinity in the others.

On the contrary, The Apostle says (Eph. iv. 23, 24): *Be renewed in the spirit of your mind, and put on the new man.* Whence we are given to understand that our renewal which consists in putting on the new man, belongs to the mind. Now, he says (Col. iii. 10): *Putting on the new* man; *him who is renewed unto knowledge* of God, *according to the image of Him that created him,* where the renewal which consists in putting on the new man is ascribed to the image of God. Therefore to be to the image of God belongs to the mind only.

I answer that, While in all creatures there is some kind of likeness to God, in the rational creature alone we find a likeness of *image* as we have explained above (AA. 1, 2); whereas in other creatures we find a likeness by way of a *trace.* Now the intellect or mind is that whereby the rational creature excels other creatures; wherefore this image of God is not found even in the rational creature except in the mind; while in the other parts, which the rational creature may happen to possess, we find the likeness of a *trace,* as in other creatures to which, in reference to such parts, the rational creature can be likened. We may easily understand the reason of this if we consider the way in which a *trace,* and the way in which an *image,* represents anything. An *image* represents something by likeness in species, as we have said; while a *trace* represents something by way of an effect, which represents the cause in such a way as not to attain to the likeness of species. For imprints which are left by the movements of animals are called *traces:* so also ashes are a trace of fire, and desolation of the land a trace of a hostile army.

Therefore we may observe this difference between rational creatures and others, both as to the representation of the likeness of the Divine Nature in creatures, and as to the representation in them of the uncreated Trinity. For as to the likeness of the Divine Nature, rational creatures seem to attain, after a fashion, to the representation of the species, inasmuch as they imitate God, not only in being and life, but also in intelligence, as above explained (A. 2); whereas other creatures do not understand, although we observe in them a certain trace of the Intellect that created them, if we consider their disposition. Likewise, as the uncreated Trinity is distinguished by the procession of the Word from the Speaker, and of Love from both of these, as we have seen (Q. 28, A. 3); so we may say that in rational creatures wherein we find a procession of the word in the intellect, and a procession of the love in the will, there exists an image of the uncreated Trinity, by a certain representation of the species. In other creatures, however, we do not find the principle of the word, and the word and love; but we do see in them a certain trace of the existence of these in the Cause that produced them. For the fact that a creature has a modified and finite nature, proves that it proceeds from a principle; while its species points to the (mental) word of the maker, just as the shape of a house points to the idea of the architect; and order points to the maker's love by reason

of which he directs the effect to a good end; as also the use of the house points to the will of the architect. So we find in man a likeness to God by way of an *image* in his mind; but in the other parts of his being by way of a *trace.*

Reply Obj. 1. Man is called the image of God; not that he is essentially an image; but that the image of God is impressed on his mind; as a coin is an image of the king, as having the image of the king. Wherefore there is no need to consider the image of God as existing in every part of man.

Reply Obj. 2. As Augustine says (*De Trin.* xii. 5), some have thought that the image of God was not in man individually, but severally. They held that *the man represents the Person of the Father; those born of man denote the person of the Son; and that the woman is a third person in likeness to the Holy Ghost, since she so proceeded from man as not to be his son or daughter.* All of this is manifestly absurd; first, because it would follow that the Holy Ghost is the principle of the Son, as the woman is the principle of the man's offspring; secondly, because one man would be only the image of one Person; thirdly, because in that case Scripture should not have mentioned the image of God in man until after the birth of the offspring. Therefore we must understand that when Scripture had said, *to the image of God He created him,* it added, *male and female He created them,* not to imply that the image of God came through the distinction of sex, but that the image of God belongs to both sexes, since it is in the mind, wherein there is no sexual distinction. Wherefore the Apostle (Col. iii. 10), after saying, *According to the image of Him that created him,* added, *Where there is neither male nor female** (Vulg., *neither Gentile nor Jew*).

Reply Obj. 3. Although the image of God in man is not to be found in his bodily shape, yet because *the body of man alone among terrestrial animals is not inclined prone to the ground, but is adapted to look upward to heaven, for this reason we may rightly say that it is made to God's image and likeness, rather than the bodies of other animals,* as Augustine remarks (QQ. 83; qu. 51). But this is not to be understood as though the image of God were in man's body; but in the sense that the very shape of the human body represents the image of God in the soul by way of a trace.

Reply Obj. 4. Both in the corporeal and in the imaginary vision we may find a trinity, as Augustine says (*De Trin.* xi. 2). For in corporeal vision there is first the species of the exterior body; secondly, the act of vision, which occurs by the impression on the sight of a certain likeness of the said species; thirdly, the intention of the will applying the sight to see, and to rest on what is seen.

Likewise, in the imaginary vision we find first the species kept in the memory; secondly, the vision itself, which is caused by the penetrative power of the soul, that is, the faculty of imagination, informed by the species; and thirdly, we find the intention of the will joining both together. But each of these trinities falls short of the Divine image. For the species of the external body is extrinsic to the essence of the soul; while the species in the memory, though not extrinsic to the soul, is adventitious to it; and thus in both cases the species falls short of representing the connaturality and co-eternity of the Divine Persons. The corporeal vision, too, does not proceed only from the species of the external body, but from this, and at the same time from the sense of the seer; in like manner imaginary vision is not from the species only which is preserved in the memory, but also from the imagination. For these reasons the procession of the Son from the Father alone is not suitably represented. Lastly the intention of the will joining the two together, does not proceed from them either in corporeal or spiritual vision. Wherefore the procession of the Holy Ghost from the Father and the Son is not thus properly represented.

* These words are in reality from Gal. iii. 28.

SEVENTH ARTICLE

Whether the Image of God Is to Be Found in the Acts of the Soul?

We proceed thus to the Seventh Article:—

Objection 1. It would seem that the image of God is not found in the acts of the soul. For Augustine says (*De Civ. Dei* xi. 26), that *man was made to God's image, inasmuch as we exist and know that we exist, and love this existence and knowledge.* But to exist does not signify an act. Therefore the image of God is not to be found in the soul's acts.

Obj. 2. Further, Augustine (*De Trin.* ix. 4) assigns God's image in the soul to these three things—mind, knowledge, and love. But mind does not signify an act, but rather the power or the essence of the intellectual soul. Therefore the image of God does not extend to the acts of the soul.

Obj. 3. Further, Augustine (*De Trin.* x. 11) assigns the image of the Trinity in the soul to *memory, understanding, and will.* But these three are *natural powers of the soul,* as the Master of the Sentences says (1 *Sent., D.* iii). Therefore the image of God is in the powers, and does not extend to the acts of the soul.

Obj. 4. Further, the image of the Trinity

always remains in the soul. But an act does not always remain. Therefore the image of God does not extend to the acts.

On the contrary, Augustine (*De Trin.* xi. 2 *seqq.*) assigns the trinity in the lower part of the soul, in relation to the actual vision, whether sensible or imaginative. Therefore, also, the trinity in the mind, by reason of which man is like to God's image, must be referred to actual vision.

I answer that, As above explained (A. 2), a certain representation of the species belongs to the nature of an image. Hence, if the image of the Divine Trinity is to be found in the soul, we must look for it where the soul approaches the nearest to a representation of the species of the Divine Persons. Now the Divine Persons are distinct from each other by reason of the procession of the Word from the Speaker, and the procession of Love connecting Both. But in our soul word *cannot exist without actual thought,* as Augustine says (*De Trin.* xiv. 7). Therefore, first and chiefly, the image of the Trinity is to be found in the acts of the soul, that is, inasmuch as from the knowledge which we possess, by actual thought we form an internal word; and thence break forth into love. But, since the principles of acts are the habits and powers, and everything exists virtually in its principle, therefore, secondarily and consequently, the image of the Trinity may be considered as existing in the powers, and still more in the habits, forasmuch as the acts virtually exist therein.

Reply Obj. 4. Our being bears the image of God so far as it is proper to us, and excels that of the other animals, that is to say, in so far as we are endowed with a mind. Therefore, this trinity is the same as that which Augustine mentions (*De Trin.* ix. 4), and which consists in mind, knowledge, and love.

Reply Obj. 2. Augustine observed this trinity, first, as existing in the mind. But because the mind, though it knows itself entirely in a certain degree, yet also in a way does not know itself—namely, as being distinct from others (and thus also it searches itself, as Augustine subsequently proves—*De Trin.* x. 3, 4); therefore, as though knowledge were not in equal proportion to mind, he takes three things in the soul which are proper to the mind, namely, memory, understanding, and will; which everyone is conscious of possessing; and assigns the image of the Trinity preeminently to these three, as though the first assignation were in part deficient.

Reply Obj. 3. As Augustine proves (*De Trin.* xiv. 7), we may be said to understand, will, and to love certain things, both when we actually consider them, and when we do not think of them. When they are not under our actual consideration, they are objects of our memory only, which, in his opinion, is nothing else than habitual retention of knowledge and love.* *But since,* as he says, *a word cannot be there without actual thought (for we think everything that we say, even if we speak with that interior word belonging to no nation's tongue), this image chiefly consists in these three things, memory, understanding, and will. And by understanding I mean here that whereby we understand with actual thought; and by will, love, or dilection I mean that which unites this child with its parent.* From which it is clear that he places the image of the Divine Trinity more in actual understanding and will, than in these as existing in the habitual retention of the memory; although even thus the image of the Trinity exists in the soul in a certain degree, as he says in the same place. Thus it is clear that memory, understanding, and will are not three powers as stated in the *Sentences.*

Reply Obj. 4. Someone might answer by referring to Augustine's statement (*De Trin.* xiv. 6), that *the mind ever remembers itself, ever understands itself, ever loves itself;* which some take to mean that the soul ever actually understands, and loves itself. But he excludes this interpretation by adding that *it does not always think of itself as actually distinct from other things.* Thus it is clear that the soul always understands and loves itself, not actually but habitually; though we might say that by perceiving its own act, it understands itself whenever it understands anything. But since it is not always actually understanding, as in the case of sleep, we must say that these acts, although not always actually existing, yet ever exist in their principles, the habits and powers. Wherefore, Augustine says (*De Trin.* xiv. 4): *If the rational soul is made to the image of God in the sense that it can make use of reason and intellect to understand and consider God, then the image of God was in the soul from the beginning of its existence.*

* *Cf.* Q. 79, A. 7, *ad* 1.

EIGHTH ARTICLE

Whether the Image of the Divine Trinity Is in the Soul Only by Comparison with God As Its Object?

We proceed thus to the Eighth Article:—

Objection 1. It would seem that the image of the Divine Trinity is in the soul not only by comparison with God as its object. For the image of the Divine Trinity is to be found in the soul, as shown above (A. 7), according as the word in us proceeds from the speaker; and love from both. But this is to be found in us

as regards any object. Therefore the image of the Divine Trinity is in our mind as regards any object.

Obj. 2. Further, Augustine says (*De Trin.* xii. 4) that *when we seek trinity in the soul, we seek it in the whole of the soul, without separating the process of reasoning in temporal matters from the consideration of things eternal.* Therefore the image of the Trinity is to be found in the soul, even as regards temporal objects.

Obj. 3. Further, it is by grace that we can know and love God. If, therefore, the image of the Trinity is found in the soul by reason of the memory, understanding, and will or love of God, this image is not in man by nature but by grace, and thus is not common to all.

Obj. 4. Further, the saints in heaven are most perfectly conformed to the image of God by the beatific vision; wherefore it is written (2 Cor. iii. 18): *We . . . are transformed into the same image from glory to glory.* But temporal things are known by the beatific vision. Therefore the image of God exists in us even acording to temporal things.

On the contrary, Augustine says (*De Trin.* xiv. 12): *The image of God exists in the mind, not because it has a remembrance of itself, loves itself, and understands itself; but because it can also remember, understand, and love God by Whom it was made.* Much less, therefore, is the image of God in the soul, in respect of other objects.

I answer that, As above explained (AA. 2, 7), image means a likeness which in some degree, however small, attains to a representation of the species. Wherefore we need to seek in the image of the Divine Trinity in the soul some kind of representation of species of the Divine Persons, so far as this is possible to a creature. Now the Divine Persons, as above stated (AA. 6, 7), are distinguished from each other according to the procession of the word from the speaker, and the procession of love from both. Moreover the Word of God is born of God by the knowledge of Himself; and Love proceeds from God according as He loves Himself. But it is clear that diversity of objects diversifies the species of word and love; for in the human mind the species of a stone is specifically different from that of a horse, while also the love regarding each of them is specifically different. Hence we refer the Divine image in man to the verbal concept born of the knowledge of God, and to the love derived therefrom. Thus the image of God is found in the soul according as the soul turns to God, or possesses a nature that enables it to turn to God. Now the mind may turn towards an object in two ways: directly and immediately, or indirectly and mediately; as, for instance, when anyone sees a man reflected in a looking-glass he may be said to be turned towards that man. So Augustine says (*De Trin.* xiv. 8), that *the mind remembers itself, understands itself, and loves itself. If we perceive this, we perceive a trinity, not, indeed, God, but, nevertheless, rightly called the image of God.* But this is due to the fact, not that the mind reflects on itself absolutely, but that thereby it can furthermore turn to God, as appears from the authority quoted above (Arg. *On the contrary*).

Reply Obj. 1. For the notion of an image it is not enough that something proceed from another, but it is also necessary to observe what proceeds and whence it proceeds; namely, that what is Word of God proceeds from knowledge of God.

Reply Obj. 2. In all the soul we may see a kind of trinity, not, however, as though besides the action of temporal things and the contemplation of eternal things, *any third thing should be required to make up the trinity,* as he adds in the same passage. But in that part of the reason which is concerned with temporal things, *although a trinity may be found; yet the image of God is not to be seen there,* as he says farther on; forasmuch as this knowledge of temporal things is adventitious to the soul. Moreover even the habits whereby temporal things are known are not always present; but sometimes they are actually present, and sometimes present only in memory even after they begin to exist in the soul. Such is clearly the case with faith, which comes to us temporally for this present life; while in the future life faith will no longer exist, but only the remembrance of faith.

Reply Obj. 3. The meritorious knowledge and love of God can be in us only by grace. Yet there is a certain natural knowledge and love as seen above (Q. 12, A. 12; Q. 56, A. 3; Q. 60, A. 5). This, too, is natural that the mind, in order to understand God, can make use of reason, in which sense we have already said that the image of God abides ever in the soul; *whether this image of God be so obsolete,* as it were clouded, *as almost to amount to nothing,* as in those who have not the use of reason; *or obscured and disfigured,* as in sinners; or *clear and beautiful,* as in the just; as Augustine says (*De Trin.* xiv. 6).

Reply Obj. 4. By the vision of glory temporal things will be seen in God Himself; and such a vision of things temporal will belong to the image of God. This is what Augustine means (*ibid.*), when he says that *in that nature to which the mind will blissfully adhere, whatever it sees it will see as unchangeable;* for in the Uncreated Word are the types of all creatures.

NINTH ARTICLE

Whether "Likeness" Is Properly Distinguished from "Image"?

We proceed thus to the Ninth Article:—

Objection 1. It would seem that *likeness* is not properly distinguished from *image*. For *genus* is not properly distinguished from *species*. Now, *likeness* is to *image* as genus to species: because, *where there is image, forthwith there is likeness, but not conversely* as Augustine says (QQ. 83; qu. 74). Therefore *likeness* is not properly to be distinguished from *image*.

Obj. 2. Further, the nature of the image consists not only in the representation of the Divine Persons, but also in the representation of the Divine Essence, to which representation belong immortality and indivisibility. So it is not true to say that the *likeness is in the essence because it is immortal and indivisible; whereas the image is in other things* (2 *Sent.*, D. xvi).

Obj. 3. Further, the image of God in man is threefold,—the image of nature, of grace and of glory, as above explained (A. 4). But innocence and righteousness belong to grace. Therefore it is incorrectly said (*ibid.*) *that the image is taken from the memory, the understanding, and the will, while the likeness is from innocence and righteousness.*

Obj. 4. Further, knowledge of truth belongs to the intellect, and love of virtue to the will; which two things are parts of the image. Therefore it is incorrect to say (*ibid.*) that *the image consists in the knowledge of truth, and the likeness in the love of virtue.*

On the contrary, Augustine says (QQ. 83; qu. 51): *Some consider that these two were mentioned not without reason, namely "image" and "likeness," since, if they meant the same, one would have sufficed.*

I answer that, Likeness is a kind of unity, for oneness in quality causes likeness, as the Philosopher says (*Metaph.* v. Did. iv. 15). Now, since *one* is a transcendental, it is both common to all, and adapted to each single thing, just as the good and the true. Wherefore, as the good can be compared to each individual thing both as its preamble, and as subsequent to it, as signifying some perfection in it, so also in the same way there exists a kind of comparison between *likeness* and *image*. For the good is a preamble to man, inasmuch as man is an individual good; and, again, the good is subsequent to man, inasmuch as we may say of a certain man that he is good, by reason of his perfect virtue. In like manner, likeness may be considered in the light of a preamble to image, inasmuch as it is something more general than image, as we have said above (A. 1): and, again, it may be considered as subsequent to image, inasmuch as it signifies a certain perfection of image. For we say that an image is like or unlike what it represents, according as the representation is perfect or imperfect. Thus likeness may be distinguished from image in two ways: first as its preamble and existing in more things, and in this sense likeness regards things which are more common than the intellectual properties, wherein the image is properly to be seen. In this sense it is stated (QQ. 83; qu. 51) that *the spirit* (namely, the mind) *without doubt was made to the image of God. But the other parts of man,* belonging to the soul's inferior faculties, or even to the body, *are in the opinion of some made to God's likeness.* In this sense he says (*De Quant. Animæ* ii) that the likeness of God is found in the soul's incorruptibility; for corruptible and incorruptible are differences of universal beings. But likeness may be considered in another way, as signifying the expression and perfection of the image. In this sense Damascene says (*De Fid. Orth.* ii. 12) that the image implies *an intelligent being, endowed with free-will and self-movement, whereas likeness implies a likeness of power, as far as this may be possible in man.* In the same sense *likeness* is said to belong to *the love of virtue:* for there is no virtue without love of virtue.

Reply Obj. 1. *Likeness* is not distinct from *image* in the general notion of *likeness* (for thus it is included in *image*); but so far as any *likeness* falls short of *image,* or again, as it perfects the idea of *image.*

Reply Obj. 2. The soul's essence belongs to the *image,* as representing the Divine Essence in those things which belong to the intellectual nature; but not in those conditions subsequent to general notions of being, such as simplicity and indissolubility.

Reply Obj. 3. Even certain virtues are natural to the soul, at least, in their seeds, by reason of which we may say that a natural *likeness* exists in the soul. Nor it is unfitting to use the term *image* from one point of view and from another the term *likeness.*

Reply Obj. 4. Love of the word, which is knowledge loved, belongs to the nature of *image;* but love of virtue belongs to *likeness,* as virtue itself belongs to likeness.

QUESTION 94

Of the State and Condition of the First Man As Regards His Intellect

(In Four Articles)

We next consider the state or condition of the first man; first, as regards his soul; secondly, as regards his body. Concerning the first there are two things to be considered: (1) The condition of man as to his intellect; (2) the condition of man as to his will.

Under the first head there are four points of inquiry: (1) Whether the first man saw the Essence of God? (2) Whether he could see the separate substances, that is, the angels? (3) Whether he possessed all knowledge? (4) Whether he could err or be deceived?

FIRST ARTICLE

Whether the First Man Saw God through His Essence?

We proceed thus to the First Article:—

Objection 1. It would seem that the first man saw God through His Essence. For man's happiness consists in the vision of the Divine Essence. But the first man, *while established in paradise, led a life of happiness in the enjoyment of all things,* as Damascene says (*De Fid. Orth.* ii. 11). And Augustine says (*De Civ. Dei* xiv. 10): *If man was gifted with the same tastes as now, how happy must he have been in paradise, that place of ineffable happiness!* Therefore the first man in paradise saw God through His Essence.

Obj. 2. Further, Augustine says (*De Civ. Dei* xiv. *loc. cit.*) that *the first man lacked nothing which his good-will might obtain.* But our good-will can obtain nothing better than the vision of the Divine Essence. Therefore man saw God through His Essence.

Obj. 3. Further, the vision of God in His Essence is whereby God is seen without a medium or enigma. But man in the state of innocence *saw God immediately,* as the Master of the Sentences asserts (4 *Sent.*, D. i). He also saw without an enigma, for an enigma implies obscurity, as Augustine says (*De Trin.* xv. 9). Now, obscurity resulted from sin. Therefore man in the primitive state saw God through His Essence.

On the contrary, The Apostle says (1 Cor. xv. 46): *That was not first which is spiritual, but that which is natural.* But to see God through His Essence is most spiritual. Therefore the first man in the primitive state of his natural life did not see God through His Essence.

I answer that, The first man did not see God through His Essence if we consider the ordinary state of that life; unless, perhaps, it be said that he saw God in a vision, when *God cast a deep sleep upon Adam* (Gen. ii. 21). The reason is because, since in the Divine Essence is beatitude itself, the intellect of a man who sees the Divine Essence has the same relation to God as a man has to beatitude. Now it is clear that man cannot willingly be turned away from beatitude, since naturally and necessarily he desires it, and shuns unhappiness. Wherefore no one who sees the Essence of God can willingly turn away from God, which means to sin. Hence all who see God through His Essence are so firmly established in the love of God, that for eternity they can never sin. Therefore, as Adam did sin, it is clear that he did not see God through His Essence.

Nevertheless he knew God with a more perfect knowledge than we do now. Thus in a sense his knowledge was midway between our knowledge in the present state, and the knowledge we shall have in heaven, when we see God through His Essence. To make this clear, we must consider that the vision of God through His Essence is contradistinguished from the vision of God through His creatures. Now the higher the creature is, and the more like it is to God, the more clearly is God seen in it; for instance, a man is seen more clearly through a mirror in which his image is the more clearly expressed. Thus God is seen in a much more perfect manner through His intelligible effects than through those which are only sensible or corporeal. But in his present state man is impeded as regards the full and clear consideration of intelligible creatures, because he is distracted by and occupied with sensible things. Now, it is written (Eccles. vii. 30): *God made man right.* And man was made right by God in this sense, that in him the lower powers were subjected to the higher, and the higher nature was made so as not to be impeded by the lower. Wherefore the first man was not impeded by exterior things from a clear and steady contemplation of the intelligible effects which he perceived by the radiation of the first truth, whether by a natural or by a gratuitous knowledge. Hence Augustine says (*Gen. ad lit.* xi. 33) that, *perhaps God used to speak to the first man as He speaks to the angels; by shedding on his mind a ray of the unchangeable truth, yet without bestowing on him the experience of which the angels*

are capable in the participation of the Divine Essence. Therefore, through these intelligible effects of God, man knew God then more clearly than we know Him now.

Reply Obj. 1. Man was happy in paradise, but not with that perfect happiness to which he was destined, which consists in the vision of the Divine Essence. He was, however, endowed with *a life of happiness in a certain measure,* as Augustine says (*ibid.,* 18), so far as he was gifted with natural integrity and perfection.

Reply Obj. 2. A good will is a well-ordered will; but the will of the first man would have been ill-ordered had he wished to have, while in the state of merit, what had been promised to him as a reward.

Reply Obj. 3. A medium (of knowledge) is twofold; one through which, and, at the same time, in which, something is seen, as, for example, a man is seen through a mirror, and is seen with the mirror: another kind of medium is that whereby we attain to the knowledge of something unknown; such as the medium in a demonstration. God was seen without this second kind of medium, but not without the first kind. For there was no need for the first man to attain to the knowledge of God by demonstration drawn from an effect, such as we need; since he knew God simultaneously in His effects, especially in the intelligible effects, according to His capacity. Again, we must remark that the obscurity which is implied in the word enigma may be of two kinds: first, so far as every creature is something obscure when compared with the immensity of the Divine light; and thus Adam saw God in an enigma, because he saw Him in a created effect: secondly, we may take obscurity as an effect of sin, so far as man is impeded in the consideration of intelligible things by being preoccupied with sensible things; in which sense Adam did not see God in an enigma.

SECOND ARTICLE

Whether Adam in the State of Innocence Saw the Angels through Their Essence?

We proceed thus to the Second Article:—

Objection 1. It would seem that Adam, in the state of innocence, saw the angels through their essence. For Gregory says (*Dialog.* iv. 1): *In paradise man was accustomed to enjoy the words of God; and by purity of heart and loftiness of vision to have the company of the good angels.*

Obj. 2. Further, the soul in the present state is impeded from the knowledge of separate substances by union with a corruptible body which *is a load upon the soul,* as is written Wisdom ix. 15. Wherefore the separate soul can see separate substances, as above explained (Q. 89, A. 2). But the body of the first man was not a load upon his soul; for the latter was not corruptible. Therefore he was able to see separate substances.

Obj. 3. Further, one separate substance knows another separate substance, by knowing itself (*De Causis* xiii). But the soul of the first man knew itself. Therefore it knew separate substances.

On the contrary, The soul of Adam was of the same nature as ours. But our souls cannot now understand separate substances. Therefore neither could Adam's soul.

I answer that, The state of the human soul may be distinguished in two ways. First, from a diversity of mode in its natural existence; and in this point the state of the separate soul is distinguished from the state of the soul joined to the body. Secondly, the state of the soul is distinguished in relation to integrity and corruption, the state of natural existence remaining the same: and thus the state of innocence is distinct from the state of man after sin. For man's soul, in the state of innocence, was adapted to perfect and govern the body; wherefore the first man is said to have been made into a *living soul;* that is, a soul giving life to the body,—namely animal life. But he was endowed with integrity as to this life, in that the body was entirely subject to the soul, hindering it in no way, as we have said above (A. 1). Now it is clear from what has been already said (Q. 84, A. 7; Q. 85, A. 1; Q. 89, A. 1) that since the soul is adapted to perfect and govern the body, as regards animal life, it is fitting that it should have that mode of understanding which is by turning to phantasms. Wherefore this mode of understanding was becoming to the soul of the first man also.

Now, in virtue of this mode of understanding, there are three degrees of movement in the soul, as Dionysius says (*Div. Nom.* iv). The first is by the soul *passing from exterior things to concentrate its powers on itself;* the second is by the soul ascending *so as to be associated with the united superior powers,* namely the angels; the third is when the soul is *led on* yet further *to the supreme good,* that is, to God.

In virtue of the first movement of the soul from exterior things to itself, the soul's knowledge is perfected. This is because the intellectual operation of the soul has a natural order to external things, as we have said above (Q. 87, A. 3): and so by the knowledge thereof, our intellectual operation can be known perfectly, as an act through its object. And through the intellectual operation itself, the human intellect can be known perfectly, as a

power through its proper act. But in the second movement we do not find perfect knowledge. Because, since the angel does not understand by turning to phantasms, but by a far more excellent process, as we have said above (Q. 55, A. 2); the above-mentioned mode of knowledge, by which the soul knows itself, is not sufficient to lead it to the knowledge of an angel. Much less does the third movement lead to perfect knowledge: for even the angels themselves, by the fact that they know themselves, are not able to arrive at the knowledge of the Divine Substance, by reason of its surpassing excellence. Therefore the soul of the first man could not see the angels in their essence. Nevertheless he had a more excellent mode of knowledge regarding the angels than we possess, because his knowledge of intelligible things within him was more certain and fixed than our knowledge. And it was on account of this excellence of knowledge that Gregory says that *he enjoyed the company of the angelic spirits.*

This makes clear the reply to the first objection.

Reply Obj. 2. That the soul of the first man fell short of the knowledge regarding separate substances, was not owing to the fact that the body was a load upon it; but to the fact that its connatural object fell short of the excellence of separate substances. We, in our present state, fall short on account of both these reasons.

Reply Obj. 3. The soul of the first man was not able to arrive at knowledge of separate substances by means of its self-knowledge, as we have shown above; for even each separate substance knows others in its own measure.

THIRD ARTICLE

Whether the First Man Knew All Things?

We proceed thus to the Third Article:—

Objection 1. It would seem that the first man did not know all things. For if he had such knowledge it would be either by acquired species, or by connatural species, or by infused species. Not, however, by acquired species; for this kind of knowledge is acquired by experience, as stated in *Metaph.* i. 1; and the first man had not then gained experience of all things. Nor through connatural species, because he was of the same nature as we are; and our soul, as Aristotle says (*De Anima* iii. 4), is *like a clean tablet on which nothing is written.* And if his knowledge came by infused species, it would have been of a different kind from ours, which we acquire from things themselves.

Obj. 2. Further, individuals of the same species have the same way of arriving at perfection. Now other men have not, from the beginning, knowledge of all things, but they acquire it in the course of time according to their capacity. Therefore neither did Adam know all things when he was first created.

Obj. 3. Further, the present state of life is given to man in order that his soul may advance in knowledge and merit; indeed, the soul seems to be united to the body for that purpose. Now man would have advanced in merit in that state of life; therefore also in knowledge. Therefore he was not endowed with knowledge of all things.

On the contrary, Man named the animals (Gen. ii. 20). But names should be adapted to the nature of things. Therefore Adam knew the animals' natures; and in like manner he was possessed of the knowledge of all other things.

I answer that, In the natural order, perfection comes before imperfection, as act precedes potentiality; for whatever is in potentiality is made actual only by something actual. And since God created things not only for their own existence, but also that they might be the principles of other things; so creatures were produced in their perfect state to be the principles as regards others. Now man can be the principle of another man, not only by generation of the body, but also by instruction and government. Hence, as the first man was produced in his perfect state, as regards his body, for the work of generation, so also was his soul established in a perfect state to instruct and govern others.

Now no one can instruct others unless he has knowledge, and so the first man was established by God in such a manner as to have knowledge of all those things for which man has a natural aptitude. And such are whatever are virtually contained in the first self-evident principles, that is, whatever truths man is naturally able to know. Moreover, in order to direct his own life and that of others, man needs to know not only those things which can be naturally known, but also things surpassing natural knowledge; because the life of man is directed to a supernatural end: just as it is necessary for us to know the truths of faith in order to direct our own lives. Wherefore the first man was endowed with such a knowledge of these supernatural truths as was necessary for the direction of human life in that state. But those things which cannot be known by merely human effort, and which are not necessary for the direction of human life, were not known by the first man; such as the thoughts of men, future contingent events, and some individual facts, as for instance the number of pebbles in a stream; and the like.

Reply Obj. 1. The first man had knowledge of all things by divinely infused species. Yet his knowledge was not different from ours; as the eyes which Christ gave to the man born blind were not different from those given by nature.

Reply Obj. 2. To Adam, as being the first man, was due a degree of perfection which was not due to other men, as is clear from what is above explained.

Reply Obj. 3. Adam would have advanced in natural knowledge, not in the number of things known, but in the manner of knowing; because what he knew speculatively he would subsequently have known by experience. But as regards supernatural knowledge, he would also have advanced as regards the number of things known, by further revelation; as the angels advance by further enlightenment. Moreover there is no comparison between advance in knowledge and advance in merit; since one man cannot be a principle of merit to another, although he can be to another a principle of knowledge.

FOURTH ARTICLE

Whether Man in His First State Could Be Deceived?

We proceed thus to the Fourth Article:—

Objection 1. It would seem that man in his primitive state could have been deceived. For the Apostle says (1 Tim. ii. 14) that *the woman being seduced was in the transgression.*

Obj. 2. Further, the Master says (2 *Sent.*, D. xxi) that, *the woman was not frightened at the serpent speaking, because she thought that he had received the faculty of speech from God.* But this was untrue. Therefore before sin the woman was deceived.

Obj. 3. Further, it is natural that the farther off anything is from us, the smaller it seems to be. Now, the nature of the eyes is not changed by sin. Therefore this would have been the case in the state of innocence. Wherefore man would have been deceived in the size of what he saw, just as he is deceived now.

Obj. 4. Further, Augustine says (*Gen. ad lit.* xii. 2) that, in sleep the soul adheres to the images of things as if they were the things themselves. But in the state of innocence man would have eaten and consequently have slept and dreamed. Therefore he would have been deceived, adhering to images as to realities.

Obj. 5. Further, the first man would have been ignorant of other men's thoughts, and of future contingent events, as stated above (A. 3). So if anyone had told him what was false about these things, he would have been deceived.

On the contrary, Augustine says (*De Lib. Arb.* iii. 18): *To regard what is true as false, is not natural to man as created; but is a punishment of man condemned.*

I answer that, in the opinion of some, deception may mean two things; namely, any slight surmise, in which one adheres to what is false, as though it were true, but without the assent of belief;—or it may mean a firm belief. Thus before sin Adam could not be deceived in either of these ways as regards those things to which his knowledge extended; but as regards things to which his knowledge did not extend, he might have been deceived, if we take deception in the wide sense of the term for any surmise without assent of belief. This opinion was held with the idea that it is not derogatory to man to entertain a false opinion in such matters, and that provided he does not assent rashly, he is not to be blamed.

Such an opinion, however, is not fitting as regards the integrity of the primitive state of life; because, as Augustine says (*De Civ. Dei* xiv. 10), in that state of life *sin was avoided without struggle, and while it remained so, no evil could exist.* Now it is clear that as truth is the good of the intellect, so falsehood is its evil, as the Philosopher says (*Ethic.* vi. 2). So that, as long as the state of innocence continued, it was impossible for the human intellect to assent to falsehood as if it were truth. For as some perfections, such as clarity, were lacking in the bodily members of the first man, though no evil could be therein; so there could be in his intellect the absence of some knowledge, but no false opinion.

This is clear also from the very rectitude of the primitive state, by virtue of which, while the soul remained subject to God, the lower faculties in man were subject to the higher, and were no impediment to their action. And from what has preceded (Q. 85, A. 6), it is clear that as regards its proper object the intellect is ever true; and hence it is never deceived of itself; but whatever deception occurs must be ascribed to some lower faculty, such as the imagination or the like. Hence we see that when the natural power of judgment is free we are not deceived by such images, but only when it is not free, as is the case in sleep. Therefore it is clear that the rectitude of the primitive state was incompatible with deception of the intellect.

Reply Obj. 1. Though the woman was deceived before she sinned in deed, still it was not till she had already sinned by interior pride. For Augustine says (*Gen. ad lit.* xi. 30) that *the woman could not have believed the words of the serpent, had she not already acquiesced in the love of her own power, and in a presumption of self-conceit.*

Reply Obj. 2. The woman thought that the

serpent had received this faculty, not as acting in accordance with nature, but by virtue of some supernatural operation. We need not, however, follow the Master of the Sentences in this point.

Reply Obj. 3. Were anything presented to the imagination or sense of the first man, not in accordance with the nature of things, he would not have been deceived, for his reason would have enabled him to judge the truth.

Reply Obj. 4. A man is not accountable for what occurs during sleep; as he has not then the use of his reason, wherein consists man's proper action.

Reply Obj. 5. If anyone had said something untrue as regards future contingencies, or as regards secret thoughts, man in the primitive state would not have believed it was so: but he might have believed that such a thing was possible; which would not have been to entertain a false opinion.

It might also be said that he would have been divinely guided from above, so as not to be deceived in a matter to which his knowledge did not extend.

If any object, as some do, that he was not guided, when tempted, though he was then most in need of guidance, we reply that man had already sinned in his heart, and that he failed to have recourse to the Divine aid.

QUESTION 95

Of Things Pertaining to the First Man's Will—Namely, Grace and Righteousness

(In Four Articles)

We next consider what belongs to the will of the first man; concerning which there are two points for treatment: (1) the grace and righteousness of the first man; (2) the use of righteousness as regards his dominion over other things.

Under the first head there are four points of inquiry: (1) Whether the first man was created in grace? (2) Whether in the state of innocence he had passions of the soul? (3) Whether he had all virtues? (4) Whether what he did would have been as meritorious as now?

FIRST ARTICLE

Whether the First Man Was Created in Grace?

We proceed thus to the First Article:—

Objection 1. It would seem that the first man was not created in grace. For the Apostle, distinguishing between Adam and Christ, says (1 Cor. xv. 45): *The first Adam was made into a living soul; the last Adam into a quickening spirit.* But the spirit is quickened by grace. Therefore Christ alone was made in grace.

Obj. 2. Further, Augustine says (QQ. *Vet. et Nov. Test.*, qu. 123*) that *Adam did not possess the Holy Ghost.* But whoever possesses grace, has the Holy Ghost. Therefore Adam was not created in grace.

Obj. 3. Further, Augustine says (*De Correp. et Grat.* x) that *God so ordered the life of the angels and men, as to show first what they could do by free-will, then what they can do by His grace, and by the discernment of righteousness.* God thus first created men and angels in the state of natural free-will only; and afterwards bestowed grace on them.

Obj. 4. Further, the Master says (*2 Sent.*, D. xxiv): *When man was created he was given sufficient help to stand, but not sufficient to advance.* But whoever has grace can advance by merit. Therefore the first man was not created in grace.

Obj. 5. Further, the reception of grace requires the consent of the recipient, since thereby a kind of spiritual marriage takes place between God and the soul. But consent presupposes existence. Therefore man did not receive grace in the first moment of his creation.

Obj. 6. Further, nature is more distant from grace than grace is from glory, which is but grace consummated. But in man grace precedes glory. Therefore much more did nature precede grace.

On the contrary, Man and angel are both ordained to grace. But the angels were created in grace, for Augustine says (*De Civ. Dei* xii. 9): *God at the same time fashioned their nature and endowed them with grace.* Therefore man also was created in grace.

I answer that, Some say that man was not created in grace; but that it was bestowed on him subsequently before sin: and many authorities of the Saints declare that man possessed grace in the state of innocence.

But the very rectitude of the primitive state, wherewith man was endowed by God, seems to require that, as others say, he was created in grace, according to Eccles. vii. 30, *God made man right.* For this rectitude consisted in his reason being subject to God, the lower powers to reason, and the body to the soul: and the first subjection was the cause of both the second and the third; since while reason

*Work of an anonymous author, among the supposititious works of S. Augustine.

was subject to God, the lower powers remained subject to reason, as Augustine says.* Now it is clear that such a subjection of the body to the soul and of the lower powers to reason, was not from nature; otherwise it would have remained after sin; since even in the demons the natural gifts remained after sin, as Dionysius declared (*Div. Nom.* iv). Hence it is clear that also the primitive subjection by virtue of which reason was subject to God, was not a merely natural gift, but a supernatural endowment of grace; for it is not possible that the effect should be of greater efficiency than the cause. Hence Augustine says (*De Civ. Dei* xiii. 13) that, *as soon as they disobeyed the Divine command, and forfeited Divine grace, they were ashamed of their nakedness, for they felt the impulse of disobedience in the flesh, as though it were a punishment corresponding to their own disobedience.* Hence if the loss of grace dissolved the obedience of the flesh to the soul, we may gather that the inferior powers were subjected to the soul through grace existing therein.

Reply Obj. 1. The Apostle in these words means to show that there is a spiritual body, if there is an animal body, inasmuch as the spiritual life of the body began in Christ, who is *the firstborn of the dead,* as the body's animal life began in Adam. From the Apostle's words, therefore, we cannot gather that Adam had no spiritual life in his soul; but that he had not spiritual life as regards the body.

Reply Obj. 2. As Augustine says in the same passage, it is not disputed that Adam, like other just souls, was in some degree gifted with the Holy Ghost; but *he did not possess the Holy Ghost, as the faithful possesses Him now,* who are admitted to eternal happiness directly after death.

Reply Obj. 3. This passage from Augustine does not assert that angels or men were created with natural free-will before they possessed grace; but that God shows first what their free-will could do before being confirmed in grace, and what they acquired afterwards by being so confirmed.

Reply Obj. 4. The Master here speaks according to the opinion of those who held that man was not created in grace, but only in a state of nature. We may also say that, though man was created in grace, yet it was not by virtue of the nature wherein he was created that he could advance by merit, but by virtue of the grace which was added.

Reply Obj. 5. As the motion of the will is not continuous there is nothing against the first man having consented to grace even in the first moment of his existence.

Reply Obj. 6. We merit glory by an act of grace; but we do not merit grace by an act of nature; hence the comparison fails.

* *Cf. De Civ. Dei* xiii. 13; *De Pecc. Merit. et Remiss.* i. 16.

SECOND ARTICLE

Whether Passions Existed in the Soul of the First Man?

We proceed thus to the Second Article:—

Objection 1. It would seem that the first man's soul had no passions. For by the passions of the soul *the flesh lusteth against the spirit* (Gal. v. 7). But this did not happen in the state of innocence. Therefore in the state of innocence there were no passions of the soul.

Obj. 2. Further, Adam's soul was nobler than his body. But his body was impassible. Therefore no passions were in his soul.

Obj. 3. Further, the passions of the soul are restrained by the moral virtues. But in Adam the moral virtues were perfect. Therefore the passions were entirely excluded from him.

On the contrary, Augustine says (*De Civ. Dei* xiv. 10) that *in our first parents there was undisturbed love of God,* and other passions of the soul.

I answer that, The passions of the soul are in the sensual appetite, the object of which is good and evil. Wherefore some passions of the soul are directed to what is good, as love and joy; others to what is evil, as fear and sorrow. And since in the primitive state, evil was neither present nor imminent, nor was any good wanting which a good-will could desire to have then, as Augustine says (*ibid.*), therefore Adam had no passion with evil as its object; such as fear, sorrow, and the like; neither had he passions in respect of good not possessed, but to be possessed then, as burning concupiscence. But those passions which regard present good, as joy and love; or which regard future good to be had at the proper time, as desire and hope that casteth not down, existed in the state of innocence; otherwise, however, than as they exist in ourselves. For our sensual appetite, wherein the passions reside, is not entirely subject to reason; hence at times our passions forestall and hinder reason's judgment; at other times they follow after reason's judgment, accordingly as the sensual appetite obeys reason to some extent. But in the state of innocence the inferior appetite was wholly subject to reason: so that in that state the passions of the soul existed only as consequent upon the judgment of reason.

Reply Obj. 1. The flesh lusts against the spirit by the rebellion of the passions against reason; which could not occur in the state of innocence.

Reply Obj. 2. The human body was impassible in the state of innocence as regards the passions which alter the disposition of nature, as will be explained later on (Q. 97, A. 2); likewise the soul was impassible as regards the passions which impede the free use of reason.

Reply Obj. 3. Perfection of moral virtue does not wholly take away the passions, but regulates them; for the temperate man desires as he ought to desire, and what he ought to desire, as stated in *Ethic.* iii. 11.

THIRD ARTICLE

Whether Adam Had All the Virtues?

We proceed thus to the Third Article:—

Objection 1. It would seem that Adam had not all the virtues. For some virtues are directed to curb passions: thus immoderate concupiscence is restrained by temperance, and immoderate fear by fortitude. But in the state of innocence no immoderation existed in the passions. Therefore neither did these virtues then exist.

Obj. 2. Further, some virtues are concerned with the passions which have evil as their object; as meekness with anger; fortitude with fear. But these passions did not exist in the state of innocence, as stated above (A. 2). Therefore neither did those virtues exist then.

Obj. 3. Further, penance is a virtue that regards sin committed. Mercy, too, is a virtue concerned with unhappiness. But in the state of innocence neither sin nor unhappiness existed. Therefore neither did those virtues exist.

Obj. 4. Further, perseverance is a virtue. But Adam possessed it not; as proved by his subsequent sin. Therefore he possessed not every virtue.

Obj. 5. Further, faith is a virtue. But it did not exist in the state of innocence; for it implies an obscurity of knowledge which seems to be incompatible with the perfection of the primitive state.

On the contrary, Augustine says, in a homily (*Serm. contra Judæos*): *The prince of sin overcame Adam who was made from the slime of the earth to the image of God, adorned with modesty, restrained by temperance, refulgent with brightness.*

I answer that, in the state of innocence man in a certain sense possessed all the virtues; and this can be proved from what precedes. For it was shown above (A. 1) that such was the rectitude of the primitive state, that reason was subject to God, and the lower powers to reason. Now the virtues are nothing but those perfections whereby reason is directed to God, and the inferior powers regulated according to the dictate of reason, as will be explained in the Treatise on the Virtues (I-II, Q. 63, A. 2). Wherefore the rectitude of the primitive state required that man should in a sense possess every virtue.

It must, however, be noted that some virtues of their very nature do not involve imperfection, such as charity and justice; and these virtues did exist in the primitive state absolutely, both in habit and in act. But other virtues are of such a nature as to imply imperfection either in their act, or on the part of the matter. If such imperfection be consistent with the perfection of the primitive state, such virtues necessarily existed in that state; as faith, which is of things not seen, and hope which is of things not yet possessed. For the perfection of that state did not extend to the vision of the Divine Essence, and the possession of God with the enjoyment of final beatitude. Hence faith and hope could exist in the primitive state, both as to habit and as to act. But any virtue which implies imperfection incompatible with the perfection of the primitive state, could exist in that state as a habit, but not as to the act; for instance, penance, which is sorrow for sin committed; and mercy, which is sorrow for others' unhappiness; because sorrow, guilt, and unhappiness are incompatible with the perfection of the primitive state. Wherefore such virtues existed as habits in the first man, but not as to their acts; for he was so disposed that he would repent, if there had been a sin to repent for; and had he seen unhappiness in his neighbor, he would have done his best to remedy it. This is in accordance with what the Philosopher says, *Shame, which regards what is ill done, may be found in a virtuous man, but only conditionally; as being so disposed that he would be ashamed if he did wrong* (*Ethic.* iv. 9).

Reply Obj. 1. It is accidental to temperance and fortitude to subdue superabundant passion, in so far as they are in a subject which happens to have superabundant passions, and yet those virtues are *per se* competent to moderate the passions.

Reply Obj. 2. Passions which have evil for their object were incompatible with the perfection of the primitive state, if that evil be in the one affected by the passion; such as fear and sorrow. But passions which relate to evil in another are not incompatible with the perfection of the primitive state; for in that state man could hate the demons' malice, as he could love God's goodness. Thus the virtues which relate to such passions could exist in the primitive state, in habit and in act. Virtues, however, relating to passions which regard evil in the same subject, if relating to such passions only, could not exist in the

primitive state in act, but only in habit, as we have said above of penance and of mercy. But other virtues there are which have relation not to such passions only, but to others; such as temperance, which relates not only to sorrow, but also to joy; and fortitude, which relates not only to fear, but also to daring and hope. Thus the act of temperance could exist in the primitive state, so far as it moderates pleasure; and in like manner fortitude, as moderating daring and hope, but not as moderating sorrow and fear.

Reply Obj. 3 appears from what has been said above.

Reply Obj. 4. Perseverance may be taken in two ways: in one sense as a particular virtue, signifying a habit whereby a man makes a choice of persevering in good; in that sense Adam possessed perseverance. In another sense it is taken as a circumstance of virtue; signifying a certain uninterrupted continuation of virtue; in which sense Adam did not possess perseverance.

Reply Obj. 5 appears from what has been said above.

FOURTH ARTICLE

Whether the Actions of the First Man Were Less Meritorious Than Ours Are?

We proceed thus to the Fourth Article:—

Objection 1. It would seem that the actions of the first man were less meritorious than ours are. For grace is given to us through the mercy of God, Who succors most those who are most in need. Now we are more in need of grace than was man in the state of innocence. Therefore grace is more copiously poured out upon us; and since grace is the source of merit, our actions are more meritorious.

Obj. 2. Further, struggle and difficulty are required for merit; for it is written (2 Tim. ii. 5): *He . . . is not crowned except he strive lawfully;* and the Philosopher says (*Ethic.* ii. 3): *The object of virtue is the difficult and the good.* But there is more strife and difficulty now. Therefore there is greater efficacy for merit.

Obj. 3. Further, the Master says (*2 Sent.*, D. xxiv) that *man would not have merited in resisting temptation; whereas he does merit now, when he resists.* Therefore our actions are more meritorious than in the primitive state.

On the contrary, if such were the case, man would be better off after sinning.

I answer that, Merit as regards degree may be gauged in two ways. First, in its root, which is grace and charity. Merit thus measured corresponds in degree to the essential reward, which consists in the enjoyment of God; for the greater the charity whence our actions proceed, the more perfectly shall we enjoy God. Secondly, the degree of merit is measured by the degree of the action itself. This degree is of two kinds, absolute and proportional. The widow who put two mites into the treasury performed a deed of absolutely less degree than the others who put great sums therein. But in proportionate degree the widow gave more, as Our Lord said; because she gave more in proportion to her means. In each of these cases the degree of merit corresponds to the accidental reward, which consists in rejoicing for created good.

We conclude therefore that in the state of innocence man's works were more meritorious than after sin was committed, if we consider the degree of merit on the part of grace, which would have been more copious as meeting with no obstacle in human nature: and in like manner, if we consider the absolute degree of the work done; because, as man would have had greater virtue, he would have performed greater works. But if we consider the proportionate degree, a greater reason for merit exists after sin, on account of man's weakness; because a small deed is more beyond the capacity of one who works with difficulty than a great deed is beyond one who performs it easily.

Reply Obj. 1. After sin man requires grace for more things than before sin; but he does not need grace more: forasmuch as man even before sin required grace to obtain eternal life, which is the chief reason for the need of grace. But after sin man required grace also for the remission of sin, and for the support of his weakness.

Reply Obj. 2. Difficulty and struggle belong to the degree of merit according to the proportionate degree of the work done, as above explained. It is also a sign of the will's promptitude striving after what is difficult to itself: and the promptitude of the will is caused by the intensity of charity. Yet it may happen that a person performs an easy deed with as prompt a will as another performs an arduous deed; because he is ready to do even what may be difficult to him. But the actual difficulty, by its penal character, enables the deed to satisfy for sin.

Reply Obj. 3. The first man would not have gained merit in resisting temptation, according to the opinion of those who say that he did not possess grace; even as now there is no merit to those who have not grace. But in this point there is a difference, inasmuch as in the primitive state there was no interior impulse to evil, as in our present state. Hence man was more able then than now to resist temptation even without grace.

QUESTION 96

Of the Mastership Belonging to Man in the State of Innocence

(In Four Articles)

We next consider the mastership which belonged to man in the state of innocence. Under this head there are four points of inquiry: (1) Whether man in the state of innocence was master over the animals? (2) Whether he was master over all creatures? (3) Whether in the state of innocence all men were equal? (4) Whether in that state man would have been master over men?

FIRST ARTICLE

Whether Adam in the State of Innocence Had Mastership over the Animals?

We proceed thus to the First Article:—

Objection 1. It would seem that in the state of innocence Adam had no mastership over the animals. For Augustine says (*Gen. ad lit.* ix. 14), that the animals were brought to Adam, under the direction of the angels, to receive their names from him. But the angels need not have intervened thus, if man himself were master over the animals. Therefore in the state of innocence man had no mastership of the animals.

Obj. 2. Further, it is unfitting that elements hostile to one another should be brought under the mastership of one. But many animals are hostile to one another, as the sheep and the wolf. Therefore all animals were not brought under the mastership of man.

Obj. 3. Further, Jerome* says: *God gave man mastership over the animals, although before sin he had no need of them: for God foresaw that after sin animals would become useful to man.* Therefore, at least before sin, it was unfitting for man to make use of his mastership.

Obj. 4. Further, it is proper to a master to command. But a command is not given rightly save to a rational being. Therefore man had no mastership over the irrational animals.

On the contrary, It is written (Gen. i. 26): *Let him have dominion over the fishes of the sea, and the birds of the air, and the beasts of the earth* (Vulg., *and the whole earth*).

I answer that, As above stated (Q. 95, A. 1) for his disobedience to God, man was punished by the disobedience of those creatures which should be subject to him. Therefore in the state of innocence, before man had disobeyed, nothing disobeyed him that was naturally subject to him. Now all animals are naturally subject to man. This can be proved in three ways. First, from the order observed by nature; for just as in the generation of things we perceive a certain order of procession of the perfect from the imperfect (thus matter is for the sake of form; and the imperfect form, for the sake of the perfect), so also is there order in the use of natural things; thus the imperfect are for the use of the perfect; as the plants make use of the earth for their nourishment, and animals make use of plants, and man makes use of both plants and animals. Therefore it is in keeping with the order of nature, that man should be master over animals. Hence the Philosopher says (*Politic.* i. 5) that the hunting of wild animals is just and natural, because man thereby exercises a natural right. Secondly, this is proved by the order of Divine Providence which always governs inferior things by the superior. Wherefore, as man, being made to the image of God, is above other animals, these are rightly subject to his government. Thirdly, this is proved from a property of man and of other animals. For we see in the latter a certain participated prudence of natural instinct, in regard to certain particular acts; whereas man possesses a universal prudence as regards all practical matters. Now whatever is participated is subject to what is essential and universal. Therefore the subjection of other animals to man is proved to be natural.

Reply Obj. 1. A higher power can do many things that an inferior power cannot do to those which are subject to them. Now an angel is naturally higher than man. Therefore certain things in regard to animals could be done by angels, which could not be done by man; for instance, the rapid gathering together of all the animals.

Reply Obj. 2. In the opinion of some, those animals which now are fierce and kill others, would, in that state, have been tame, not only in regard to man, but also in regard to other animals. But this is quite unreasonable. For the nature of animals was not changed by man's sin, as if those whose nature now it is to devour the flesh of others, would then have lived on herbs, as the lion and falcon. Nor does Bede's gloss on Gen. i. 30, say that trees and herbs were given as food to all animals and birds, but to some. Thus there would have been a natural antipathy between some animals.

*The words quoted are not in S. Jerome's works. S. Thomas may have had in mind Bede, *Hexæm.*, as quoted in the *Glossa ordinaria* on Gen. i. 26.

They would not, however, on this account have been excepted from the mastership of man: as neither at present are they for that reason excepted from the mastership of God, Whose Providence has ordained all this. Of this Providence man would have been the executor, as appears even now in regard to domestic animals, since fowls are given by men as food to the trained falcon.

Reply Obj. 3. In the state of innocence man would not have had any bodily need of animals;—neither for clothing, since then they were naked and not ashamed, there being no inordinate motions of concupiscence,—nor for food, since they fed on the trees of paradise,—nor to carry him about, his body being strong enough for that purpose. But man needed animals in order to have experimental knowledge of their natures. This is signified by the fact that God led the animals to man, that he might give them names expressive of their respective natures.

Reply Obj. 4. All animals by their natural instinct have a certain participation of prudence and reason: which accounts for the fact that cranes follow their leader, and bees obey their queen. So all animals would have obeyed man of their own accord, as in the present state some domestic animals obey him.

SECOND ARTICLE

Whether Man Had Mastership over All Other Creatures?

We proceed thus to the Second Article:—

Objection 1. It would seem that in the state of innocence man would not have had mastership over all other creatures. For an angel naturally has a greater power than man. But, as Augustine says (*De Trin.* iii. 8), *corporeal matter would not have obeyed even the holy angels.* Much less therefore would it have obeyed man in the state of innocence.

Obj. 2. Further, the only powers of the soul existing in plants are nutritive, augmentative, and generative. Now these do not naturally obey reason; as we can see in the case of any one man. Therefore, since it is by his reason that man is competent to have mastership, it seems that in the state of innocence man had no dominion over plants.

Obj. 3. Further, whosoever is master of a thing, can change it. But man could not have changed the course of the heavenly bodies; for this belongs to God alone, as Dionysius says (*Ep. ad Polycarp.* vii). Therefore man had no dominion over them.

On the contrary, It is written (Gen. i. 26): *That he may have dominion over . . . every creature.*

I answer that, Man in a certain sense contains all things; and so according as he is master of what is within himself, in the same way he can have mastership over other things. Now we may consider four things in man: his *reason,* which makes him like to the angels; his *sensitive powers,* whereby he is like the animals; his *natural forces,* which liken him to the plants; and *the body* itself, wherein he is like to inanimate things. Now in man reason has the position of a master and not of a subject. Wherefore man had no mastership over the angels in the primitive state; so when we read *all creatures,* we must understand the creatures which are not made to God's image. Over the sensitive powers, as the irascible and concupiscible, which obey reason in some degree, the soul has mastership by commanding. So in the state of innocence man had mastership over the animals by commanding them. But of the natural powers and the body itself man is master not by commanding, but by using them. Thus also in the state of innocence man's mastership over plants and inanimate things consisted not in commanding or in changing them, but in making use of them without hindrance.

The answers to the objections appear from the above.

THIRD ARTICLE

Whether Men Were Equal in the State of Innocence?

We proceed thus to the Third Article:—

Objection 1. It would seem that in the state of innocence all would have been equal. For Gregory says (*Moral.* xxi): *Where there is no sin, there is no inequality.* But in the state of innocence there was no sin. Therefore all were equal.

Obj. 2. Further, likeness and equality are the basis of mutual love, according to Ecclus. xiii. 19, *Every beast loveth its like; so also every man him that is nearest to himself.* Now in that state there was among men an abundance of love, which is the bond of peace. Therefore all were equal in the state of innocence.

Obj. 3. Further, the cause ceasing, the effect also ceases. But the cause of present inequality among men seems to arise, on the part of God, from the fact that He rewards some and punishes others; and on the part of nature, from the fact that some, through a defect of nature, are born weak and deficient, others strong and perfect, which would not have been the case in the primitive state. Therefore, etc.

On the contrary, It is written (Rom. xiii. 1): *The things which are of God, are well ordered* (Vulg., *Those that are, are ordained of God*). But order chiefly consists in inequality; for Augustine says (*De Civ. Dei* xix. 13): *Order disposes things equal and unequal in*

their proper place. Therefore in the primitive state, which was most proper and orderly, inequality would have existed.

I answer that, We must needs admit that in the primitive state there would have been some inequality, at least as regards sex, because generation depends upon diversity of sex: and likewise as regards age; for some would have been born of others; nor would sexual union have been sterile.

Moreover, as regards the soul, there would have been inequality as to righteousness and knowledge. For man worked not of necessity, but of his own free-will, by virtue of which man can apply himself, more or less, to action, desire, or knowledge; hence some would have made a greater advance in virtue and knowledge than others.

There might also have been bodily disparity. For the human body was not entirely exempt from the laws of nature, so as not to receive from exterior sources more or less advantage and help: since indeed it was dependent on food wherewith to sustain life.

So we may say that, according to the climate, or the movement of the stars, some would have been born more robust in body than others, and also greater, and more beautiful, and all ways better disposed; so that, however, in those who were thus surpassed, there would have been no defect or fault either in soul or body.

Reply Obj. 1. By those words Gregory means to exclude such inequality as exists between virtue and vice; the result of which is that some are placed in subjection to others as a penalty.

Reply Obj. 2. Equality is the cause of equality in mutual love. Yet between those who are unequal there can be a greater love than between equals; although there be not an equal response: for a father naturally loves his son more than a brother loves his brother; although the son does not love his father as much as he is loved by him.

Reply Obj. 3. The cause of inequality could could be on the part of God; not indeed that He would punish some and reward others, but that He would exalt some above others; so that the beauty of order would the more shine forth among men. Inequality might also arise on the part of nature as above described, without any defect of nature.

FOURTH ARTICLE

Whether in the State of Innocence Man Would Have Been Master over Man?

We proceed thus to the Fourth Article:—

Objection 1. It would seem that in the state of innocence man would not have been master over man. For Augustine says (*De Civ. Dei* xix. 15): *God willed that man, who was endowed with reason and made to His image, should rule over none but irrational creatures; not over men, but over cattle.*

Obj. 2. Further, what came into the world as a penalty for sin would not have existed in the state of innocence. But man was made subject to man as a penalty; for after sin it was said to the woman (Gen. iii. 16): *Thou shalt be under thy husband's power.* Therefore in the state of innocence man would not have been subject to man.

Obj. 3. Further, subjection is opposed to liberty. But liberty is one of the chief blessings, and would not have been lacking in the state of innocence, *where nothing was wanting that man's good-will could desire,* as Augustine says (*De Civ. Dei* xiv. 10). Therefore man would not have been master over man in the state of innocence.

On the contrary, The condition of man in the state of innocence was not more exalted than the condition of the angels. But among the angels some rule over others; and so one order is called that of *Dominations.* Therefore it was not beneath the dignity of the state of innocence that one man should be subject to another.

I answer that, Mastership has a twofold meaning. First, as opposed to slavery, in which sense a master means one to whom another is subject as a slave. In another sense mastership is referred in a general sense to any kind of subject; and in this sense even he who has the office of governing and directing free men, can be called a master. In the state of innocence man could have been a master of men, not in the former but in the latter sense. This distinction is founded on the reason that a slave differs from a free man in that the latter has the disposal of himself, as is stated in the beginning of the *Metaphysics,* whereas a slave is ordered to another. So that one man is master of another as his slave when he refers the one whose master he is, to his own—namely, the master's use. And since every man's proper good is desirable to himself, and consequently it is a grievous matter to anyone to yield to another what ought to be one's own, therefore such dominion implies of necessity a pain inflicted on the subject; and consequently in the state of innocence such a mastership could not have existed between man and man.

But a man is the master of a free subject, by directing him either towards his proper welfare, or to the common good. Such a kind of mastership would have existed in the state of innocence between man and man, for two reasons. First, because man is naturally a so-

cial being, and so in the state of innocence he would have led a social life. Now a social life cannot exist among a number of people unless under the presidency of one to look after the common good; for many, as such, seek many things, whereas one attends only to one. Wherefore the Philosopher says, in the beginning of the *Politics*, that wherever many things are directed to one, we shall always find one at the head directing them. Secondly, if one man surpassed another in knowledge and virtue, this would not have been fitting unless these gifts conduced to the benefit of others, according to 1 Pet. iv. 10, *As every man hath received grace, ministering the same one to another.* Wherefore Augustine says (*De Civ. Dei* xix. 14): *Just men command not by the love of domineering, but by the service of counsel:* and (*ibid.* 15): *The natural order of things requires this; and thus did God make man.*

From this appear the replies to the objections which are founded on the first-mentioned mode of mastership.

QUESTION 97

Of the Preservation of the Individual in the Primitive State

(In Four Articles)

We next consider what belongs to the bodily state of the first man: first, as regards the preservation of the individual; secondly, as regards the preservation of the species.

Under the first head there are four points of inquiry: (1) Whether man in the state of innocence was immortal? (2) Whether he was impassible? (3) Whether he stood in need of food? (4) Whether he would have obtained immortality by the tree of life?

FIRST ARTICLE

Whether in the State of Innocence Man Would Have Been Immortal?

We proceed thus to the First Article:—

Objection 1. It would seem that in the state of innocence man was not immortal. For the term *mortal* belongs to the definition of man. But if you take away the definition, you take away the thing defined. Therefore as long as man was man he could not be immortal.

Obj. 2. Further, corruptible and incorruptible are generically distinct, as the Philosopher says (*Metaph.* x, Did. ix. 10). But there can be no passing from one genus to another. Therefore if the first man was incorruptible, man could not be corruptible in the present state.

Obj. 3. Further, if man were immortal in the state of innocence, this would have been due either to nature or to grace. Not to nature, for since nature does not change within the same species, he would also have been immortal now. Likewise neither would this be owing to grace; for the first man recovered grace by repentance, according to Wisdom x. 2: *He brought him out of his sins.* Hence he would have regained his immortality; which is clearly not the case. Therefore man was not immortal in the state of innocence.

Obj. 4. Further, immortality is promised to man as a reward, according to Apoc. xxi. 4: *Death shall be no more.* But man was not created in the state of reward, but that he might deserve the reward. Therefore man was not immortal in the state of innocence.

On the contrary, It is written (Rom. v. 12): *By sin death came into the world.* Therefore man was immortal before sin.

I answer that, A thing may be incorruptible in three ways. First, on the part of matter—that is to say, either because it possesses no matter, like an angel; or because it possesses matter that is in potentiality to one form only, like the heavenly bodies. Such things as these are incorruptible by their very nature. Secondly, a thing is incorruptible in its form, inasmuch as being by nature corruptible, yet it has an inherent disposition which preserves it wholly from corruption; and this is called incorruptibility of glory; because, as Augustine says (*Ep. ad Dioscor.*): *God made man's soul of such a powerful nature, that from its fulness of beatitude, there redounds to the body a fulness of health, with the vigor of incorruption.* Thirdly, a thing may be incorruptible on the part of its efficient cause; in this sense man was incorruptible and immortal in the state of innocence. For, as Augustine says (*QQ. Vet. et Nov. Test.*, qu. 19*): *God made man immortal as long as he did not sin; so that he might achieve for himself life or death.* For man's body was indissoluble not by reason of any intrinsic vigor of immortality, but by reason of a supernatural force given by God to the soul, whereby it was enabled to preserve the body from all corruption so long as it remained itself subject to God. This entirely agrees with reason; for since the rational soul surpasses the capacity of corporeal matter, as

* See footnote, p. 482.

above explained (Q. 76, A. 1), it was most properly endowed at the beginning with the power of preserving the body in a manner surpassing the capacity of corporeal matter.

Reply Obj. 1. and 2. These objections are founded on natural incorruptibility and immortality.

Reply Obj. 3. This power of preserving the body was not natural to the soul, but was the gift of grace. And though man recovered grace as regards remission of guilt and the merit of glory; yet he did not recover immortality, the loss of which was an effect of sin; for this was reserved for Christ to accomplish, by Whom the defect of nature was to be restored into something better, as we shall explain further on (P. III, Q. 14, A. 4, *ad* 1).

Reply Obj. 4. The promised reward of the immortality of glory differs from the immortality which was bestowed on man in the state of innocence.

SECOND ARTICLE

Whether in the State of Innocence Man Would Have Been Passible?

We proceed thus to the Second Article:—

Objection 1. It would seem that in the state of innocence man was passible. For *sensation is a kind of passion.* But in the state of innocence man would have been sensitive. Therefore he would have been passible.

Obj. 2. Further, sleep is a kind of passion. Now, man slept in the state of innocence, according to Gen. ii. 21, *God cast a deep sleep upon Adam.* Therefore he would have been passible.

Obj. 3. Further, the same passage goes on to say that He *took a rib out of Adam.* Therefore he was passible even to the degree of the cutting out of part of his body.

Obj. 4. Further, man's body was soft. But a soft body is naturally passible as regards a hard body; therefore if a hard body had come in contact with the soft body of the first man, the latter would have suffered from the impact. Therefore the first man was passible.

On the contrary, Had man been passible, he would have been also corruptible, because, as the Philosopher says (*Top.* vi. 3): *Excessive suffering wastes the very substance.*

I answer that, Passion may be taken in two senses. First, in its proper sense, and thus a thing is said to suffer when changed from its natural disposition. For passion is the effect of action; and in nature contraries are mutually active or passive, according as one thing changes another from its natural disposition. Secondly, *passion* can be taken in a general sense for any kind of change, even if belonging to the perfecting process of nature. Thus understanding and sensation are said to be passions. In this second sense, man was passible in the state of innocence, and was passive both in soul and body. In the first sense, man was impassible, both in soul and body, as he was likewise immortal; for he could curb his passion, as he could avoid death, so long as he refrained from sin.

Thus it is clear how to reply to the first two objections; since sensation and sleep do not remove from man his natural disposition, but are ordered to his natural welfare.

Reply Obj. 3. As already explained (Q. 92, A. 3, *ad* 2), the rib was in Adam as the principle of the human race, as the semen in man, who is a principle through generation. Hence as man does not suffer any natural deterioration by seminal issue; so neither did he through the separation of the rib.

Reply Obj. 4. Man's body in the state of innocence could be preserved from suffering injury from a hard body; partly by the use of his reason, whereby he could avoid what was harmful; and partly also by Divine Providence, so preserving him, that nothing of a harmful nature could come upon him unawares.

THIRD ARTICLE

Whether in the State of Innocence Man Had Need of Food?

We proceed thus to the Third Article:—

Objection 1. It would seem that in the state of innocence man did not require food. For food is necessary for man to restore what he has lost. But Adam's body suffered no loss, as being incorruptible. Therefore he had no need of food.

Obj. 2. Further, food is needed for nourishment. But nourishment involves passibility. Since, then, man's body was impassible; it does not appear how food could be needful to him.

Obj. 3. Further, we need food for the preservation of life. But Adam could preserve his life otherwise; for had he not sinned, he would not have died. Therefore he did not require food.

Obj. 4. Further, the consumption of food involves voiding of the surplus, which seems unsuitable to the state of innocence. Therefore it seems that man did not take food in the primitive state.

On the contrary, It is written (Gen. ii 16): *Of every tree in paradise ye shall* (Vulg., *thou shalt*) *eat.*

I answer that, In the state of innocence man had an animal life requiring food; but after the resurrection he will have a spiritual life needing no food. In order to make this clear,

we must observe that the rational soul is both soul and spirit. It is called a soul by reason of what it possesses in common with other souls—that is, as giving life to the body; whence it is written (Gen. ii. 7): *Man was made into a living soul;* that is, a soul giving life to the body. But the soul is called a spirit according to what properly belongs to itself, and not to other souls, as possessing an intellectual immaterial power.

Thus in the primitive state, the rational soul communicated to the body what belonged to itself as a soul; and so the body was called *animal,** through having its life from the soul. Now the first principle of life in these inferior creatures as the Philosopher says (*De Anima* ii. 4) is the vegetative soul: the operations of which are the use of food, generation, and growth. Wherefore such operations befitted man in the state of innocence. But in the final state, after the resurrection, the soul will, to a certain extent, communicate to the body what properly belongs to itself as a spirit; immortality to everyone, impassibility, glory, and power to the good, whose bodies will be called *spiritual.* So, after the resurrection, man will not require food; whereas he required it in the state of innocence.

Reply Obj. 1. As Augustine says (*QQ. Vet. et Nov. Test.*, qu. 19†): *How could man have an immortal body, which was sustained by food? Since an immortal being needs neither food nor drink.* For we have explained (A. 1) that the immortality of the primitive state was based on a supernatural force in the soul, and not on any intrinsic disposition of the body: so that by the action of heat, the body might lose part of its humid qualities; and to prevent the entire consumption of the humor, man was obliged to take food.

Reply Obj. 2. A certain passion and alteration attends nutriment, on the part of the food changed into the substance of the thing nourished. So we cannot thence conclude that man's body was passible, but that the food taken was passible; although this kind of passion conduced to the perfection of the nature.

Reply Obj. 3. If man had not taken food he would have sinned; as he also sinned by taking the forbidden fruit. For he was told at the same time, to abstain from the tree of knowledge of good and evil, and to eat of every other tree of Paradise.

Reply Obj. 4. Some say that in the state of innocence man would not have taken more than necessary food, so that there would have been nothing superfluous; which however, is unreasonable to suppose, as implying that there would have been no fæcal matter. Wherefore there was need for voiding the surplus, yet so disposed by God as to be decorous and suitable to the state.

* From *anima,* a soul. *Cf.* 1 Cor. xv. 44 *seqq.*

FOURTH ARTICLE

Whether in the State of Innocence Man Would Have Acquired Immortality by the Tree of Life?

We proceed thus to the Fourth Article:—

Objection 1. It would seem that the tree of life could not be the cause of immortality. For nothing can act beyond its own species; as an effect does not exceed its cause. But the tree of life was corruptible, otherwise it could not be taken as food; since food is changed into the substance of the thing nourished. Therefore the tree of life could not give incorruptibility or immortality.

Obj. 2. Further, effects caused by the forces of plants and other natural agencies are natural. If therefore the tree of life caused immortality, this would have been natural immortality.

Obj. 3. Further, this would seem to be reduced to the ancient fable, that the gods, by eating a certain food, became immortal; which the Philosopher ridicules (*Metaph* iii., Did. ii. 4).

On the contrary, It is written (Gen. iii. 22): *Lest perhaps he put forth his hand, and take of the tree of life, and eat, and live for ever.* Further, Augustine says (*QQ. Vet. et Nov. Test.*, qu. 19‡): *A taste of the tree of of life warded off corruption of the body; and even after sin man would have remained immortal, had he been allowed to eat of the tree of life.*

I answer that, The tree of life in a certain degree was the cause of immortality, but not absolutely. To understand this, we must observe that in the primitive state man possessed, for the preservation of life, two remedies, against two defects. One of these defects was the lost of humidity by the action of natural heat, which acts as the soul's instrument: as a remedy against such loss man was provided with food, taken from the other trees of paradise, as now we are provided with the food, which we take for the same purpose. The second defect, as the Philosopher says (*De Gener.* i. 5), arises from the fact that the humor which is caused from extraneous sources, being added to the humor already existing, lessens the specific active power: as water added to wine takes at first the taste of wine, then, as more water is added, the strength of the wine is diminished, till the wine becomes watery. In like manner, we may observe that at first the active force of the species is so strong that it is able to transform so

† See footnote, p. 482. ‡ See footnote, p. 482.

much of the food as is required to replace the lost tissue, as well as what suffices for growth; later on, however, the assimilated food does not suffice for growth, but only replaces what is lost. Last of all, in old age, it does not suffice even for this purpose; whereupon the body declines, and finally dies from natural causes. Against this defect man was provided with a remedy in the tree of life; for its effect was to strengthen the force of the species against the weakness resulting from the admixture of extraneous nutriment. Wherefore Augustine says (*De Civ. Dei* xiv. 26): *Man had food to appease his hunger, drink to slake his thirst; and the tree of life to banish the breaking up of old age;* and (*QQ. Vet. et Nov. Test.*, qu. 19*): *The tree of life, like a drug, warded off all bodily corruption.*

Yet it did not absolutely cause immortality; for neither was the soul's intrinsic power of preserving the body due to the tree of life, nor was it of such efficiency as to give the body a disposition to immortality, whereby it might become indissoluble; which is clear from the fact that every bodily power is finite; so the power of the tree of life could not go so far as to give the body the prerogative of living for an infinite time, but only for a definite time. For it is manifest that the greater a force is, the more durable is its effect; therefore, since the power of the tree of life was finite, man's life was to be preserved for a definite time by partaking of it once; and when that time had elapsed, man was to be either transferred to a spiritual life, or had need to eat once more of the tree of life.

From this the replies to the objections clearly appear. For the first proves that the tree of life did not absolutely cause immortality; while the others show that it caused incorruption by warding off corruption, according to the explanation above given.

QUESTION 98

Of the Preservation of the Species

(In Two Articles)

We next consider what belongs to the preservation of the species; and, first, of generation; secondly, of the state of the offspring. Under the first head there are two points of inquiry: (1) Whether in the state of innocence there would have been generation? (2) Whether generation would have been through coition?

FIRST ARTICLE

Whether in the State of Innocence Generation Existed?

We proceed thus to the First Article:—

Objection 1. It would seem there would have been no generation in the state of innocence. For, as stated in *Phys.* v. 5, *corruption is contrary to generation.* But contraries affect the same subject: also there would have been no corruption in the state of innocence. Therefore neither would there have been generation.

Obj. 2. Further, the object of generation is the preservation in the species of that which is corruptible in the individual. Wherefore there is no generation in those individual things which last for ever. But in the state of innocence man would have lived for ever. Therefore in the state of innocence there would have been no generation.

Obj. 3. Further, by generation man is multiplied. But the multiplication of masters requires the division of property, to avoid confusion of mastership. Therefore, since man was made master of the animals, it would have been necessary to make a division of rights when the human race increased by generation. This is against the natural law, according to which all things are in common, as Isidore says (*Etym.* v. 4). Therefore there would have been no generation in the state of innocence.

On the contrary, It is written (Gen. i. 28): *Increase and multiply, and fill the earth.* But this increase could not come about save by generation, since the original number of mankind was two only. Therefore there would have been generation in the state of innocence.

I answer that, In the state of innocence there would have been generation of offspring for the multiplication of the human race; otherwise man's sin would have been very necessary, for such a great blessing to be its result. We must, therefore, observe that man, by his nature, is established, as it were, midway between corruptible and incorruptible creatures, his soul being naturally incorruptible, while his body is naturally corruptible. We must also observe that nature's purpose appears to be different as regards corruptible and incorruptible things. For that seems to be the direct purpose of nature, which is invariable and perpetual; while what is only for a time is seemingly not the chief purpose of nature, but, as it were, subordinate to something else; otherwise, when it ceased to exist, nature's purpose would become void.

Therefore, since in things corruptible none

* See footnote, p. 482.

is everlasting and permanent except the species, it follows that the chief purpose of nature is the good of the species; for the preservation of which natural generation is ordained. On the other hand, incorruptible substances survive, not only in the species, but also in the individual; wherefore even the individuals are included in the chief purpose of nature.

Hence it belongs to man to beget offspring, on the part of the naturally corruptible body. But on the part of the soul, which is incorruptible, it is fitting that the multitude of individuals should be the direct purpose of nature, or rather of the Author of nature, Who alone is the Creator of the human soul. Wherefore, to provide for the multiplication of the human race, He established the begetting of offspring even in the state of innocence.

Reply Obj. 1. In the state of innocence the human body was in itself corruptible, but it could be preserved from corruption by the soul. Therefore, since generation belongs to things corruptible, man was not to be deprived thereof.

Reply Obj. 2. Although generation in the state of innocence might not have been required for the preservation of the species, yet it would have been required for the multiplication of the individual.

Reply Obj. 3. In our present state a division of possessions is necessary on account of the multiplicity of masters, inasmuch as community of possession is a source of strife, as the Philosopher says (*Politic.* ii. 5). In the state of innocence, however, the will of men would have been so ordered that without any danger of strife they would have used in common, according to each one's need, those things of which they were masters—a state of things to be observed even now among many good men.

SECOND ARTICLE

Whether in the State of Innocence There Would Have Been Generation by Coition?

We proceed thus to the Second Article:—

Objection 1. It would seem that generation by coition would not have existed in the state of innocence. For, as Damascene says (*De Fid. Orth.* ii. 11: iv. 25), the first man in the terrestrial Paradise was *like an angel.* But in the future state of the resurrection, when men will be like to the angels, *they shall neither marry nor be married,* as it is written Matt. xxii. 30. Therefore neither in paradise would there have been generation by coition.

Obj. 2. Further, our first parents were created at the age of perfect development. Therefore, if generation by coition had existed before sin, they would have had intercourse while still in paradise: which was not the case according to Scripture (Gen. iv. 1).

Obj. 3. Further, in carnal intercourse, more than at any other time, man becomes like the beasts, on account of the vehement delight which he takes therein; whence continency is praiseworthy, whereby man refrains from such pleasures. But man is compared to beasts by reason of sin, according to Psalm xlviii. 13: *Man, when he was in honor, did not understand; he is compared to senseless beasts, and is become like to them.* Therefore, before sin, there would have been no such intercourse of man and woman.

Obj. 4. Further, in the state of innocence there would have been no corruption. But virginal integrity is corrupted by intercourse. Therefore there would have been no such thing in the state of innocence.

On the contrary, God made man and woman before sin (Gen. i and ii). But nothing is void in God's works. Therefore, even if man had not sinned, there would have been such intercourse, to which the distinction of sex is ordained. Moreover, we are told that woman was made to be a help to man (Gen. ii. 18, 20). But she was not fitted to help man except in generation, because another man would have proved a more effective help in anything else. Therefore there would have been such generation also in the state of innocence.

I answer that, Some of the earlier doctors, considering the nature of concupiscence as regards generation in our present state, concluded that in the state of innocence generation would not have been effected in the same way. Thus Gregory of Nyssa says (*De Hom. Opif.* xvii) that in paradise the human race would have been multiplied by some other means, as the angels were multiplied without coition by the operation of the Divine Power. He adds that God made man male and female before sin, because He foreknew the mode of generation which would take place after sin, which He foresaw. But this is unreasonable. For what is natural to man was neither acquired nor forfeited by sin. Now it is clear that generation by coition is natural to man by reason of his animal life, which he possessed even before sin, as above explained (Q. 97, A. 3), just as it is natural to other perfect animals, as the corporeal members make it clear. So we cannot allow that these members would not have had a natural use, as other members had, before sin.

Thus, as regards generation by coition, there are, in the present state of life, two things to be considered. One, which comes from nature, is the union of man and woman; for in every

act of generation there is an active and a passive principle. Wherefore, since wherever there is distinction of sex, the active principle is male and the passive is female; the order of nature demands that for the purpose of generation there should be concurrence of male and female. The second thing to be observed is a certain deformity of excessive concupiscence, which in the state of innocence would not have existed, when the lower powers were entirely subject to reason. Wherefore Augustine says (*De Civ. Dei* xiv. 26): *We must be far from supposing that offspring could not be begotten without concupiscence. All the bodily members would have been equally moved by the will, without ardent or wanton incentive, with calmness of soul and body.*

Reply Obj. 1. In paradise man would have been like an angel in his spirituality of mind, yet with an animal life in his body. After the resurrection man will be like an angel, spiritualized in soul and body. Wherefore there is no parallel.

Reply Obj. 2. As Augustine says (*Gen. ad lit.* ix. 4), our first parents did not come together in paradise, because on account of sin they were ejected from paradise shortly after the creation of the woman; or because, having received the general Divine command relative to generation, they awaited the special command relative to the time.

Reply Obj. 3. Beasts are without reason. In this way man becomes, as it were, like them in coition, because he cannot moderate concupiscence. In the state of innocence nothing of this kind would have happened that was not regulated by reason, not because delight of sense was less, as some say (rather indeed would sensible delight have been the greater in proportion to the greater purity of nature and the greater sensibility of the body), but because the force of concupiscence would not have so inordinately thrown itself into such pleasure, being curbed by reason, whose place it is not to lessen sensual pleasure, but to prevent the force of concupiscence from cleaving to it immoderately. By *immoderately* I mean going beyond the bounds of reason, as a sober person does not take less pleasure in food taken in moderation than the glutton, but his concupiscence lingers less in such pleasures. This is what Augustine means by the words quoted, which do not exclude intensity of pleasure from the state of innocence, but ardor of desire and restlessness of the mind. Therefore continence would not have been praiseworthy in the state of innocence, whereas it is praiseworthy in our present state, not because it removes fecundity, but because it excludes inordinate desire. In that state fecundity would have been without lust.

Reply Obj. 4. As Augustine says (*De Civ. Dei* xiv. 26): In that state *intercourse would have been without prejudice to virginal integrity; this would have remained intact, as it does in the menses. And just as in giving birth the mother was then relieved, not by groans of pain, but by the instigations of maturity; so in conceiving, the union was one, not of lustful desire, but of deliberate action.*

QUESTION 99

Of the Condition of the Offspring As to the Body

(In Two Articles)

We must now consider the condition of the offspring—first, as regards the body; secondly, as regards virtue; thirdly, in knowledge. Under the first head there are two points of inquiry: (1) Whether in the state of innocence children would have had full powers of the body immediately after birth? (2) Whether all infants would have been of the male sex?

FIRST ARTICLE

Whether in the State of Innocence Children Would Have Had Perfect Strength of Body As to the Use of Its Members Immediately after Birth?

We proceed thus to the First Article:—

Objection 1. It would seem that in the state of innocence children would have had perfect strength of the body, as to the use of its members, immediately after birth. For Augustine says (*De Pecc. Merit. et Remiss.* i. 38): *This weakness of the body befits their weakness of mind.* But in the state of innocence there would have been no weakness of mind. Therefore neither would there have been weakness of body in infants.

Obj. 2. Further, some animals at birth have sufficient strength to use their members. But man is nobler than other animals. Therefore much more is it natural to man to have strength to use his members at birth; and thus it appears to be a punishment of sin that he has not that strength.

Obj. 3. Further, inability to secure a proffered pleasure causes affliction. But if children had not full strength in the use of their limbs, they would often have been unable to procure something pleasurable offered to

them; and so they would have been afflicted, which was not possible before sin. Therefore, in the state of innocence, children would not have been deprived of the use of their limbs.

Obj. 4. Further, the weakness of old age seems to correspond to that of infancy. But in the state of innocence there would have been no weakness of old age. Therefore neither would there have been such weakness in infancy.

On the contrary, Everything generated is first imperfect. But in the state of innocence children would have been begotten by generation. Therefore from the first they would have been imperfect in bodily size and power.

I answer that, By faith alone do we hold truths which are above nature, and what we believe rests on authority. Wherefore, in making any assertion, we must be guided by the nature of things, except in those things which are above nature, and are made known to us by Divine authority. Now it is clear that it is as natural as it is befitting to the principles of human nature that children should not have sufficient strength for the use of their limbs immediately after birth. Because in proportion to other animals man has naturally a larger brain. Wherefore it is natural, on account of the considerable humidity of the brain in children, that the nerves which are instruments of movement, should not be apt for moving the limbs. On the other hand, no Catholic doubts it possible for a child to have, by Divine power, the use of its limbs immediately after birth.

Now we have it on the authority of Scripture that *God made man right* (Eccles. vii. 30), which rightness, as Augustine says (*De Civ. Dei* xiv. 11), consists in the perfect subjection of the body to the soul. As, therefore, in the primitive state it was impossible to find in the human limbs anything repugnant to man's well-ordered will, so was it impossible for those limbs to fail in executing the will's commands. Now the human will is well ordered when it tends to acts which are befitting to man. But the same acts are not befitting to man at every season of life. We must, therefore, conclude that children would not have had sufficient strength for the use of their limbs for the purpose of performing every kind of act; but only for the acts befitting the state of infancy, such as suckling, and the like.

Reply Obj. 1. Augustine is speaking of the weakness which we observe in children even as regards those acts which befit the state of infancy; as is clear from his preceding remark that *even when close to the breast, and longing for it, they are more apt to cry than to suckle.*

Reply Obj. 2. The fact that some animals have the use of their limbs immediately after birth, is due, not to their superiority, since more perfect animals are not so endowed; but to the dryness of the brain, and to the operations proper to such animals being imperfect, so that a small amount of strength suffices them.

Reply Obj. 3 is clear from what we have said above. We may add that they would have desired nothing except with an ordinate will; and only what was befitting to their state of life.

Reply Obj. 4. In the state of innocence man would have been born, yet not subject to corruption. Therefore in that state there could have been certain infantile defects which result from birth; but not senile defects leading to corruption.

SECOND ARTICLE

Whether, in the Primitive State, Women Would Have Been Born?

We proceed thus to the Second Article:—

Objection 1. It would seem that in the primitive state woman would not have been born. For the Philosopher says (*De Gener. Animal.* ii. 3) that woman is a *misbegotten male,* as though she were a product outside the purpose of nature. But in that state nothing would have been unnatural in human generation. Therefore in that state women would not have been born.

Obj. 2. Further, every agent produces its like, unless prevented by insufficient power or ineptness of matter: thus a small fire cannot burn green wood. But in generation the active force is in the male. Since, therefore, in the state of innocence man's active force was not subject to defect, nor was there inept matter on the part of the woman, it seems that males would always have been born.

Obj. 3. Further, in the state of innocence generation is ordered to the multiplication of the human race. But the race would have been sufficiently multiplied by the first man and woman, from the fact that they would have lived for ever. Therefore, in the state of innocence, there was no need for women to be born.

On the contrary, Nature's process in generation would have been in harmony with the manner in which it was established by God. But God established male and female in human nature, as it is written (Gen. i and ii). Therefore also in the state of innocence male and female would have been born.

I answer that, Nothing belonging to the completeness of human nature would have been lacking in the state of innocence. And as different grades belong to the perfection of the universe, so also diversity of sex belongs

to the perfection of human nature. Therefore in the state of innocence, both sexes would have been begotten.

Reply Obj. 1. Woman is said to be a *misbegotten male,* as being a product outside the purpose of nature considered in the individual case: but not against the purpose of universal nature, as above explained (Q. 92, A. 1, *ad* 2).

Reply Obj. 2. The generation of woman is not occasioned either by a defect of the active force or by inept matter, as the objection supposes; but sometimes by an extrinsic accidental cause; thus the Philosopher says (*De Animal. Histor.* vi. 19): *The northern wind favors the generation of males, and the southern wind that of females:* sometimes also by some impression in the soul (of the parents), which may easily have some effect on the body (of the child). Especially was this the case in the state of innocence, when the body was more subject to the soul; so that by the mere will of the parent the sex of the offspring might be diversified.

Reply Obj. 3. The offspring would have been begotten to an animal life, as to the use of food and generation. Hence it was fitting that all should generate, and not only the first parents. From this it seems to follow that males and females would have been in equal number.

QUESTION 100

Of the Condition of the Offspring As Regards Righteousness

(In Two Articles)

We now have to consider the condition of the offspring as to righteousness. Under this head there are two points of inquiry: (1) Whether men would have been born in a state of righteousness? (2) Whether they would have been born confirmed in righteousness?

FIRST ARTICLE

Whether Men Would Have Been Born in a State of Righteousness?

We proceed thus to the First Article:—

Objection 1. It would seem that in the state of innocence men would not have been born in a state of righteousness. For Hugh of St. Victor says (*De Sacram.* i): *Before sin the first man would have begotten children sinless; but not heirs to their father's righteousness.*

Obj. 2. Further, righteousness is effected by grace, as the Apostle says (Rom. v. 16, 21). Now grace is not transfused from one to another, for thus it would be natural; but is infused by God alone. Therefore children would not have been born righteous.

Obj. 3. Further, righteousness is in the soul. But the soul is not transmitted from the parent. Therefore neither would righteousness have been transmitted from parents, to the children.

On the contrary, Anselm says (*De Concep. Virg.* x): *As long as man did not sin, he would have begotten children endowed with righteousness together with the rational soul.*

I answer that, Man naturally begets a specific likeness to himself. Hence whatever accidental qualities result from the nature of the species, must be alike in parent and child, unless nature fails in its operation, which would not have occurred in the state of innocence. But individual accidents do not necessarily exist alike in parent and child. Now original righteousness, in which the first man was created, was an accident pertaining to the nature of the species, not as caused by the principles of the species, but as a gift conferred by God on the entire human nature. This is clear from the fact that opposites are of the same genus; and original sin, which is opposed to original righteousness, is called the sin of nature, wherefore it is transmitted from the parent to the offspring; and for this reason also, the children would have been assimilated to their parents as regards original righteousness.

Reply Obj. 1. These words of Hugh are to be understood as referring, not to the habit of righteousness, but to the execution of the act thereof.

Reply Obj. 2. Some say that children would have been born, not with the righteousness of grace, which is the principle of merit, but with original righteousness. But since the root of original righteousness, which conferred righteousness on the first man when he was made, consists in the supernatural subjection of the reason to God, which subjection results from sanctifying grace, as above explained (Q. 95, A. 1), we must conclude that if children were born in original righteousness, they would also have been born in grace; thus we have said above that the first man was created in grace (*ibid.*). This grace, however, would not have been natural, for it would not have been transfused by virtue of the semen; but would have been conferred on man immediately on his receiving a rational soul. In the same way the rational soul, which is not transmitted by the

parent, is infused by God as soon as the human body is apt to receive it.

From this the reply to the third objection is clear.

SECOND ARTICLE

Whether in the State of Innocence Children Would Have Been Born Confirmed in Righteousness?

We proceed thus to the Second Article:—

Objection 1. It would seem that in the state of innocence children would have been born confirmed in righteousness. For Gregory says (*Moral.* iv) on the words of Job. iii. 13: *For now I should have been asleep, etc.: If no sinful corruption had infected our first parent, he would not have begotten "children of hell"; no children would have been born of him but such as were destined to be saved by the Redeemer.* Therefore all would have been born confirmed in righteousness.

Obj. 2. Further, Anselm says (*Cur Deus Homo* i. 18): *If our first parents had lived so as not to yield to temptation, they would have been confirmed in grace, so that with their offspring they would have been unable to sin any more.* Therefore the children would have been born confirmed in righteousness.

Obj. 3. Further, good is stronger than evil. But by the sin of the first man there resulted, in those born of him, the necessity of sin. Therefore, if the first man had persevered in righteousness, his descendents would have derived from him the necessity of preserving righteousness.

Obj. 4. Further, the angels who remained faithful to God, while the others sinned, were at once confirmed in grace, so as to be unable henceforth to sin. In like manner, therefore, man would have been confirmed in grace if he had persevered. But he would have begotten children like himself. Therefore they also would have been born confirmed in righteousness.

On the contrary, Augustine says (*De Civ. Dei.* xiv. 10): *Happy would have been the whole human race if neither they—that is our first parents—had committed any evil to be transmitted to their descendants, nor any of their race had committed any sin for which they would have been condemned.* From which words we gather that even if our first parents had not sinned, any of their descendants might have done evil; and therefore they would have not have been born confirmed in righteousness.

I answer that, It does not seem possible that in the state of innocence children would have been born confirmed in righteousness. For it is clear that at their birth they would not have had greater perfection than their parents at the time of begetting. Now the parents, as long as they begot children, would not have been confirmed in righteousness. For the rational creature is confirmed in righteousness through the beatitude given by the clear vision of God; and when once it has seen God, it cannot but cleave to Him Who is the essence of goodness, wherefrom no one can turn away, since nothing is desired or loved but under the aspect of good. I say this according to the general law; for it may be otherwise in the case of special privilege, such as we believe was granted to the Virgin Mother of God. And as soon as Adam had attained to that happy state of seeing God in His Essence, he would have become spiritual in soul and body; and his animal life would have ceased, wherein alone there is generation. Hence it is clear that children would not have been born confirmed in righteousness.

Reply Obj. 1. If Adam had not sinned, he would not have begotten *children of hell* in the sense that they would contract from him sin which is the cause of hell: yet by sinning of their own free-will they could have become *children of hell.* If, however, they did not become *children of hell* by falling into sin, this would not have been owing to their being confirmed in righteousness, but to Divine Providence preserving them free from sin.

Reply Obj. 2. Anselm does not say this by way of assertion, but only as an opinion, which is clear from his mode of expression as follows: *It seems that if they had lived, etc.*

Reply Obj. 3. This argument is not conclusive, though Anselm seems to have been influenced by it, as appears from his words above quoted. For the necessity of sin incurred by the descendants would not have been such that they could not return to righteousness, which is the case only with the damned. Wherefore neither would the parents have transmitted to their descendants the necessity of not sinning, which is only in the blessed.

Reply Obj. 4. There is no comparison between man and the angels; for man's free-will is changeable, both before and after choice; whereas the angel's is not changeable, as we have said above in treating of the angels (Q. 64, A. 2).

QUESTION 101

Of the Condition of the Offspring As Regards Knowledge

(In Two Articles)

We next consider the condition of the offspring as to knowledge. Under this head there are two points of inquiry: (1) Whether in the state of innocence children would have been born with perfect knowledge? (2) Whether they would have had perfect use of reason at the moment of birth?

FIRST ARTICLE

Whether in the State of Innocence Children Would Have Been Born with Perfect Knowledge?

We proceed thus to the First Article:—

Objection 1. It would seem that in the state of innocence children would have been born with perfect knowledge. For Adam would have begotten children like himself. But Adam was gifted with perfect knowledge (Q. 94, A. 3). Therefore children would have been born of him with perfect knowledge.

Obj. 2. Further, ignorance is a result of sin, as Bede says (*cf.* I-II, Q. 85, A. 3). But ignorance is privation of knowledge. Therefore before sin children would have had perfect knowledge as soon as they were born.

Obj. 3. Further, children would have been gifted with righteousness from birth. But knowledge is required for righteousness, since it directs our actions. Therefore they would also have been gifted with knowledge.

On the contrary, The human soul is naturally *like a blank tablet on which nothing is written,* as the Philosopher says (*De Anima* iii. 4). But the nature of the soul is the same now as it would have been in the state of innocence. Therefore the souls of children would have been without knowledge at birth.

I answer that, As above stated (Q. 99, A. 1), as regards belief in matters which are above nature, we rely on authority alone; and so, when authority is wanting, we must be guided by the ordinary course of nature. Now it is natural for man to acquire knowledge through the senses, as above explained (Q. 55, A. 2; Q. 84, A. 6); and for this reason is the soul united to the body, that it needs it for its proper operation; and this would not be so if the soul were endowed at birth with knowledge not acquired through the sensitive powers. We must conclude then, that, in the state of innocence, children would not have been born with perfect knowledge; but in course of time they would have acquired knowledge without difficulty by discovery or learning.

Reply Obj. 1. The perfection of knowledge was an individual accident of our first parent, so far as he was established as the father and instructor of the whole human race. Therefore he begot children like himself, not in that respect, but only in those accidents which were natural or conferred gratuitously on the whole nature.

Reply Obj. 2. Ignorance is privation of knowledge due at some particular time; and this would not have been in children from their birth, for they would have possessed the knowledge due to them at that time. Hence, no ignorance would have been in them, but only nescience in regard to certain matters. Such nescience was even in the holy angels, according to Dionysius (*Cæl. Hier.* vii).

Reply Obj. 3. Children would have had sufficient knowledge to direct them to deeds of righteousness, in which men are guided by universal principles of right; and this knowledge of theirs would have been much more complete than what we have now by nature, as likewise their knowledge of other universal principles.

SECOND ARTICLE

Whether Children Would Have Had Perfect Use of Reason at Birth?

We proceed thus to the Second Article:—

Objection 1. It would seem that children would have had perfect use of reason at birth. For that children have not perfect use of reason in our present state, is due to the soul being weighed down by the body; which was not the case in paradise, because, as it is written, *The corruptible body is a load upon the soul* (Wisd. ix. 15). Therefore, before sin and the corruption which resulted therefrom, children would have had the perfect use of reason at birth.

Obj. 2. Further, some animals at birth have the use of their natural powers, as the lamb at once flees from the wolf. Much more, therefore, would men in the state of innocence have had perfect use of reason at birth.

On the contrary, In all things produced by generation nature proceeds from the imperfect to the perfect. Therefore children would not have had the perfect use of reason from the very outset.

I answer that, As above stated (Q. 84, A. 7), the use of reason depends in a certain manner on the use of the sensitive powers; wherefore, while the senses are tired and the interior sensitive powers hampered, man has not the perfect use of reason, as we see in those who are asleep or delirious. Now the sensitive powers are situate in corporeal organs; and therefore, so long as the latter are hindered, the action of the former is of necessity hindered also; and likewise, consequently, the use of reason. Now children are hindered in the use of these powers on account of the humidity of the brain; wherefore they have perfect use neither of these powers nor of reason. Therefore, in the state of innocence, children would not have had the perfect use of reason, which they would have enjoyed later on in life. Yet they would have had a more perfect use than they have now, as to matters regarding that particular state, as explained above regarding the use of their limbs (Q. 99, A. 1).

Reply Obj. 1. The corruptible body is a load upon the soul, because it hinders the use of reason even in those matters which belong to man at all ages.

Reply Obj. 2. Even other animals have not at birth such a perfect use of their natural powers as they have later on. This is clear from the fact that birds teach their young to fly; and the like may be observed in other animals. Moreover a special impediment exists in man from the humidity of the brain, as we have said above (Q. 99, A. 1).

QUESTION 102

Of Man's Abode, Which Is Paradise

(In Four Articles)

We next consider man's abode, which is paradise. Under this head there are four points of inquiry: (1) Whether paradise is a corporeal place? (2) Whether it is a place apt for human habitation? (3) For what purpose was man placed in paradise? (4) Whether he should have been created in paradise?

FIRST ARTICLE

Whether Paradise Is a Corporeal Place?

We proceed thus to the First Article:—

Objection 1. It would seem that paradise is not a corporeal place. For Bede* says that *paradise reaches to the lunar circle.* But no earthly place answers that description, both because it is contrary to the nature of the earth to be raised up so high, and because beneath the moon is the region of fire, which would consume the earth. Therefore paradise is not a corporeal place.

Obj. 2. Further, Scripture mentions four rivers as rising in paradise (Gen. ii. 10). But the rivers there mentioned have visible sources elsewhere, as is clear from the Philosopher (*Meteor.* i). Therefore paradise is not a corporeal place.

Obj. 3. Further, although men have explored the entire habitable world, yet none have made mention of the place of paradise. Therefore apparently it is not a corporeal place.

Obj. 4. Further, the tree of life is described as growing in paradise. But the tree of life is a spiritual thing, for it is written of Wisdom that *She is a tree of life to them that lay hold on her* (Prov. iii. 18). Therefore paradise also is not a corporeal, but a spiritual place.

Obj. 5. Further, if paradise be a corporeal place, the trees also of paradise must be corporeal. But it seems they were not; for corporeal trees were produced on the third day, while the planting of the trees of paradise is recorded after the work of the six days. Therefore paradise was not a corporeal place.

On the contrary, Augustine says (*Gen. ad lit.* viii. 1): *Three general opinions prevail about paradise. Some understand a place merely corporeal; others a place entirely spiritual; while others, whose opinion, I confess, pleases me, hold that paradise was both corporeal and spiritual.*

I answer that, As Augustine says (*De Civ. Dei* xiii. 21): *Nothing prevents us from holding, within proper limits, a spiritual paradise; so long as we believe in the truth of the events narrated as having there occurred.* For whatever Scripture tells us about paradise is set down as matter of history; and wherever Scripture makes use of this method, we must hold to the historical truth of the narrative as a foundation of whatever spiritual explanation we may offer. And so paradise, as Isidore says (*Etym.* xiv. 3), *is a place situated in the east, its name being the Greek for garden.* It was fitting that it should be in the east; for it is to be believed that it was situated in the most excellent part of the earth. Now the east is the right hand on the heavens, as the Philosopher explains (*De Cæl.* ii. 2); and the right hand is nobler than the left: hence it was fitting that God should place the earthly paradise in the east.

* Strabus, Gloss on Gen. ii. 8.

Reply Obj. 1. Bede's assertion is untrue, if taken in its obvious sense. It may, however, be explained to mean that paradise reaches to the moon, not literally, but figuratively; because, as Isidore says (*loc. cit.*), the atmosphere there is *a continually even temperature;* and in this respect it is like the heavenly bodies, which are devoid of opposing elements. Mention, however, is made of the moon rather than of other bodies, because, of all the heavenly bodies, the moon is nearest to us, and is, moreover, the most akin to the earth; hence it is observed to be overshadowed by clouds so as to be almost obscured. Others say that paradise reached to the moon—that is, to the middle space of the air, where rain, and wind, and the like arise; because the moon is said to have influence on such changes. But in this sense it would not be a fit place for human dwelling, through being uneven in temperature, and not attuned to the human temperament, as is the lower atmosphere in the neighborhood of the earth.

Reply Obj. 2. Augustine says (*Gen. ad lit.* viii. 7): *It is probable that man has no idea where paradise was, and that the rivers, whose sources are said to be known, flowed for some distance underground, and then sprang up elsewhere. For who is not aware that such is the case with some other streams?*

Reply Obj. 3. The situation of paradise is shut off from the habitable world by mountains, or seas, or some torrid region, which cannot be crossed; and so people who have written about topography make no mention of it.

Reply Obj. 4. The tree of life is a material tree, and so called because its fruit was endowed with a life-preserving power as above stated (Q. 97, A. 4). Yet it had a spiritual signication; as the rock in the desert was of a material nature, and yet signified Christ. In like manner the tree of the knowledge of good and evil was a material tree, so called in view of future events; because, after eating of it, man was to learn, by experience of the consequent punishment, the difference between the good of obedience and the evil of rebellion. It may also be said to signify spiritually the free-will as some say.

Reply Obj. 5. According to Augustine (*Gen. ad lit.* v. 5, viii. 3), the plants were not actually produced on the third day, but in their seminal virtues; whereas, after the work of the six days, the plants, both of paradise and others, were actually produced. According to other holy writers, we ought to say that all the plants were actually produced on the third day, including the trees of paradise; and what is said of the trees of paradise being planted after the work of the six days is to be understood, they say, by way of recapitulation. Whence our text reads: *The Lord God had planted a paradise of pleasure from the beginning* (Gen. ii. 8).

SECOND ARTICLE

Whether Paradise Was a Place Adapted to Be the Abode of Man?

We proceed thus to the Second Article:—

Objection 1. It would seem that paradise was not a place adapted to be the abode of man. For man and angels are similarly ordered to beatitude. But the angels from the very beginning of their existence were made to dwell in the abode of the blessed—that is, the empyrean heaven. Therefore the place of man's habitation should have been there also.

Obj. 2. Further, if some definite place were required for man's abode, this would be required on the part either of the soul or of the body. If on the part of the soul, the place would be in heaven, which is adapted to the nature of the soul; since the desire of heaven is implanted in all. On the part of the body, there was no need for any other place than the one provided for other animals. Therefore paradise was not at all adapted to be the abode of man.

Obj. 3. Further, a place which contains nothing is useless. But after sin, paradise was not occupied by man. Therefore if it were adapted as a dwelling-place for man, it seems that God made paradise to no purpose.

Obj. 4. Further, since man is of an even temperament, a fitting place for him should be of even temperature. But paradise was not of an even temperature; for it is said to have been on the equator—a situation of extreme heat, since twice in the year the sun passes vertically over the heads of its inhabitants. Therefore paradise was not a fit dwelling-place for man.

On the contrary, Damascene says (*De Fid. Orth.* ii. 11): *Paradise was a divinely ordered region, and worthy of him who was made to God's image.*

I answer that, As above stated (Q. 97, A. 1), Man was incorruptible and immortal, not because his body had a disposition to incorruptibility, but because in his soul there was a power preserving the body from corruption. Now the human body may be corrupted from within or from without. From within, the body is corrupted by the consumption of the humors, and by old age, as above explained (*ibid.,* A. 4), and man was able to ward off such corruption by food. Among those things which corrupt the body from without, the chief seems to be an atmosphere of unequal

temperature; and to such corruption a remedy is found in an atmosphere of equable nature. In paradise both conditions were found; because, as Damascene says (*loc. cit.*): *Paradise was permeated with the all-pervading brightness of a temperate, pure, and exquisite atmosphere, and decked with ever-flowering plants.* Whence it is clear that paradise was most fit to be a dwelling-place for man, and in keeping with his original state of immortality.

Reply Obj. 1. The empyrean heaven is the highest of corporeal places, and is outside the region of change. By the first of these two conditions, it is a fitting abode for the angelic nature: for, as Augustine says (*De Trin.* ii), *God rules corporeal creatures through spiritual creatures.* Hence it is fitting that the spiritual nature should be established above the entire corporeal nature, as presiding over it. By the second condition, it is a fitting abode for the state of beatitude, which is endowed with the highest degree of stability. Thus the abode of beatitude was suited to the very nature of the angel; therefore he was created there. But it is not suited to man's nature, since man is not set as a ruler over the entire corporeal creation: it is a fitting abode for man in regard only to his beatitude. Wherefore he was not placed from the beginning in the empyrean heaven, but was destined to be transferred thither in the state of his final beatitude.

Reply Obj. 2. It is ridiculous to assert that any particular place is natural to the soul or to any spiritual substances, though some particular place may have a certain fitness in regard to spiritual substances. For the earthly paradise was a place adapted to man, as regards both his body and his soul—that is, inasmuch as in his soul was the force which preserved the human body from corruption. This could not be said of the other animals. Therefore, as Damascene says (*loc. cit.*): *No irrational animal inhabited paradise;* although, by a certain dispensation, the animals were brought thither by God to Adam; and the serpent was able to trespass therein by the complicity of the devil.

Reply Obj. 3. Paradise did not become useless through being unoccupied by man after sin, just as immortality was not conferred on man in vain, though he was to lose it. For thereby we learn God's kindness to man, and what man lost by sin. Moreover, some say that Enoch and Elias still dwell in that paradise.

Reply Obj. 4. Those who say that paradise was on the equinoctial line are of opinion that such a situation is most temperate, on account of the unvarying equality of day and night; that it is never too cold there, because the sun is never too far off; and never too hot, because, although the sun passes over the heads of the inhabitants, it does not remain long in that position. However, Aristotle distinctly says (*Meteor.* ii. 5) that such a region is uninhabitable on account of the heat. This seems to be more probable; because, even those regions where the sun does not pass vertically overhead, are extremely hot on account of the mere proximity of the sun. But whatever be the truth of the matter, we must hold that paradise was situated in a most temperate situation, whether on the equator or elsewhere.

THIRD ARTICLE

Whether Man Was Placed in Paradise to Dress It and Keep It?

We proceed thus to the Third Article:—

Objection 1. It would seem that man was not placed in paradise to dress and keep it. For what was brought on him as a punishment of sin would not have existed in paradise in the state of innocence. But the cultivation of the soil was a punishment of sin (Gen. iii. 17). Therefore man was not placed in paradise to dress and keep it.

Obj. 2. Further, there is no need of a keeper when there is no fear of trespass with violence. But in paradise there was no fear of trespass with violence. Therefore there was no need for man to keep paradise.

Obj. 3. Further, if man was placed in paradise to dress and keep it, man would apparently have been made for the sake of paradise, and not contrariwise; which seems to be false. Therefore man was not placed in paradise to dress and keep it.

On the contrary, It is written (Gen. ii. 15): *The Lord God took man and placed him in the paradise of pleasure, to dress and keep it.*

I answer that, As Augustine says (*Gen. ad lit.* viii. 10), these words of Genesis may be understood in two ways. First, in the sense that God placed man in paradise that He might Himself work in man and keep him, by sanctifying him (for if this work cease, man at once relapses into darkness, as the air grows dark when the light ceases to shine); and by keeping man from all corruption and evil. Secondly, that man might dress and keep paradise, which dressing would not have involved labor, as it did after sin; but would have been pleasant on account of man's practical knowledge of the powers of nature. Nor would man have kept paradise against a trespasser; but he would have striven to keep paradise for himself lest he should lose it by sin. All of which was for man's good; wherefore paradise was ordered to man's benefit, and not conversely.

Whence the Replies to the Objections are made clear.

FOURTH ARTICLE

Whether Man Was Created in Paradise?

We proceed thus to the Fourth Article:—

Objection 1. It would seem that man was created in paradise. For the angel was created in his dwelling-place—namely, the empyrean heaven. But before sin paradise was a fitting abode for man. Therefore it seems that man was created in paradise.

Obj. 2. Further, other animals remain in the place where they are produced, as the fish in water, and walking animals on the earth from which they were made. Now man would have remained in paradise after he was created (Q. 97, A. 4). Therefore he was created in paradise.

Obj. 3. Further, woman was made in paradise. But man is greater than woman. Therefore much more should man have been made in paradise.

On the contrary, It is written (Gen. ii. 15): *God took man and placed him in paradise.*

I answer that, Paradise was a fitting abode for man as regards the incorruptibility of the primitive state. Now this incorruptibility was man's, not by nature, but by a supernatural gift of God. Therefore that this might be attributed to God, and not to human nature, God made man outside of paradise, and afterwards placed him there to live there during the whole of his animal life; and, having attained to the spiritual life, to be transferred thence to heaven.

Reply Obj. 1. The empyrean heaven was a fitting abode for the angels as regards their nature, and therefore they were created there.

In the same way I reply to the second objection, for those places befit those animals in their nature.

Reply Obj. 3. Woman was made in paradise, not by reason of her own dignity, but on account of the dignity of the principle from which her body was formed. For the same reason the children would have been born in paradise, where their parents were already.

THE CONSERVATION AND GOVERNMENT OF THINGS

	Question	Article	Page
The Conservation and Government of Things			
1. In General—Is the world governed by someone?—What is the end of government?—Is the world governed by one?—Are all things governed immediately by one?	103	8	505
2. In Particular, or the Special Effects of Divine Government .. 1. The conservation of things—Are creatures kept in existence by God?—Are they immediately preserved by God?—Is anything reduced to nothingness?	104	4	511
2. In Particular, or the Special Effects of Divine Government .. 2. The Change of Creatures 1. By God immediately—Can God immediately move matter to form?—Can He move the intellect, the will?—Is all God does miraculous?	105	8	515
2. In Particular, or the Special Effects of Divine Government .. 2. The Change of Creatures 2. By Other Creatures 1. How Angels Move Other Things 1. Other Angels 1. The enlightenment of the angels—Can an inferior angel enlighten a superior one?	106	4	521
2. In Particular, or the Special Effects of Divine Government .. 2. The Change of Creatures 2. By Other Creatures 1. How Angels Move Other Things 1. Other Angels 2. The speech of the angels—Does one angel speak to another?—Does an angel speak to God?	107	5	525
2. In Particular, or the Special Effects of Divine Government .. 2. The Change of Creatures 2. By Other Creatures 1. How Angels Move Other Things 1. Other Angels 3. The ordering of the angels 1. The good—Is distinction among angels natural?	108	8	528
2. In Particular, or the Special Effects of Divine Government .. 2. The Change of Creatures 2. By Other Creatures 1. How Angels Move Other Things 1. Other Angels 3. The ordering of the angels 2. The bad—Are there orders of demons?—What are they?	109	4	537
2. In Particular, or the Special Effects of Divine Government .. 2. The Change of Creatures 2. By Other Creatures 1. How Angels Move Other Things 2. Corporeal Creatures—Is a corporeal creature governed by angels?—Can angels move bodies locally?	110	4	539
2. In Particular, or the Special Effects of Divine Government .. 2. The Change of Creatures 2. By Other Creatures 1. How Angels Move Other Things 3. Man.. 1. How they can change man by their own natural power—Do they protect man?—how?	111	4	543
2. In Particular, or the Special Effects of Divine Government .. 2. The Change of Creatures 2. By Other Creatures 1. How Angels Move Other Things 3. Man.. 2. How they are sent to the ministry of men.—Do angels sent on missions assist?—From what orders are they sent?	112	4	546
2. In Particular, or the Special Effects of Divine Government .. 2. The Change of Creatures 2. By Other Creatures 1. How Angels Move Other Things 3. Man.. 3. How good angels guard men.—Has each man a guardian angel?—Is there rivalry in guarding?	113	8	550
2. In Particular, or the Special Effects of Divine Government .. 2. The Change of Creatures 2. By Other Creatures 1. How Angels Move Other Things 3. Man.. 4. How bad angels assail men.—Are men assailed by demons?—Is tempting proper to the devil?	114	5	551
2. In Particular, or the Special Effects of Divine Government .. 2. The Change of Creatures 2. By Other Creatures 2. How Bodies Move Other Things 1. The action of corporeal creatures.—Can bodies be active?—Are they the cause of human acts?—Are the heavenly bodies the causes of what happens?	115	6	559
2. In Particular, or the Special Effects of Divine Government .. 2. The Change of Creatures 2. By Other Creatures 2. How Bodies Move Other Things 2. Fate.—Is there such a thing as fate?—Where is it?—Are all things subject to it?—Are all subject to fate?	116	4	566
2. In Particular, or the Special Effects of Divine Government .. 2. The Change of Creatures 2. By Other Creatures 3. How Men Move Other Things 1. The action of man in general.—Can men teach angels?—Can the separated soul of man move bodies?	117	4	568
2. In Particular, or the Special Effects of Divine Government .. 2. The Change of Creatures 2. By Other Creatures 3. How Men Move Other Things 2. The production of man from man... 1. As to the soul:—Is the sensitive and intellectual soul from semen?	118	3	572
2. In Particular, or the Special Effects of Divine Government .. 2. The Change of Creatures 2. By Other Creatures 3. How Men Move Other Things 2. The production of man from man... 2. As to the body:—Is any part of food changed into true human nature?	119	2	577

TREATISE ON THE DIVINE GOVERNMENT

QUESTION 103

Of the Government of Things in General

(In Eight Articles)

HAVING considered the creation of things and their distinction, we now consider in the third place the government thereof, and (1) the government of things in general; (2) in particular, the effects of this government. Under the first head there are eight points of inquiry: (1) Whether the world is governed by someone? (2) What is the end of this government? (3) Whether the world is governed by one? (4) Of the effects of this government? (5) Whether all things are subject to Divine government? (6) Whether all things are immediately governed by God? (7) Whether the Divine government is frustrated in anything? (8) Whether anything is contrary to the Divine Providence?

FIRST ARTICLE

Whether the World Is Governed by Anyone?

We proceed thus to the First Article:—

Objection 1. It would seem that the world is not governed by anyone. For it belongs to those things to be governed, which move or work for an end. But natural things which make up the greater part of the world do not move, or work for an end; for they have no knowledge of their end. Therefore the world is not governed.

Obj. 2. Further, those things are governed which are moved towards some object. But the world does not appear to be so directed, but has stability in itself. Therefore it is not governed.

Obj. 3. Further, what is necessarily determined by its own nature to one particular thing, does not require any external principle of government. But the principal parts of the world are by a certain necessity determined to something particular in their actions and movements. Therefore the world does not require to be governed.

On the contrary, It is written (Wisd. xiv. 3): *But Thou, O Father, governest all things by Thy Providence.* And Boëthius says (*De Consol.* iii): *Thou Who governest this universe by mandate eternal.*

I answer that, Certain ancient philosophers denied the government of the world, saying that all things happened by chance. But such an opinion can be refuted as impossible in two ways. First, by observation of things themselves: for we observe that in nature things happen always or nearly always for the best; which would not be the case unless some sort of providence directed nature towards good as an end; which is to govern. Wherefore the unfailing order we observe in things is a sign of their being governed; for instance, if we enter a well-ordered house we gather therefrom the intention of him that put it in order, as Tullius says (*De Nat. Deorum* ii), quoting Aristotle.* Secondly, this is clear from a consideration of Divine goodness, which, as we have said above (Q. 44, A. 4; Q. 65, A. 2), was the cause of the production of things in existence. For as *it belongs to the best to produce the best,* it is not fitting that the supreme goodness of God should produce things without giving them their perfection. Now a thing's ultimate perfection consists in the attainment of its end. Therefore it belongs to the Divine goodness, as it brought things into existence, so to lead them to their end: and this is to govern.

Reply Obj. 1. A thing moves or operates for an end in two ways. First, in moving itself to the end, as man and other rational creatures; and such things have knowledge of their end, and of the means to the end. Secondly, a thing is said to move or operate for an end, as though moved or directed by another thereto, as an arrow directed to the target by the archer, who knows the end unknown to the arrow. Wherefore, as the movement of the arrow towards a definite end shows clearly that it is directed by someone with knowledge, so the unvarying course of natural things which are without knowledge, shows clearly that the world is governed by some reason.

Reply Obj. 2. In all created things there is a stable element, at least primary matter; and something belonging to movement, if under movement we include operation. And things need governing as to both: because even that which is stable, since it is created from nothing, would return to nothingness were it not sustained by a governing hand, as will be explained later (Q. 104, A. 1).

Reply Obj. 3. The natural necessity inherent in those beings which are determined to a particular thing, is a kind of impression from God, directing them to their end; as the necessity whereby an arrow is moved so as to fly

* Cleanthes.

towards a certain point is an impression from the archer, and not from the arrow. But there is a difference, inasmuch as that which creatures receive from God is their nature, while that which natural things receive from man in addition to their nature is somewhat violent. Wherefore, as the violent necessity in the movement of the arrow shows the action of the archer, so the natural necessity of things shows the government of Divine Providence.

SECOND ARTICLE

Whether the End of the Government of the World Is Something outside the World?

We proceed thus to the Second Article:—

Objection 1. It would seem that the end of the government of the world is not something existing outside the world. For the end of the government of a thing is that whereto the thing governed is brought. But that whereto a thing is brought is some good in the thing itself; thus a sick man is brought back to health, which is something good in him. Therefore the end of the government of things is some good not outside, but within the things themselves.

Obj. 2. Further, the Philosopher says (*Ethic.* i. 1): *Some ends are an operation; some are a work*—i.e., produced by an operation. But nothing can be produced by the whole universe outside itself; and operation exists in the agent. Therefore nothing extrinsic can be the end of the government of things.

Obj. 3. Further, the good of the multitude seems to consist in order, and peace which is the *tranquillity of order,* as Augustine says (*De Civ. Dei* xix. 13). But the world is composed of a multitude of things. Therefore the end of the government of the world is the peaceful order in things themselves. Therefore the end of the government of the world is not an extrinsic good.

On the contrary, It is written (Prov. xvi. 4): *The Lord hath made all things for Himself.* But God is outside the entire order of the universe. Therefore the end of all things is something extrinsic to them.

I answer that, As the end of a thing corresponds to its beginning, it is not possible to be ignorant of the end of things if we know their beginning. Therefore, since the beginning of all things is something outside the universe, namely, God, it is clear from what has been expounded above (Q. 44, AA. 1, 2), that we must conclude that the end of all things is some extrinsic good. This can be proved by reason. For it is clear that good has the nature of an end; wherefore, a particular end of anything consists in some particular good; while the universal end of all things is the Universal Good; Which is good of Itself by virtue of Its Essence, Which is the very essence of goodness; whereas a particular good is good by participation. Now it is manifest that in the whole created universe there is not a good which is not such by participation. Wherefore that good which is the end of the whole universe must be a good outside the universe.

Reply Obj. 1. We may acquire some good in many ways: first, as a form existing in us, such as health or knowledge; secondly, as something done by us, as a builder attains his end by building a house; thirdly, as something good possessed or acquired by us, as the buyer of a field attains his end when he enters into possession. Wherefore nothing prevents something outside the universe being the good to which it is directed.

Reply Obj. 2. The Philosopher is speaking of the ends of various arts; for the end of some arts consists in the operation itself, as the end of a harpist is to play the harp; whereas the end of other arts consists in something produced, as the end of a builder is not the act of building, but the house he builds. Now it may happen that something extrinsic is the end not only as made, but also as possessed or acquired, or even as represented, as if we were to say that Hercules is the end of the statue made to represent him. Therefore we may say that some good outside the whole universe is the end of the government of the universe, as something possessed and represented; for each thing tends to a participation thereof, and to an assimilation thereto, as far as is possible.

Reply Obj. 3. A good existing in the universe, namely, the order of the universe, is an end thereof; this, however, is not its ultimate end, but is ordered to the extrinsic good as to the end: thus the order in an army is ordered to the general, as stated in *Metaph.* xii. (Did. xi. 10).

THIRD ARTICLE

Whether the World Is Governed by One?

We proceed thus to the Third Article:—

Objection 1. It would seem that the world is not governed by one. For we judge the cause by the effect. Now, we see in the government of the universe that things are not moved and do not operate uniformly, but some contingently and some of necessity in variously different ways. Therefore the world is not governed by one.

Obj. 2. Further, things which are governed by one do not act against each other, except by the incapacity or unskillfulness of the ruler;

which cannot apply to God. But created things agree not together, and act against each other; as is evident in the case of contraries. Therefore the world is not governed by one.

Obj. 3. Further, in nature we always find what is the better. But it *is better that two should be together than one* (Eccles. iv. 9). Therefore the world is not governed by one, but by many.

On the contrary, We confess our belief in one God and one Lord, according to the words of the Apostle (1 Cor. viii. 6): *To us there is but one God, the Father . . . and one Lord:* and both of these pertain to government. For to the Lord belongs dominion over subjects; and the name of God is taken from Providence as stated above (Q. 13, A. 8). Therefore the world is governed by one.

I answer that, We must of necessity say that the world is governed by one. For since the end of the government of the world is that which is essentially good, which is the greatest good; the government of the world must be the best kind of government. Now the best government is government by one. The reason of this is that government is nothing but the directing of the things governed to the end; which consists in some good. But unity belongs to the idea of goodness, as Boëthius proves (*De Consol.* iii. 11) from this, that, as all things desire good, so do they desire unity; without which they would cease to exist. For a thing so far exists as it is one. Whence we observe that things resist division, as far as they can; and the dissolution of a thing arises from some defect therein. Therefore the intention of a ruler over a multitude is unity, or peace. Now the proper cause of unity is one. For it is clear that several cannot be the cause of unity or concord, except so far as they are united. Furthermore, what is one in itself is a more apt and a better cause of unity than several things united. Therefore a multitude is better governed by one than by several. From this it follows that the government of the world, being the best form of government, must be by one. This is expressed by the Philosopher (*Metaph.* xii., Did. xi. 10): *Things refuse to be ill governed; and multiplicity of authorities is a bad thing, therefore there should be one ruler.*

Reply Obj. 1. Movement is *the act of a thing moved, caused by the mover.* Wherefore dissimilarity of movements is caused by diversity of things moved, which diversity is essential to the perfection of the universe (Q. 47, AA. 1, 2; Q. 48, A. 2), and not by a diversity of governors.

Reply Obj. 2. Although contraries do not agree with each other in their proximate ends, nevertheless they agree in the ultimate end, so far as they are included in the one order of the universe.

Reply Obj. 3. If we consider individual goods, then two are better than one. But if we consider the essential good, then no addition is possible.

FOURTH ARTICLE

Whether the Effect of Government Is One or Many?

We proceed thus to the Fourth Article:—

Objection 1. It would seem that there is but one effect of the government of the world, and not many. For the effect of government is that which is caused in the things governed. This is one, namely, the good which consists in order; as may be seen in the example of an army. Therefore the government of the world has but one effect.

Obj. 2. Further, from one there naturally proceeds but one. But the world is governed by one as we have proved (A. 3). Therefore also the effect of this government is but one.

Obj. 3. Further, if the effect of government is not one by reason of the unity of the Governor, it must be many by reason of the many things governed. But these are too numerous to be counted. Therefore we cannot assign any definite number to the effects of government.

On the contrary, Dionysius says (*Div. Nom.* xii): *God contains all and fills all by His providence and perfect goodness.* But government belongs to providence. Therefore there are certain definite effects of the Divine government.

I answer that, The effect of any action may be judged from its end; because it is by action that the attainment of the end is effected. Now the end of the government of the world is the essential good, to the participation and similarity of which all things tend. Consequently the effect of the government of the world may be taken in three ways. First, on the part of the end itself; and in this way there is but one effect, that is, assimilation to the supreme good. Secondly, the effect of the government of the world may be considered on the part of those things by means of which the creature is made like to God. Thus there are, in general, two effects of the government. For the creature is assimilated to God in two things; first, with regard to this, that God is good; and so the creature becomes like Him by being good; and secondly, with regard to this, that God is the cause of goodness in others; and so the creature becomes like God by moving others to be good. Wherefore there are two effects of government, the preservation of things in their goodness, and the moving of things to good. Thirdly, we may consider in

the individual the effects of the government of the world; and in this way they are without number.

Reply Obj. 1. The order of the universe includes both the preservation of things created by God and their movement. As regards these two things we find order among them, inasmuch as one is better than another; and one is moved by another.

From what has been said above, we can gather the replies to the other two objections.

FIFTH ARTICLE

Whether All Things Are Subject to the Divine Government?

We proceed thus to the Fifth Article:—

Objection 1. It would seem that not all things are subject to the Divine government. For it is written (Eccles. ix. 11): *I saw that under the sun the race is not to the swift, nor the battle to the strong, nor bread to the wise, nor riches to the learned, nor favor to the skillful, but time and chance in all.* But things subject to the Divine government are not ruled by chance. Therefore those things which are under the sun are not subject to the Divine government.

Obj. 2. Further, the Apostle says (1. Cor. ix. 9): *God hath no care for oxen.* But he that governs has care for the things he governs. Therefore all things are not subject to the Divine government.

Obj. 3. Further, what can govern itself needs not to be governed by another. But the rational creature can govern itself; since it is master of its own act, and acts of itself; and is not made to act by another, which seems proper to things which are governed. Therefore all things are not subject to the Divine government.

On the contrary, Augustine says (*De Civ. Dei* v. 11): *Not only heaven and earth, not only man and angel, even the bowels of the lowest animal, even the wing of the bird, the flower of the plant, the leaf of the tree, hath God endowed with every fitting detail of their nature.* Therefore all things are subject to His government.

I answer that, For the same reason is God the ruler of things as He is their cause, because the same gives existence as gives perfection; and this belongs to government. Now God is the cause not indeed only of some particular kind of being, but of the whole universal being, as proved above (Q. 44, AA. 1, 2). Wherefore, as there can be nothing which is not created by God, so there can be nothing which is not subject to His government. This can also be proved from the nature of the end of government. For a man's government extends over all those things which come under the end of his government. Now the end of the Divine government is the Divine goodness; as we have shown (A. 2). Wherefore, as there can be nothing that is not ordered to the Divine goodness as its end, as is clear from what we have said above (Q. 44, A. 4; Q. 65, A. 2), so it is impossible for anything to escape from the Divine government.

Foolish therefore was the opinion of those who said that the corruptible lower world, or individual things, or that even human affairs, were not subject to the Divine government. These are represented as saying, *God hath abandoned the earth* (Ezech. ix. 9).

Reply Obj. 1. These things are said to be under the sun which are generated and corrupted according to the sun's movement. In all such things we find chance: not that everything is casual which occurs in such things; but that in each one there is an element of chance. And the very fact that an element of chance is found in those things proves that they are subject to government of some kind. For unless corruptible things were governed by a higher being, they would tend to nothing definite, especially those which possess no kind of knowledge. So nothing would happen unintentionally; which constitutes the nature of chance. Wherefore to show how things happen by chance and yet according to the ordering of a higher cause, he does not say absolutely that he observes chance in all things, but *time and chance,* that is to say, that defects may be found in these things according to some order of time.

Reply Obj. 2. Government implies a certain change effected by the governor in the things governed. Now every movement is the act of a movable thing, caused by the moving principle, as is laid down *Phys.* iii. 3. And every act is proportionate to that of which it is an act. Consequently, various movable things must be moved variously, even as regards movement by one and the same mover. Thus by the one art of the Divine governor, various things are variously governed according to their variety. Some, according to their nature, act of themselves, having dominion over their actions; and these are governed by God, not only in this, that they are moved by God Himself, Who works in them interiorly; but also in this, that they are induced by Him to do good and to fly from evil, by precepts and prohibitions, rewards and punishments. But irrational creatures which do not act but are acted upon, are not thus governed by God. Hence, when the Apostle says that *God hath no care for oxen,* he does not wholly withdraw them from the Divine government, but only

as regards the way in which rational creatures are governed.

Reply Obj. 3. The rational creature governs itself by its intellect and will, both of which require to be governed and perfected by the Divine intellect and will. Therefore above the government whereby the rational creature governs itself as master of its own act, it requires to be governed by God.

SIXTH ARTICLE

Whether All Things Are Immediately Governed by God?

We proceed thus to the Sixth Article:—

Objection 1. It would seem that all things are governed by God immediately. For Gregory of Nyssa (Nemesius, *De Nat. Hom.*) reproves the opinion of Plato who divides providence into three parts. The first he ascribes to the supreme god, who watches over heavenly things and all universals; the second providence he attributes to the secondary deities, who go the round of the heavens to watch over generation and corruption; while he ascribes a third providence to certain spirits who are guardians on earth of human actions. Therefore it seems that all things are immediately governed by God.

Obj. 2. Further, it is better that a thing be done by one, if possible, than by many, as the Philosopher says (*Phys.* viii. 6). But God can by Himself govern all things without any intermediary cause. Therefore it seems that He governs all things immediately.

Obj. 3. Further, in God nothing is defective or imperfect. But it seems to be imperfect in a ruler to govern by means of others; thus an earthly king, by reason of his not being able to do everything himself, and because he cannot be everywhere at the same time, requires to govern by means of ministers. Therefore God governs all things immediately.

On the contrary, Augustine says (*De Trin.* iii. 4): *As the lower and grosser bodies are ruled in a certain orderly way by bodies of greater subtlety and power; so all bodies are ruled by the rational spirit of life; and the sinful and unfaithful spirit is ruled by the good and just spirit of life; and this spirit by God Himself.*

I answer that, In government there are two things to be considered; the design of government, which is providence itself; and the execution of the design. As to the design of government, God governs all things immediately; whereas in its execution, He governs some things by means of others.

The reason of this is that as God is the very essence of goodness, so everything must be attributed to God in its highest degree of goodness. Now the highest degree of goodness in any practical order, design, or knowledge (and such is the design of government) consists in knowing the individuals acted upon; as the best physician is not the one who can only give his attention to general principles, but who can consider the least details; and so on in other things. Therefore we must say that God has the design of the government of all things, even of the very least.

But since things which are governed should be brought to perfection by government, this government will be so much the better in the degree the things governed are brought to perfection. Now it is a greater perfection for a thing to be good in itself and also the cause of goodness in others, than only to be good in itself. Therefore God so governs things that He makes some of them to be causes of others in government; as a master, who not only imparts knowledge to his pupils, but gives also the faculty of teaching others.

Reply Obj. 1. Plato's opinion is to be rejected, because he held that God did not govern all things immediately, even in the design of government; this is clear from the fact that he divided providence, which is the design of government, into three parts.

Reply Obj. 2. If God governed alone, things would be deprived of the perfection of causality. Wherefore all that is effected by many would not be accomplished by one.

Reply Obj. 3. That an earthly king should have ministers to execute his laws is a sign not only of his being imperfect, but also of his dignity; because by the ordering of ministers the kingly power is brought into greater evidence.

SEVENTH ARTICLE

Whether Anything Can Happen outside the Order of the Divine Government?

We proceed thus to the Seventh Article:—

Objection 1. It would seem possible that something may occur outside the order of the Divine government. For Boëthius says (*De Consol.* iii) that *God disposes all for good.* Therefore, if nothing happens outside the order of the Divine government, it would follow that no evil exists.

Obj. 2. Further, nothing that is in accordance with the pre-ordination of a ruler occurs by chance. Therefore, if nothing occurs outside the order of the Divine government, it follows that there is nothing fortuitous and casual.

Obj. 3. Further, the order of Divine Providence is certain and unchangeable; because it is in accordance with the eternal design. Therefore, if nothing happens outside the order of the Divine government, it follows that

all things happen by necessity, and nothing is contingent; which is false. Therefore it is possible for something to occur outside the order of the Divine government.

On the contrary, It is written (Esth. xiii. 9): *O Lord, Lord, almighty King, all things are in Thy power, and there is none that can resist Thy will.*

I answer that, It is possible for an effect to result outside the order of some particular cause; but not outside the order of the universal cause. The reason of this is that no effect results outside the order of a particular cause, except through some other impeding cause; which other cause must itself be reduced to the first universal cause; as indigestion may occur outside the order of the nutritive power by some such impediment as the coarseness of the food, which again is to be ascribed to some other cause, and so on till we come to the first universal cause. Therefore as God is the first universal cause, not of one genus only, but of all being in general, it is impossible for anything to occur outside the order of the Divine government; but from the very fact that from one point of view something seems to evade the order of Divine providence considered in regard to one particular cause, it must necessarily come back to that order as regards some other cause.

Reply Obj. 1. There is nothing wholly evil in the world, for evil is ever founded on good, as shown above (Q. 48, A. 3). Therefore something is said to be evil through its escaping from the order of some particular good. If it wholly escaped from the order of the Divine government, it would wholly cease to exist.

Reply Obj. 2. Things are said to be fortuitous as regards some particular cause from the order of which they escape. But as to the order of Divine providence, *nothing in the world happens by chance,* as Augustine declares (QQ. 83, qu. 24).

Reply Obj. 3. Certain effects are said to be contingent as compared to their proximate causes, which may fail in their effects; and not as though anything could happen entirely outside the order of Divine government. The very fact that something occurs outside the order of some proximate cause, is owing to some other cause, itself subject to the Divine government.

EIGHTH ARTICLE

Whether Anything Can Resist the Order of the Divine Government?

We proceed thus to the Eighth Article:—

Objection 1. It would seem possible that some resistance can be made to the order of the Divine government. For it is written (Isa. iii. 8): *Their tongue and their devices are against the Lord.*

Obj. 2. Further, a king does not justly punish those who do not rebel against his commands. Therefore if no one rebelled against God's commands, no one would be justly punished by God.

Obj. 3. Further, everything is subject to the order of the Divine government. But some things oppose others. Therefore some things rebel against the order of the Divine government.

On the contrary, Boëthius says (*De Consol.* iii): *There is nothing that can desire or is able to resist this sovereign good. It is this sovereign good therefore that ruleth all mightily and ordereth all sweetly,* as is said (Wisd. viii) of Divine wisdom.

I answer that, We may consider the order of Divine providence in two ways: in general, inasmuch as it proceeds from the governing cause of all; and in particular, inasmuch as it proceeds from some particular cause which executes the order of the Divine government.

Considered in the first way, nothing can resist the order of the Divine government. This can be proved in two ways: firstly from the fact that the order of the Divine government is wholly directed to good, and everything by its own operation and effort tends to good only, *for no one acts intending evil,* as Dionysius says (*Div. Nom.* iv): secondly from the fact that, as we have said above (A. 1, *ad* 3; A. 5, *ad* 2), every inclination of anything, whether natural or voluntary, is nothing but a kind of impression from the first mover; as the inclination of the arrow towards a fixed point is nothing but an impulse received from the archer. Wherefore every agent, whether natural or free, attains to its divinely appointed end, as though of its own accord. For this reason God is said *to order all things sweetly.*

Reply Obj. 1. Some are said to think or speak, or act against God: not that they entirely resist the order of the Divine government; for even the sinner intends the attainment of a certain good: but because they resist some particular good, which belongs to their nature or state. Therefore they are justly punished by God.

Reply Obj. 2 is clear from the above.

Reply Obj. 3. From the fact that one thing opposes another, it follows that some one thing can resist the order of a particular cause; but not that order which depends on the universal cause of all things.

QUESTION 104

The Special Effects of the Divine Government

(In Four Articles)

We next consider the effects of the Divine government in particular; concerning which four points of inquiry arise: (1) Whether creatures need to be kept in existence by God? (2) Whether they are immediately preserved by God? (3) Whether God can reduce anything to nothingness? (4) Whether anything is reduced to nothingness?

FIRST ARTICLE

Whether Creatures Need to Be Kept in Being by God?

We proceed thus to the First Article:—

Objection 1. It would seem that creatures do not need to be kept in being by God. For what cannot not-be, does not need to be kept in being; just as that which cannot depart, does not need to be kept from departing. But some creatures by their very nature cannot not-be. Therefore not all creatures need to be kept in being by God. The middle proposition is proved thus. That which is included in the nature of a thing is necessarily in that thing, and its contrary cannot be in it; thus a multiple of two must necessarily be even, and cannot possibly be an odd number. Now form brings being with itself, because everything is actually in being, so far as it has form. But some creatures are subsistent forms, as we have said of the angels (Q. 50, AA. 2, 5): and thus to be is in them of themselves. The same reasoning applies to those creatures whose matter is in potentiality to one form only, as above explained of heavenly bodies (Q. 66, A. 2). Therefore such creatures as these have in their nature to be necessarily, and cannot not-be; for there can be no potentiality to not-being, either in the form which has being of itself, or in matter existing under a form which it cannot lose, since it is not in potentiality to any other form.

Obj. 2. Further, God is more powerful than any created agent. But a created agent, even after ceasing to act, can cause its effect to be preserved in being; thus the house continues to stand after the builder has ceased to build; and water remains hot for some time after the fire has ceased to heat. Much more, therefore, can God cause His creature to be kept in being, after He has ceased to create it.

Obj. 3. Further, nothing violent can occur, except there be some active cause thereof. But tendency to not-being is unnatural and violent to any creature, since all creatures naturally desire to be. Therefore no creature can tend to not-being, except through some active cause of corruption. Now there are creatures of such a nature that nothing can cause them to corrupt; such are spiritual substances and heavenly bodies. Therefore such creatures cannot tend to not-being, even if God were to withdraw His action.

Obj. 4. Further, if God keeps creatures in being, this is done by some action. Now every action of an agent, if that action be efficacious, produces something in the effect. Therefore the preserving power of God must produce something in the creature. But this is not so; because this action does not give being to the creature, since being is not given to that which already is: nor does it add anything new to the creature; because either God would not keep the creature in being continually, or He would be continually adding something new to the creature; either of which is unreasonable. Therefore creatures are not kept in being by God.

On the contrary, It is written (Heb. i. 3): *Upholding all things by the word of His power.*

I answer that, Both reason and faith bind us to say that creatures are kept in being by God. To make this clear, we must consider that a thing is preserved by another in two ways. First, indirectly, and accidentally; thus a person is said to preserve anything by removing the cause of its corruption, as a man may be said to preserve a child, whom he guards from falling into the fire. In this way God preserves some things, but not all, for there are some things of such a nature that nothing can corrupt them, so that it is not necessary to keep them from corruption. Secondly, a thing is said to preserve another *per se* and directly, namely, when what is preserved depends on the preserver in such a way that it cannot exist without it. In this manner all creatures need to be preserved by God. For the being of every creature depends on God, so that not for a moment could it subsist, but would fall into nothingness were it not kept in being by the operation of the Divine power, as Gregory says (*Moral.* xvi).

This is made clear as follows: Every effect depends on its cause, so far as it is its cause. But we must observe that an agent may be the cause of the *becoming* of its effect, but not directly of its *being*. This may be seen both in artificial and in natural things: for the

builder causes the house in its *becoming*, but he is not the direct cause of its *being*. For it is clear that the *being* of the house is a result of its form, which consists in the putting together and arrangement of the materials, and results from the natural qualities of certain things. Thus a cook dresses the food by applying the natural activity of fire; thus a builder constructs a house, by making use of cement, stones, and wood which are able to be put together in a certain order and to preserve it. Therefore the *being* of a house depends on the nature of these materials, just as its *becoming* depends on the action of the builder. The same principle applies to natural things. For if an agent is not the cause of a form as such, neither will it be directly the cause of *being* which results from that form; but it will be the cause of the effect, in its *becoming* only.

Now it is clear that of two things in the same species one cannot directly cause the other's form as such, since it would then be the cause of its own form, which is essentially the same as the form of the other; but it can be the cause of this form for as much as it is in matter—in other words, it may be the cause that *this matter* receives *this form*. And this is to be the cause of *becoming*, as when man begets man, and fire causes fire. Thus whenever a natural effect is such that it has an aptitude to receive from its active cause an impression specifically the same as in that active cause, then the *becoming* of the effect, but not its *being*, depends on the agent.

Sometimes, however, the effect has not this aptitude to receive the impression of its cause, in the same way as it exists in the agent: as may be seen clearly in all agents which do not produce an effect of the same species as themselves: thus the heavenly bodies cause the generation of inferior bodies which differ from them in species. Such an agent can be the cause of a form as such, and not merely as existing in this matter, consequently it is not merely the cause of *becoming* but also the cause of *being*.

Therefore as the becoming of a thing cannot continue when that action of the agent ceases which causes the *becoming* of the effect: so neither can the *being* of a thing continue after that action of the agent has ceased, which is the cause of the effect not only in *becoming* but also in *being*. This is why hot water retains heat after the cessation of the fire's action; while, on the contrary, the air does not continue to be lit up, even for a moment, when the sun ceases to act upon it, because water is a matter susceptive of the fire's heat in the same way as it exists in the fire. Wherefore if it were to be reduced to the perfect form of fire, it would retain that form always; whereas if it has the form of fire imperfectly and inchoately, the heat will remain for a time only, by reason of the imperfect participation of the principle of heat. On the other hand, air is not of such a nature as to receive light in the same way as it exists in the sun, which is the principle of light. Therefore, since it has no root in the air, the light ceases with the action of the sun.

Now every creature may be compared to God, as the air is to the sun which enlightens it. For as the sun possesses light by its nature, and as the air is enlightened by sharing the sun's nature; so God alone is Being by virtue of His own Essence, since His Essence is His existence; whereas every creature has being by participation, so that its essence is not its existence. Therefore, as Augustine says (*Gen. ad lit.* iv. 12): *If the ruling power of God were withdrawn from His creatures, their nature would at once cease, and all nature would collapse.* In the same work (viii. 12) he says: *As the air becomes light by the presence of the sun, so is man enlightened by the presence of God, and in His absence returns at once to darkness.*

Reply Obj. 1. *Being* naturally results from the form of a creature, given the influence of the Divine action; just as light results from the diaphanous nature of the air, given the action of the sun. Wherefore the potentiality to not-being in spiritual creatures and heavenly bodies is rather something in God, Who can withdraw His influence, than in the form or matter of those creatures.

Reply Obj. 2. God cannot grant to a creature to be preserved in being after the cessation of the Divine influence: as neither can He make it not to have received its being from Himself. For the creature needs to be preserved by God in so far as the being of an effect depends on the cause of its being. So that there is no comparison with an agent that is not the cause of *being* but only of *becoming*.

Reply Obj. 3. This argument holds in regard to that preservation which consists in the removal of corruption: but all creatures do not need to be preserved thus, as stated above.

Reply Obj. 4. The preservation of things by God is a continuation of that action whereby He gives existence, which action is without either motion or time; so also the preservation of light in the air is by the continual influence of the sun.

SECOND ARTICLE

Whether God Preserves Every Creature Immediately?

We proceed thus to the Second Article:—

Objection 1. It would seem that God pre-

serves every creature immediately. For God creates and preserves things by the same action, as above stated (A. 1, *ad* 4). But God created all things immediately. Therefore He preserves all things immediately.

Obj. 2. Further, a thing is nearer to itself than to another. But it cannot be given to a creature to preserve itself; much less therefore can it be given to a creature to preserve another. Therefore God preserves all things without any intermediate cause preserving them.

Obj. 3. Further, an effect is kept in being by the cause, not only of its *becoming,* but also of its being. But all created causes do not seem to cause their effects except in their *becoming,* for they cause only by moving, as above stated (Q. 45, A. 3). Therefore they do not cause so as to keep their effects in being.

On the contrary, A thing is kept in being by that which gives it being. But God gives being by means of certain intermediate causes. Therefore He also keeps things in being by means of certain causes.

I answer that, As stated above (A. 1), a thing keeps another in being in two ways; first, indirectly and accidentally, by removing or hindering the action of a corrupting cause; secondly, directly and *per se,* by the fact that that on it depends the other's being, as the being of the effect depends on the cause. And in both ways a created thing keeps another in being. For it is clear that even in corporeal things there are many causes which hinder the action of corrupting agents, and for that reason are called preservatives; just as salt preserves meat from putrefaction; and in like manner with many other things. It happens also that an effect depends on a creature as to its being. For when we have a series of causes depending on one another, it necessarily follows that, while the effect depends first and principally on the first cause, it also depends in a secondary way on all the middle causes. Therefore the first cause is the principal cause of the preservation of the effect, which is to be referred to the middle causes in a secondary way; and all the more so, as the middle cause is higher and nearer to the first cause.

For this reason, even in things corporeal, the preservation and continuation of things is ascribed to the higher causes: thus the Philosopher says (*Metaph.* xii, Did. xi. 6), that the first, namely the diurnal, movement is the cause of the continuation of things generated; whereas the second movement, which is from the zodiac, is the cause of diversity owing to generation and corruption. In like manner astrologers ascribe to Saturn, the highest of the planets, those things which are permanent and fixed. So we conclude that God keeps certain things in being, by means of certain causes.

Reply Obj. 1. God created all things immediately, but in the creation itself He established an order among things, so that some depend on others, by which they are preserved in being, though He remains the principal cause of their preservation.

Reply Obj. 2. Since an effect is preserved by its proper cause on which it depends; just as no effect can be its own cause, but can only produce another effect, so no effect can be endowed with the power of self-preservation, but only with the power of preserving another.

Reply Obj. 3. No created nature can be the cause of another, as regards the latter acquiring a new form, or disposition, except by virtue of some change; for the created nature acts always on something presupposed. But after causing the form or disposition in the effect, without any fresh change in the effect, the cause preserves that form or disposition; as in the air, when it is lit up anew, we must allow some change to have taken place, while the preservation of the light is without any further change in the air due to the presence of the source of light.

THIRD ARTICLE

Whether God Can Annihilate Anything?

We proceed thus to the Third Article:—

Objection 1. It would seem that God cannot annihilate anything. For Augustine says (QQ. 83, qu. 21) that *God is not the cause of anything tending to non-existence.* But He would be such a cause if He were to annihilate anything. Therefore He cannot annihilate anything.

Obj. 2. Further, by His goodness God is the cause why things exist, since, as Augustine says (*De Doctr. Christ.* i. 32): *Because God is good, we exist.* But God cannot cease to be good. Therefore He cannot cause things to cease to exist; which would be the case were He to annihilate anything.

Obj. 3. Further, if God were to annihilate anything it would be by His action. But this cannot be; because the term of every action is existence. Hence even the action of a corrupting cause has its term in something generated; for when one thing is generated another undergoes corruption. Therefore God cannot annihilate anything.

On the contrary, It is written (Jer. x. 24): *Correct me, O Lord, but yet with judgment; and not in Thy fury, lest Thou bring me to nothing.*

I answer that, Some have held that God, in giving existence to creatures, acted from natural necessity. Were this true, God could not annihilate anything, since His nature cannot

change. But, as we have said above (Q. 19, A. 4), such an opinion is entirely false, and absolutely contrary to the Catholic faith, which confesses that God created things of His own free-will, according to Ps. cxxxiv. 6: *Whatsoever the Lord pleased, He hath done.* Therefore that God gives existence to a creature depends on His will; nor does He preserve things in existence otherwise than by continually pouring out existence into them, as we have said. Therefore, just as before things existed, God was free not to give them existence, and not to make them; so after they have been made, He is free not to continue their existence; and thus they would cease to exist; and this would be to annihilate them.

Reply Obj. 1. Non-existence has no direct cause; for nothing is a cause except inasmuch as it has existence, and a being essentially as such is a cause of something existing. Therefore God cannot cause a thing to tend to non-existence, whereas a creature has this tendency of itself, since it is produced from nothing. But indirectly God can be the cause of things being reduced to non-existence, by withdrawing His action therefrom.

Reply Obj. 2. God's goodness is the cause of things, not as though by natural necessity, because the Divine goodness does not depend on creatures; but by His free-will. Wherefore, as without prejudice to His goodness, He might not have produced things into existence, so, without prejudice to His goodness, He might not preserve things in existence.

Reply Obj. 3. If God were to annihilate anything, this would not imply an action on God's part; but a mere cessation of His action.

FOURTH ARTICLE

Whether Anything Is Annihilated?

We proceed thus to the Fourth Article:—

Objection 1. It would seem that something is annihilated. For the end corresponds to the beginning. But in the beginning there was nothing but God. Therefore all things must tend to this end, that there shall be nothing but God. Therefore creatures will be reduced to nothing.

Obj. 2. Further, every creature has a finite power. But no finite power extends to the infinite. Wherefore the Philosopher proves (*Phys.* viii. 10) that, *a finite power cannot move in infinite time.* Therefore a creature cannot last for an infinite duration; and so at some time it will be reduced to nothing.

Obj. 3. Further, forms and accidents have no matter as part of themselves. But at some time they cease to exist. Therefore they are reduced to nothing.

On the contrary, It is written (Eccles. iii. 14): *I have learned that all the works that God hath made continue for ever.*

I answer that, Some of those things which God does in creatures occur in accordance with the natural course of things; others happen miraculously, and not in accordance with the natural order, as will be explained (Q. 105, A. 6). Now whatever God wills to do according to the natural order of things may be observed from their nature; but those things which occur miraculously, are ordered for the manifestation of grace, according to the Apostle, *To each one is given the manifestation of the Spirit, unto profit* (1 Cor. xii. 7); and subsequently he mentions, among others, the working of miracles.

Now the nature of creatures shows that none of them is annihilated. For, either they are immaterial, and therefore have no potentiality to non-existence; or they are material, and then they continue to exist, at least in matter, which is incorruptible, since it is the subject of generation and corruption. Moreover, the annihilation of things does not pertain to the manifestation of grace; since rather the power and goodness of God are manifested by the preservation of things in existence. Wherefore we must conclude by denying absolutely that anything at all will be annihilated.

Reply Obj. 1. That things were brought into existence from a state of non-existence, clearly shows the power of Him Who made them; but that they should be reduced to nothing would hinder that manifestation, since the power of God is conspicuously shown in His preserving all things in existence, according to the Apostle; *Upholding all things by the word of His power* (Heb. i. 3).

Reply Obj. 2. A creature's potentiality to existence is merely receptive; the active power belongs to God Himself, from Whom existence is derived. Wherefore the infinite duration of things is a consequence of the infinity of the Divine power. To some things, however, is given a determinate power of duration for a certain time, so far as they may be hindered by some contrary agent from receiving the influx of existence which comes from Him Whom finite power cannot resist, for an infinite, but only for a fixed time. So things which have no contrary, although they have a finite power, continue to exist for ever.

Reply Obj. 3. Forms and accidents are not complete beings, since they do not subsist: but each one of them is something *of a being;* for it is called a being, because something is by it. Yet so far as their mode of existence is concerned, they are not entirely reduced to nothingness; not that any part of them survives, but that they remain in the potentiality of the matter, or of the subject.

QUESTION 105

Of the Change of Creatures by God

(In Eight Articles)

We now consider the second effect of the Divine government, *i.e.*, the change of creatures; and first, the change of creatures by God; secondly, the change of one creature by another.

Under the first head there are eight points of inquiry: (1) Whether God can move immediately the matter to the form? (2) Whether He can immediately move a body? (3) Whether He can move the intellect? (4) Whether He can move the will? (5) Whether God works in every worker? (6) Whether He can do anything outside the order imposed on things? (7) Whether all that God does is miraculous? (8) Of the diversity of miracles.

FIRST ARTICLE

Whether God Can Move the Matter Immediately to the Form?

We proceed thus to the First Article:—

Objection 1. It would seem that God cannot move the matter immediately to receive the form. For, as the Philosopher proves (*Metaph.* vii, Did. vi. 8), nothing can bring a form into any particular matter, except that form which is in matter; because, like begets like. But God is not a form in matter. Therefore He cannot cause a form in matter.

Obj. 2. Further, any agent inclined to several effects will produce none of them, unless it is determined to a particular one by some other cause; for, as the Philosopher says (*De Anima* iii. 11), a general assertion does not move the mind, except by means of some particular apprehension. But the Divine power is the universal cause of all things. Therefore it cannot produce any particular form, except by means of a particular agent.

Obj. 3. As universal being depends on the first universal cause, so determinate being depends on determinate particular causes; as we have seen above (Q. 104, A. 2). But the determinate being of a particular thing is from its own form. Therefore the forms of things are produced by God, only by means of particular causes.

On the contrary, It is written (Gen. ii. 7): *God formed man of the slime of the earth.*

I answer that, God can move matter immediately to a form; because whatever is in passive potentiality can be reduced to act by the active power which extends over that potentiality. Therefore, since the Divine power extends over matter, as produced by God, it can be reduced to act by the Divine power: and this is what is meant by matter being moved to a form; for a form is nothing else but the act of matter.

Reply Obj. 1. An effect is assimilated to the active cause in two ways. First, according to the same species; as man is generated by man, and fire by fire. Secondly, by being virtually contained in the cause; as the form of the effect is virtually contained in its cause: thus animals produced by putrefaction, and plants, and minerals are like the sun and stars, by whose power they are produced. In this way the effect is like its active cause as regards all that over which the power of that cause extends. Now the power of God extends to both matter and form; as we have said above (Q. 14, A. 2; Q. 44, A. 2); wherefore if a composite thing be produced, it is likened to God by way of a virtual inclusion; or it is likened to the composite generator by a likeness of species. Therefore just as the composite generator can move matter to a form by generating a composite thing like itself; so also can God. But no other form not existing in matter can do this; because the power of no other separate substance extends over matter. Hence angels and demons operate on visible matter; not by imprinting forms in matter, but by making use of corporeal seeds.

Reply Obj. 2. This argument would hold if God were to act of natural necessity. But since He acts by His will and intellect, which knows the particular and not only the universal natures of all forms, it follows that He can determinately imprint this or that form on matter.

Reply Obj. 3. The fact that secondary causes are ordered to determinate effects is due to God; wherefore since God ordains other causes to certain effects He can also produce certain effects by Himself without any other cause.

SECOND ARTICLE

Whether God Can Move a Body Immediately?

We proceed thus to the Second Article:—

Objection 1. It would seem that God cannot move a body immediately. For as the mover and the moved must exist simultaneously, as the Philosopher says (*Phys.* vii. 2), it follows that there must be some contact between the mover and the moved. But there can be no contact between God and a body; for Diony-

sius says (*Div. Nom.* 1): *There is no contact with God.* Therefore God cannot move a body immediately.

Obj. 2. Further, God is the mover unmoved. But such also is the desirable object when apprehended. Therefore God moves as the object of desire and apprehension. But He cannot be apprehended except by the intellect, which is neither a body nor a corporeal power. Therefore God cannot move a body immediately.

Obj. 3. Further, the Philosopher proves (*Phys.* viii. 10) that an infinite power moves instantaneously. But it is impossible for a body to be moved in one instant; for since every movement is between opposites, it follows that two opposites would exist at once in the same subject, which is impossible. Therefore a body cannot be moved immediately by an infinite power. But God's power is infinite, as we have explained above (Q. 25, A. 2). Therefore God cannot move a body immediately.

On the contrary, God produced the works of the six days immediately, among which is included the movements of bodies, as is clear from Gen. i. 9: *Let the waters be gathered together into one place.* Therefore God alone can move a body immediately.

I answer that, It is erroneous to say that God cannot Himself produce all the determinate effects which are produced by any created cause. Wherefore, since bodies are moved immediately by created causes, we cannot possibly doubt that God can move immediately any bodies whatever. This indeed follows from what is above stated (A. 1). For every movement of any body whatever, either results from a form, as the movements of things heavy and light result from the form which they have from their generating cause, for which reason the generator is called the mover; or else tends to a form, as heating tends to the form of heat. Now it belongs to the same cause, to imprint a form, to dispose to that form, and to give the movement which results from that form; for fire not only generates fire, but it also heats and moves things upwards. Therefore, as God can imprint form immediately in matter, it follows that He can move any body whatever in respect of any movement whatever.

Reply Obj. 1. There are two kinds of contact; corporeal contact, when two bodies touch each other; and virtual contact, as the cause of sadness is said to touch the one made sad. According to the first kind of contact, God, as being incorporeal, neither touches, nor is touched; but according to virtual contact He touches creatures by moving them; but He is not touched, because the natural power of no creature can reach up to Him. Thus did Dionysius understand the words, *There is no contact with God;* that is, so that God Himself be touched.

Reply Obj. 2. God moves as the object of desire and apprehension; but it does not follow that He always moves as being desired and apprehended by that which is moved; but as being desired and known by Himself; for He does all things for His own goodness.

Reply Obj. 3. The Philosopher (*Phys.* viii. 10) intends to prove that the power of the first mover is not a power *of bulk,* by the following argument. The power of the first mover is infinite (which he proves from the fact that the first mover can move in infinite time). Now an infinite power, if it were a power *of bulk,* would move without time, which is impossible; therefore the infinite power of the first mover must be in something which is not measured by its bulk. Whence it is clear that for a body to be moved without time can only be the result of an infinite power. The reason is that every power of bulk moves in its entirety; since it moves by the necessity of its nature. But an infinite power surpasses out of all proportion any finite power. Now the greater the power of the mover, the greater is the velocity of the movement. Therefore, since a finite power moves in a determinate time, it follows that an infinite power does not move in any time; for between one time and any other time there is some proportion. On the other hand, a power which is not in bulk is the power of an intelligent being, which operates in its effects according to what is fitting to them; and therefore, since it cannot be fitting for a body to be moved without time, it does not follow that it moves without time.

THIRD ARTICLE

Whether God Moves the Created Intellect Immediately?

We proceed thus to the Third Article:—

Objection 1. It would seem that God does not immediately move the created intellect. For the action of the intellect is governed by its own subject; since it does not pass into external matter; as stated in *Metaph.* ix. (Did. viii. 8). But the action of what is moved by another does not proceed from that wherein it is; but from the mover. Therefore the intellect is not moved by another; and so apparently God cannot move the created intellect.

Obj. 2. Further, anything which in itself is a sufficient principle of movement, is not moved by another. But the movement of the intellect is its act of understanding; in the sense in which we say that to understand or to feel

is a kind of movement, as the Philosopher says (*De Anima* iii. 7). But the intellectual light which is natural to the soul, is a sufficient principle of understanding. Therefore it is not moved by another.

Obj. 3. Further, as the senses are moved by the sensible, so the intellect is moved by the intelligible. But God is not intelligible to us, and exceeds the capacity of our intellect. Therefore God cannot move our intellect.

On the contrary, The teacher moves the intellect of the one taught. But it is written (Ps. xciii. 10) that God *teaches man knowledge.* Therefore God moves the human intellect.

I answer that, As in corporeal movement that is called the mover which gives the form that is the principle of movement, so that is said to move the intellect, which is the cause of the form that is the principle of the intellectual operation, called the movement of the intellect. Now there is a twofold principle of intellectual operation in the intelligent being; one which is the intellectual power itself, which principle exists in the one who understands in potentiality; while the other is the principle of actual understanding, namely, the likeness of the thing understood in the one who understands. So a thing is said to move the intellect, whether it gives to him who understands the power of understanding; or impresses on him the likeness of the thing understood.

Now God moves the created intellect in both ways. For He is the First immaterial Being; and as intellectuality is a result of immateriality, it follows that He is the First intelligent Being. Therefore since in each order the first is the cause of all that follows, we must conclude that from Him proceeds all intellectual power. In like manner, since He is the First Being, and all other beings pre-exist in Him as in their First Cause, it follows that they exist intelligibly in Him, after the mode of His own Nature. For as the intelligible types of everything exist first of all in God, and are derived from Him by other intellects in order that these may actually understand; so also are they derived by creatures that they may subsist. Therefore God so moves the created intellect, inasmuch as He gives it the intellectual power, whether natural, or superadded; and impresses on the created intellect the intelligible species, and maintains and preserves both power and species in existence.

Reply Obj. 1. The intellectual operation is performed by the intellect in which it exists, as by a secondary cause; but it proceeds from God as from its first cause. For by Him the power to understand is given to the one who understands.

Reply Obj. 2. The intellectual light together with the likeness of the thing understood is a sufficient principle of understanding; but it is a secondary principle, and depends upon the First Principle.

Reply Obj. 3. The intelligible object moves our human intellect, so far as, in a way, it impresses on it its own likeness, by means of which the intellect is able to understand it. But the likenesses which God impresses on the created intellect are not sufficient to enable the created intellect to understand Him through His Essence, as we have seen above (Q. 12, A. 2; Q. 56, A. 3). Hence He moves the created intellect, and yet He cannot be intelligible to it, as we have explained (Q. 12, A. 4).

FOURTH ARTICLE

Whether God Can Move the Created Will?

We proceed thus to the Fourth Article:—

Objection 1. It would seem that God cannot move the created will. For whatever is moved from without, is forced. But the will cannot be forced. Therefore it is not moved from without; and therefore cannot be moved by God.

Obj. 2. Further, God cannot make two contradictories to be true at the same time. But this would follow if He moved the will; for to be voluntarily moved means to be moved from within, and not by another. Therefore God cannot move the will.

Obj. 3. Further, movement is attributed to the mover rather than to the one moved; wherefore homicide is not ascribed to the stone, but to the thrower. Therefore, if God moves the will, it follows that voluntary actions are not imputed to man for reward or blame. But this is false. Therefore God does not move the will.

On the contrary, It is written (Phil. ii. 13): *It is God who worketh in us* (Vulgate—*you*) *both to will and to accomplish.*

I answer that, As the intellect is moved by the object and by the Giver of the power of intelligence, as stated above (A. 3), so is the will moved by its object, which is good, and by Him who creates the power of willing. Now the will can be moved by good as its object, but by God alone sufficiently and efficaciously. For nothing can move a movable thing sufficiently unless the active power of the mover surpasses or at least equals the potentiality of the thing movable. Now the potentiality of the will extends to the universal good; for its object is the universal good; just as the object of the intellect is universal being. But every created good is some particular good; God alone is the universal good. Whereas He alone fills the capacity of the will, and moves

it sufficiently as its object. In like manner the power of willing is caused by God alone. For to will is nothing but to be inclined towards the object of the will, which is universal good. But to incline towards the universal good belongs to the First Mover, to Whom the ultimate end is proportionate; just as in human affairs to him that presides over the community belongs the directing of his subjects to the common weal. Wherefore in both ways it belongs to God to move the will; but especially in the second way by an interior inclination of the will.

Reply Obj. 1. A thing moved by another is forced if moved against its natural inclination; but if it is moved by another giving to it the proper natural inclination, it is not forced; as when a heavy body is made to move downwards by that which produced it, then it is not forced. In like manner God, while moving the will, does not force it, because He gives the will its own natural inclination.

Reply Obj. 2. To be moved voluntarily, is to be moved from within, that is, by an interior principle: yet this interior principle may be caused by an exterior principle; and so to be moved from within is not repugnant to being moved by another.

Reply Obj. 3. If the will were so moved by another as in no way to be moved from within itself, the act of the will would not be imputed for reward or blame. But since its being moved by another does not prevent its being moved from within itself, as we have stated (*ad* 2), it does not thereby forfeit the motive for merit or demerit.

FIFTH ARTICLE

Whether God Works in Every Agent?

We proceed thus to the Fifth Article:—

Objection 1. It would seem that God does not work in every agent. For we must not attribute any insufficiency to God. If therefore God works in every agent, He works sufficiently in each one. Hence it would be superfluous for the created agent to work at all.

Obj. 2. Further, the same work cannot proceed at the same time from two sources; as neither can one and the same movement belong to two movable things. Therefore if the creature's operation is from God operating in the creature, it cannot at the same time proceed from the creature; and so no creature works at all.

Obj. 3. Further, the maker is the cause of the operation of the thing made, as giving it the form whereby it operates. Therefore, if God is the cause of the operation of things made by Him, this would be inasmuch as He gives them the power of operating. But this is in the beginning, when He makes them. Thus it seems that God does not operate any further in the operating creature.

On the contrary, It is written (Isa. xxvi. 12): *Lord, Thou hast wrought all our works in* (Vulgate—*for*) *us.*

I answer that, Some have understood God to work in every agent in such a way that no created power has any effect in things, but that God alone is the immediate cause of everything wrought; for instance, that it is not fire that gives heat, but God in the fire, and so forth. But this is impossible. First, because the order of cause and effect would be taken away from created things: and this would imply lack of power in the Creator: for it is due to the power of the cause, that it bestows active power on its effect. Secondly, because the active powers which are seen to exist in things, would be bestowed on things to no purpose, if these wrought nothing through them. Indeed, all things created would seem, in a way, to be purposeless, if they lacked an operation proper to them; since the purpose of everything is its operation. For the less perfect is always for the sake of the more perfect: and consequently as the matter is for the sake of the form, so the form which is the first act, is for the sake of its operation, which is the second act; and thus operation is the end of the creature. We must therefore understand that God works in things in such a manner that things have their proper operation.

In order to make this clear, we must observe that as there are few kinds of causes; matter is not a principle of action, but is the subject that receives the effect of action. On the other hand, the end, the agent, and the form are principles of action, but in a certain order. For the first principle of action is the end which moves the agent; the second is the agent; the third is the form of that which the agent applies to action (although the agent also acts through its own form); as may be clearly seen in things made by art. For the craftsman is moved to action by the end, which is the thing wrought, for instance a chest or a bed; and applies to action the axe which cuts through its being sharp.

Thus then does God work in every worker, according to these three things. First as an end. For since every operation is for the sake of some good, real or apparent; and nothing is good either really or apparently, except in as far as it participates in a likeness to the Supreme Good, which is God; it follows that God Himself is the cause of every operation as its end. Again it is to be observed that where there are several agents in order, the second always acts in virtue of the first: for the first

agent moves the second to act. And thus all agents act in virtue of God Himself: and therefore He is the cause of action in every agent. Thirdly, we must observe that God not only moves things to operate, as it were applying their forms and powers to operation, just as the workman applies the axe to cut, who nevertheless at times does not give the axe its form; but He also gives created agents their forms and preserves them in being. Therefore He is the cause of action not only by giving the form which is the principle of action, as the generator is said to be the cause of movement in things heavy and light; but also as preserving the forms and powers of things; just as the sun is said to be the cause of the manifestation of colors, inasmuch as it gives and preserves the light by which colors are made manifest. And since the form of a thing is within the thing, and all the more, as it approaches nearer to the First and Universal Cause; and because in all things God Himself is properly the cause of universal being which is innermost in all things; it follows that in all things God works intimately. For this reason in Holy Scripture the operations of nature are attributed to God as operating in nature, according to Job x. 11: *Thou hast clothed me with skin and flesh: Thou hast put me together with bones and sinews.*

Reply Obj. 1. God works sufficiently in things as First Agent, but it does not follow from this that the operation of secondary agents is superfluous.

Reply Obj. 2. One action does not proceed from two agents of the same order. But nothing hinders the same action from proceeding from a primary and a secondary agent.

Reply Obj. 3. God not only gives things their form, but He also preserves them in existence, and applies them to act, and is moreover the end of every action, as above explained.

SIXTH ARTICLE

Whether God Can Do Anything outside the Established Order of Nature?

We proceed thus to the Sixth Article:—

Objection 1. It would seem that God cannot do anything outside the established order of nature. For Augustine (*Contra Faust.* xxvi. 3) says: *God the Maker and Creator of each nature, does nothing against nature.* But that which is outside the natural order seems to be against nature. Therefore God can do nothing outside the natural order.

Obj. 2. Further, as the order of justice is from God, so is the order of nature. But God cannot do anything outside the order of justice; for then He would do something unjust. Therefore He cannot do anything outside the order of nature.

Obj. 3. Further, God established the order of nature. Therefore if God does anything outside the order of nature, it would seem that He is changeable; which cannot be said.

On the contrary, Augustine says (*Contra Faust.* xxvi. *ibid.*): *God sometimes does things which are contrary to the ordinary course of nature.*

I answer that, From each cause there results a certain order to its effects, since every cause is a principle; and so, according to the multiplicity of causes, there results a multiplicity of orders, subjected one to the other, as cause is subjected to cause. Wherefore a higher cause is not subjected to a cause of a lower order; but conversely. An example of this may be seen in human affairs. On the father of a family depends the order of the household; which order is contained in the order of the city; which order again depends on the ruler of the city; while this last order depends on that of the king, by whom the whole kingdom is ordered.

If therefore we consider the order of things depending on the first cause, God cannot do anything against this order; for, if He did so, He would act against His foreknowledge, or His will, or His goodness. But if we consider the order of things depending on any secondary cause, thus God can do something outside such order; for He is not subject to the order of secondary causes; but, on the contrary, this order is subject to Him, as proceeding from Him, not by a natural necessity, but by the choice of His own will; for He could have created another order of things. Wherefore God can do something outside this order created by Him, when He chooses, for instance by producing the effects of secondary causes without them, or by producing certain effects to which secondary causes do not extend. So Augustine says (*Contra Faust.* xxvi. *ibid.*): *God acts against the wonted course of nature, but by no means does He act against the supreme law; because He does not act against Himself.*

Reply Obj. 1. In natural things something may happen outside this natural order, in two ways. It may happen by the action of an agent which did not give them their natural inclination; as, for example, when a man moves a heavy body upwards, which does not owe to him its natural inclination to move downwards; and that would be against nature. It may also happen by the action of the agent on whom the natural inclination depends; and this is not against nature, as is clear in the ebb and flow of the tide, which is not against nature; although it is against the natural movement of water in a downward direction;

for it is owing to the influence of a heavenly body, on which the natural inclination of lower bodies depends. Therefore since the order of nature is given to things by God; if He does anything outside this order, it is not against nature. Wherefore Augustine says (*ibid.*): *That is natural to each thing which is caused by Him from Whom is all mode, number, and order in nature.*

Reply Obj. 2. The order of justice arises by relation to the First Cause, Who is the rule of all justice; and therefore God can do nothing against such order.

Reply Obj. 3. God fixed a certain order in things in such a way that at the same time He reserved to Himself whatever he intended to do otherwise than by a particular cause. So when He acts outside this order, He does not change.

SEVENTH ARTICLE

Whether Whatever God Does outside the Natural Order Is Miraculous?

We proceed thus to the Seventh Article:—

Objection 1. It would seem that not everything which God does outside the natural order of things, is miraculous. For the creation of the world, and of souls, and the justification of the unrighteous, are done by God outside the natural order; as not being accomplished by the action of any natural cause. Yet these things are not called miracles. Therefore not everything that God does outside the natural order is a miracle.

Obj. 2. Further, a miracle is *something difficult, which seldom occurs, surpassing the faculty of nature, and going so far beyond our hopes as to compel our astonishment.** But some things outside the order of nature are not arduous; for they occur in small things, such as the recovery and healing of the sick. Nor are they of rare occurrence, since they happen frequently; as when the sick were placed in the streets, to be healed by the shadow of Peter (Acts v. 15). Nor do they surpass the faculty of nature; as when people are cured of a fever. Nor are they beyond our hopes, since we all hope for the resurrection of the dead, which nevertheless will be outside the course of nature. Therefore not all things that are outside the course of nature are miraculous.

Obj. 3. Further, the word miracle is derived from admiration. Now admiration concerns things manifest to the senses. But sometimes things happen outside the order of nature, which are not manifest to the senses; as when the Apostles were endowed with knowledge without studying or being taught. Therefore not everything that occurs outside the order of nature is miraculous.

On the contrary, Augustine says (*Contra Faust.* xxvi. 3): *Where God does anything against that order of nature which we know and are accustomed to observe, we call it a miracle.*

I answer that, The word miracle is derived from admiration, which arises when an effect is manifest, whereas its cause is hidden; as when a man sees an eclipse without knowing its cause, as the Philosopher says in the beginning of his *Metaphysics.* Now the cause of a manifest effect may be known to one, but unknown to others. Wherefore a thing is wonderful to one man, and not at all to others: as an eclipse is to a rustic, but not to an astronomer. Now a miracle is so called as being full of wonder; as having a cause absolutely hidden from all: and this cause is God. Wherefore those things which God does outside those causes which we know, are called miracles.

Reply Obj. 1. Creation, and the justification of the unrighteous, though done by God alone, are not, properly speaking, miracles, because they are not of a nature to proceed from any other cause; so they do not occur outside the order of nature, since they do not belong to that order.

Reply Obj. 2. An arduous thing is called a miracle, not on account of the excellence of the thing wherein it is done, but because it surpasses the faculty of nature: likewise a thing is called unusual, not because it does not often happen, but because it is outside the usual natural course of things. Furthermore, a thing is said to be above the faculty of nature, not only by reason of the substance of the thing done, but also on account of the manner and order in which it is done. Again, a miracle is said to go beyond the hope *of nature,* not above the hope *of grace,* which hope comes from faith, whereby we believe in the future resurrection.

Reply Obj. 3. The knowledge of the Apostles, although not manifest in itself, yet was made manifest in its effect, from which it was shown to be wonderful.

EIGHTH ARTICLE

Whether One Miracle Is Greater than Another?

We proceed thus to the Eighth Article:—

Objection 1. It would seem that one miracle is not greater than another. For Augustine says (*Epist. ad Volusian.* cxxxvii): *In miraculous deeds, the whole measure of the deed is the power of the doer.* But by the same power of God all miracles are done. Therefore one miracle is not greater than another.

Obj. 2. Further, the power of God is in-

* St. Augustine, *De utilitate credendi* xvi.

finite. But the infinite exceeds the finite beyond all proportion; and therefore no more reason exists to wonder at one effect thereof than at another. Therefore one miracle is not greater than another.

On the contrary, The Lord says, speaking of miraculous works (Jo. xiv. 12): *The works that I do, he also shall do, and greater than these shall he do.*

I answer that, Nothing is called a miracle by comparison with the Divine Power; because no action is of any account compared with the power of God, according to Isa. xl. 15: *Behold the Gentiles are as a drop from a bucket, and are counted as the smallest grain of a balance.* But a thing is called a miracle by comparison with the power of nature which it surpasses. So the more the power of nature is surpassed, the greater is the miracle. Now the power of nature is surpassed in three ways: firstly, in the substance of the deed, for instance, if two bodies occupy the same place, or if the sun goes backwards; or if a human body is glorified: such things nature is absolutely unable to do; and these hold the highest rank among miracles. Secondly, a thing surpasses the power of nature, not in the deed, but in that wherein it is done; as the raising of the dead, and giving sight to the blind, and the like; for nature can give life, but not to the dead; and such hold the second rank in miracles. Thirdly, a thing surpasses nature's power in the measure and order in which it is done; as when a man is cured of a fever suddenly, without treatment or the usual process of nature; or as when the air is suddenly condensed into rain, by Divine power without a natural cause, as occurred at the prayers of Samuel and Elias; and these hold the lowest place in miracles. Moreover, each of these kinds has various degrees, according to the different ways in which the power of nature is surpassed.

From this it is clear how to reply to the objections, arguing as they do from the Divine power.

QUESTION 106

How One Creature Moves Another

(In Four Articles)

We next consider how one creature moves another. This consideration will be threefold: (1) How the angels move, who are purely spiritual creatures; (2) How bodies move; (3) How man moves, who is composed of a spiritual and a corporeal nature.

Concerning the first point, there are three things to be considered: (1) How an angel acts on an angel; (2) How an angel acts on a corporeal nature; (3) How an angel acts on man.

The first of these raises the question of the enlightenment and speech of the angels; and of their mutual co-ordination, both of the good and of the bad angels.

Concerning their enlightenment there are four points of inquiry: (1) Whether one angel moves the intellect of another by enlightenment? (2) Whether one angel moves the will of another? (3) Whether an inferior angel can enlighten a superior angel? (4) Whether a superior angel enlightens an inferior angel in all that he knows himself?

FIRST ARTICLE

Whether One Angel Enlightens Another?

We proceed thus to the First Article:—

Objection 1. It would seem that one angel does not enlighten another. For the angels possess now the same beatitude which we hope to obtain. But one man will not then enlighten another, according to Jer. xxxi. 34: *They shall teach no more every man his neighbor, and every man his brother.* Therefore neither does an angel enlighten another now.

Obj. 2. Further, light in the angels is threefold; of nature, of grace, and of glory. But an angel is enlightened in the light of nature, by the Creator; in the light of grace, by the Justifier; in the light of glory by the Beatifier; all of which comes from God. Therefore one angel does not enlighten another.

Obj. 3. Further, light is a form in the mind. But the rational mind is *informed by God alone, without created intervention,* as Augustine says (QQ. 83, qu. 51). Therefore one angel does not enlighten the mind of another.

On the contrary, Dionysius says (*Cæl. Hier.* viii) that *the angels of the second hierarchy are cleansed, enlightened and perfected by the angels of the first hierarchy.*

I answer that, One angel enlightens another. To make this clear, we must observe that intellectual light is nothing else than a manifestation of truth, according to Eph. v. 13: *All that is made manifest is light.* Hence to enlighten means nothing else but to communicate to others the manifestation of the known

truth; according to the Apostle (Eph. iii. 8): *To me the least of all the saints is given this grace . . . to enlighten all men, that they may see what is the dispensation of the mystery which hath been hidden from eternity in God.* Therefore one angel is said to enlighten another by manifesting the truth which he knows himself. Hence Dionysius says (*Cæl. Hier.* vii): *Theologians plainly show that the orders of the heavenly beings are taught Divine science by the higher minds.*

Now since two things concur in the intellectual operation, as we have said (Q. 105, A. 3), namely, the intellectual power, and the likeness of the thing understood; in both of these one angel can notify the known truth to another. First, by strengthening his intellectual power; for just as the power of an imperfect body is strengthened by the neighborhood of a more perfect body,—for instance, the less hot is made hotter by the presence of what is hotter; so the intellectual power of an inferior angel is strengthened by the superior angel turning to him: since in spiritual things, for one thing to turn to another, corresponds to neighborhood in corporeal things. Secondly, one angel manifests the truth to another as regards the likeness of the thing understood. For the superior angel receives the knowledge of truth by a kind of universal conception, to receive which the inferior angel's intellect is not sufficiently powerful, for it is natural to him to receive truth in a more particular manner. Therefore the superior angel distinguishes, in a way, the truth which he conceives universally, so that it can be grasped by the inferior angel; and thus he proposes it to his knowledge. Thus it is with us that the teacher, in order to adapt himself to others, divides into many points the knowledge which he possesses in the universal. This is thus expressed by Dionysius (*Cæl. Hier.* xv): *Every intellectual substance with provident power divides and multiplies the uniform knowledge bestowed on it by one nearer to God, so as to lead its inferiors upwards by analogy.*

Reply Obj. 1. All the angels, both inferior and superior, see the Essence of God immediately, and in this respect one does not teach another. It is of this truth that the prophet speaks; wherefore he adds: *They shall teach no more every man his brother, saying: Know the Lord: for all shall know Me, from the least of them even to the greatest.* But all the types of the Divine works, which are known in God as in their cause, God knows in Himself, because He comprehends Himself; but of others who see God, each one knows the more types, the more perfectly he sees God. Hence a superior angel knows more about the types of the Divine works than an inferior angel, and concerning these the former enlightens the latter; and as to this Dionysius says (*Div. Nom.* iv), that the angels *are enlightened by the types of existing things.*

Reply Obj. 2. An angel does not enlighten another by giving him the light of nature, grace, or glory; but by strengthening his natural light, and by manifesting to him the truth concerning the state of nature, of grace, and of glory, as explained above.

Reply Obj. 3. The rational mind is formed immediately by God, either as the image from the exemplar, forasmuch as it is made to the image of God alone; or as the subject by the ultimate perfecting form: for the created mind is always considered to be unformed, except it adhere to the first truth; while other kinds of enlightenment that proceed from man or angel, are, as it were, dispositions to this ultimate form.

SECOND ARTICLE

Whether One Angel Moves Another Angel's Will?

We proceed thus to the Second Article:—

Objection 1. It would seem that one angel can move another angel's will. Because, according to Dionysius quoted above (A. 1), as one angel enlightens another, so does he cleanse and perfect another. But cleansing and perfecting seem to belong to the will: for the former seems to point to the stain of sin which appertains to the will; while to be perfected is to obtain an end, which is the object of the will. Therefore an angel can move another angel's will.

Obj. 2. Further, as Dionysius says (*Cæl. Hier.* vii): *The names of the angels designate their properties.* Now the Seraphim are so called because they *kindle* or *give heat*: and this is by love which belongs to the will. Therefore one angel moves another angel's will.

Obj. 3. Further, the Philosopher says (*De Anima* iii. 11) that the higher appetite moves the lower. But as the intellect of the superior angel is higher, so also is his will. It seems, therefore, that the superior angel can change the will of another angel.

On the contrary, To him it belongs to change the will, to whom it belongs to bestow righteousness: for righteousness is the rightness of the will. But God alone bestows righteousness. Therefore one angel cannot change another angel's will.

I answer that, As was said above (Q. 105, A. 4), the will is changed in two ways; on the part of the object, and on the part of the power. On the part of the object, both the good itself which is the object of the will,

moves the will, as the appetible moves the appetite; and he who points out the object, as, for instance, one who proves something to be good. But as we have said above (*ibid.*), other goods in a measure incline the will, yet nothing sufficiently moves the will save the universal good, and that is God. And this good He alone shows, that it may be seen by the blessed, Who, when Moses asked: *Show me Thy glory,* answered: *I will show thee all good* (Exod. xxxiii. 18, 19). Therefore an angel does not move the will sufficiently, either as the object or as showing the object. But he inclines the will as something lovable, and as manifesting some created good ordered to God's goodness. And thus he can incline the will to the love of the creature or of God, by way of persuasion.

But on the part of the power the will cannot be moved at all save by God. For the operation of the will is a certain inclination of the willer to the thing willed. And He alone can change this inclination, Who bestowed on the creature the power to will: just as that agent alone can change the natural inclination, which can give the power to which follows that natural inclination. Now God alone gave to the creature the power to will, because He alone is the author of the intellectual nature. Therefore an angel cannot move another angel's will.

Reply Obj. 1. Cleansing and perfecting are to be understood according to the mode of enlightenment. And since God enlightens by changing the intellect and will, He cleanses by removing defects of intellect and will, and perfects unto the end of the intellect and will. But the enlightenment caused by an angel concerns the intellect, as explained above (A. 1); therefore an angel is to be understood as cleansing from the defect of nescience in the intellect; and as perfecting unto the consummate end of the intellect, and this is the knowledge of truth. Thus Dionysius says (*Eccl. Hier.* vi): that *in the heavenly hierarchy the chastening of the inferior essence is an enlightening on things unknown, that leads them to more perfect knowledge.* For instance, we might say that corporeal sight is cleansed by the removal of darkness; enlightened by the diffusion of light; and perfected by being brought to the perception of the colored object.

Reply Obj. 2. One angel can induce another to love God by persuasion, as explained above.

Reply Obj. 3. The Philosopher speaks of the lower sensitive appetite, which can be moved by the superior intellectual appetite, because it belongs to the same nature of the soul, and because the inferior appetite is a power in a corporeal organ. But this does not apply to the angels.

THIRD ARTICLE

Whether an Inferior Angel Can Enlighten a Superior Angel?

We proceed thus to the Third Article:—

Objection 1. It would seem that an inferior angel can enlighten a superior angel. For the ecclesiastical hierarchy is derived from, and represents the heavenly hierarchy; and hence the heavenly Jerusalem is called *our mother* (Gal. iv. 26). But in the Church even superiors are enlightened and taught by their inferiors, as the Apostle says (1 Cor. xiv. 31): *You may all prophesy one by one, that all may learn and all may be exhorted.* Therefore, likewise in the heavenly hierarchy, the superiors can be enlightened by inferiors.

Obj. 2. Further, as the order of corporeal substances depends on the will of God, so also does the order of spiritual substances. But, as was said above (Q. 105, A. 6), God sometimes acts outside the order of corporeal substances. Therefore he also sometimes acts outside the order of spiritual substances, by enlightening inferiors otherwise than through their superiors. Therefore in that way the inferiors enlightened by God can enlighten superiors.

Obj. 3. Further, one angel enlightens the other to whom he turns, as was above explained (A. 1). But since this turning to another is voluntary, the highest angel can turn to the lowest passing over the others. Therefore he can enlighten him immediately; and thus the latter can enlighten his superiors.

On the contrary, Dionysius says that *this is the Divine unalterable law, that inferior things are led to God by the superior* (*Cæl. Hier.* iv.; *Eccl. Hier.* v).

I answer that, The inferior angels never enlighten the superior, but are always enlightened by them. The reason is, because, as above explained (Q. 105, A. 6), one order is under another, as cause is under cause; and hence as cause is ordered to cause, so is order to order. Therefore there is no incongruity if sometimes anything is done outside the order of the inferior cause, to be ordered to the superior cause, as in human affairs the command of the president is passed over from obedience to the prince. So it happens that God works miraculously outside the order of corporeal nature, that men may be ordered to the knowledge of Him. But the passing over of the order that belongs to spiritual substances in no way belongs to the ordering of men to God; since the angelic operations are not made known to us; as are the operations of sensible bodies. Thus the order which belongs to spiritual substances is never passed over by God; so that the inferiors are always

moved by the superior, and not conversely.

Reply Obj. 1. The ecclesiastical hierarchy imitates the heavenly in some degree, but not by a perfect likeness. For in the heavenly hierarchy the perfection of the order is in proportion to its nearness to God; so that those who are the nearer to God are the more sublime in grade, and more clear in knowledge; and on that account the superiors are never enlightened by the inferiors, whereas in the ecclesiastical hierarchy, sometimes those who are the nearer to God in sanctity, are in the lowest grade, and are not conspicuous for science; and some also are eminent in one kind of science, and fail in another; and on that account superiors may be taught by inferiors.

Reply Obj. 2. As above explained, there is no similarity between what God does outside the order of corporeal nature, and that of spiritual nature. Hence the argument does not hold.

Reply Obj. 3. An angel turns voluntarily to enlighten another angel, but the angel's will is ever regulated by the Divine law which made the order in the angels.

FOURTH ARTICLE

Whether the Superior Angel Enlightens the Inferior As Regards All He Himself Knows?

We proceed thus to the Fourth Article:—

Objection 1. It would seem that the superior angel does not enlighten the inferior concerning all he himself knows. For Dionysius says (*Cæl. Hier.* xii) that the superior angels have a more universal knowledge; and the inferior a more particular and individual knowledge. But more is contained under a universal knowledge than under a particular knowledge. Therefore not all that the superior angels know, is known by the inferior, through these being enlightened by the former.

Obj. 2. Further, the Master of the *Sentences* says (II. 11) that the superior angels had long known the Mystery of the Incarnation, whereas the inferior angels did not know it until it was accomplished. Thus we find that on some of the angels inquiring, as it were, in ignorance: *Who is this King of glory?* other angels, who knew, answered: *The Lord of Hosts, He is the King of glory,* as Dionysius expounds (*Cæl. Hier.* vii). But this would not apply if the superior angels enlightened the inferior concerning all they know themselves. Therefore they do not do so.

Obj. 3. Further, if the superior angels enlighten the inferior about all they know, nothing that the superior angels know would be unknown to the inferior angels. Therefore the superior angels could communicate nothing more to the inferior; which appears open to objection. Therefore the superior angels enlighten the inferior in all things.

On the contrary, Gregory* says: *In that heavenly country, though there are some excellent gifts, yet nothing is held individually.* And Dionysius says: *Each heavenly essence communicates to the inferior the gift derived from the superior* (*Cæl. Hier.* xv), as quoted above (A. 1).

I answer that, Every creature participates in the Divine goodness, so as to diffuse the good it possesses to others; for it is of the nature of good to communicate itself to others. Hence also corporeal agents give their likeness to others so far as they can. So the more an agent is established in the share of the Divine goodness, so much the more does it strive to transmit its perfections to others as far as possible. Hence the Blessed Peter admonishes those who by grace share in the Divine goodness; saying: *As every man hath received grace, ministering the same one to another; as good stewards of the manifold grace of God* (1 Pet. iv. 10). Much more therefore do the holy angels, who enjoy the plenitude of participation of the Divine goodness, impart the same to those below them.

Nevertheless this gift is not received so excellently by the inferior as by the superior angels; and therefore the superior ever remain in a higher order, and have a more perfect knowledge; as the master understands the same thing better than the pupil who learns from him.

Reply Obj. 1. The knowledge of the superior angels is said to be more universal as regards the more eminent mode of knowledge.

Reply Obj. 2. The Master's words are not to be so understood as if the inferior angels were entirely ignorant of the Mystery of the Incarnation; but that they did not know it as fully as the superior angels; and that they progressed in the knowledge of it afterwards when the Mystery was accomplished.

Reply Obj. 3. Till the Judgment Day some new things are always being revealed by God to the highest angels, concerning the course of the world, and especially the salvation of the elect. Hence there is always something for the superior angels to make known to the inferior.

* Peter Lombard, 2 *Sent.*, D. ix. *Cf.* Gregory, *Hom.* xxxiv. *in Ev.*

QUESTION 107

The Speech of the Angels

(In Five Articles)

We now consider the speech of the angels. Here there are five points of inquiry: (1) Whether one angel speaks to another? (2) Whether the inferior speaks to the superior? (3) Whether an angel speaks to God? (4) Whether the angelic speech is subject to local distance? (5) Whether all the speech of one angel to another is known to all?

FIRST ARTICLE

Whether One Angel Speaks to Another?

We proceed thus to the First Article:—

Objection 1. It would seem that one angel does not speak to another. For Gregory says (*Moral.* xviii) that, in the state of the resurrection *each one's body will not hide his mind from his fellows.* Much less, therefore, is one angel's mind hidden from another. But speech manifests to another what lies hidden in the mind. Therefore it is not necessary that one angel should speak to another.

Obj. 2. Further, speech is twofold; interior, whereby one speaks to oneself; and exterior, whereby one speaks to another. But exterior speech takes place by some sensible sign, as by voice, or gesture, or some bodily member, as the tongue, or the fingers, and this cannot apply to the angels. Therefore one angel does not speak to another.

Obj. 3. Further, the speaker incites the hearer to listen to what he says. But it does not appear that one angel incites another to listen; for this happens among us by some sensible sign. Therefore one angel does not speak to another.

On the contrary, The Apostle says (1 Cor. xiii. 1): *If I speak with the tongues of men and of angels.*

I answer that, The angels speak in a certain way. But, as Gregory says (*Moral.* ii): *It is fitting that our mind, rising above the properties of bodily speech, should be lifted to the sublime and unknown methods of interior speech.*

To understand how one angel speaks to another, we must consider that, as we explained above (Q. 82, A. 4), when treating of the actions and powers of the soul, the will moves the intellect to its operation. Now an intelligible object is present to the intellect in three ways; first, habitually, or in the memory, as Augustine says (*De Trin.* xiv. 6, 7); secondly, as actually considered or conceived; thirdly, as related to something else. And it is clear that the intelligible object passes from the first to the second stage by the command of the will, and hence in the definition of habit these words occur, *which anyone uses when he wills.* So likewise the intelligible object passes from the second to the third stage by the will; for by the will the concept of the mind is ordered to something else, as, for instance, either to the performing of an action, or to being made known to another. Now when the mind turns itself to the actual consideration of any habitual knowledge, then a person speaks to himself; for the concept of the mind is called *the interior word.* And by the fact that the concept of the angelic mind is ordered to be made known to another by the will of the angel himself, the concept of one angel is made known to another; and in this way one angel speaks to another; for to speak to another only means to make known the mental concept to another.

Reply Obj. 1. Our mental concept is hidden by a twofold obstacle. The first is in the will, which can retain the mental concept within, or can direct it externally. In this way God alone can see the mind of another, according to 1 Cor. ii. 11: *What man knoweth the things of a man, but the spirit of a man that is in him?* The other obstacle whereby the mental concept is excluded from another one's knowledge, comes from the body; and so it happens that even when the will directs the concept of the mind to make itself known, it is not at once made known to another; but some sensible sign must be used. Gregory alludes to this fact when he says (*Moral.* ii): *To other eyes we seem to stand aloof as it were behind the wall of the body; and when we wish to make ourselves known, we go out as it were by the door of the tongue to show what we really are.* But an angel is under no such obstacle, and so he can make his concept known to another at once.

Reply Obj. 2. External speech, made by the voice, is a necessity for us on account of the obstacle of the body. Hence it does not befit an angel; but only interior speech belongs to him, and this includes not only the interior speech by mental concept, but also its being ordered to another's knowledge by the will. So the tongue of an angel is called metaphorically the angel's power, whereby he manifests his mental concept.

Reply Obj. 3. There is no need to draw the attention of the good angels, inasmuch as they always see each other in the Word; for as one ever sees the other, so he ever sees what is ordered to himself. But because by their very nature they can speak to each other, and even now the bad angels speak to each other, we must say that the intellect is moved by the intelligible object just as sense is affected by the sensible object. Therefore, as sense is aroused by the sensible object, so the mind of an angel can be aroused to attention by some intelligible power.

SECOND ARTICLE

Whether the Inferior Angel Speaks to the Superior?

We proceed thus to the Second Article:—

Objection 1. It would seem that the inferior angel does not speak to the superior. For on the text (1 Cor. xiii. 1), *If I speak with the tongues of men and of angels,* a gloss remarks that the speech of the angels is an enlightenment whereby the superior enlightens the inferior. But the inferior never enlightens the superior, as was above explained (Q. 106, A. 3). Therefore neither do the inferior speak to the superior.

Obj. 2. Further, as was said above (Q. 106, A. 1), to enlighten means merely to acquaint one man of what is known to another; and this is to speak. Therefore to speak and to enlighten are the same; so the same conclusion follows.

Obj. 3. Further, Gregory says (*Moral.* ii): *God speaks to the angels by the very fact that He shows to their hearts His hidden and invisible things.* But this is to enlighten them. Therefore, whenever God speaks, He enlightens. In the same way every angelic speech is an enlightening. Therefore an inferior angel can in no way speak to a superior angel.

On the contrary, According to the exposition of Dionysius (*Cæl. Hier.* vii), the inferior angels said to the superior: *Who is this King of Glory?*

I answer that, The inferior angels can speak to the superior. To make this clear, we must consider that every angelic enlightening is an angelic speech; but on the other hand, not every speech is an enlightening; because, as we have said (A. 1), for one angel to speak to another angel means nothing else, but that by his own will he directs his mental concept in such a way, that it becomes known to the other. Now what the mind conceives may be reduced to a twofold principle; to God Himself, Who is the primal truth; and to the will of the one who understands, whereby we actually consider anything. But because truth is the light of the intellect, and God Himself is the rule of all truth; the manifestation of what is conceived by the mind, as depending on the primary truth, is both speech and enlightenment; for example, when one man says to another: *Heaven was created by God;* or, *Man is an animal.* The manifestation, however, of what depends on the will of the one who understands, cannot be called an enlightenment, but is only a speech; for instance, when one says to another: *I wish to learn this; I wish to do this or that.* The reason is that the created will is not a light, nor a rule of truth; but participates of light. Hence to communicate what comes from the created will is not, as such, an enlightening. For to know what you may will, or what you may understand, does not belong to the perfection of my intellect; but only to know the truth in reality.

Now it is clear that the angels are called superior or inferior by comparison with this principle, God; and therefore enlightenment, which depends on the principle which is God, is conveyed only by the superior angels to the inferior. But as regards the will as the principle, he who wills is first and supreme; and therefore the manifestation of what belongs to the will, is conveyed to others by the one who wills. In that manner both the superior angels speak to the inferior, and the inferior speak to the superior.

From this clearly appear the replies to the first and second objections.

Reply Obj. 3. Every speech of God to the angels is an enlightening; because since the will of God is the rule of truth, it belongs to the perfection and enlightenment of the created mind to know even what God wills. But the same does not apply to the will of the angels, as was explained above.

THIRD ARTICLE

Whether an Angel Speaks to God?

We proceed thus to the Third Article:—

Objection 1. It would seem that an angel does not speak to God. For speech makes known something to another. But an angel cannot make known anything to God, who knows all things. Therefore an angel does not speak to God.

Obj. 2. Further, to speak is to order the mental concept in reference to another, as was shown above (A. 1). But an angel ever orders his mental concept to God. So if an angel speaks to God, he ever speaks to God; which in some ways appears to be unreasonable, since an angel sometimes speaks to another angel. Therefore it seems that an angel never speaks to God.

On the contrary, It is written (Zach. i. 12): *The angel of the Lord answered and said: O Lord of hosts, how long wilt Thou not have mercy on Jerusalem.* Therefore an angel speaks to God.

I answer that, As was said above (AA. 1, 2), the angel speaks by ordering his mental concept to something else. Now one thing is ordered to another in a twofold manner. In one way for the purpose of giving one thing to another, as in natural things the agent is ordered to the patient, and in human speech the teacher is ordered to the learner; and in this sense an angel in no way speaks to God either of what concerns the truth, or of whatever depends on the created will; because God is the principle and source of all truth and of all will. In another way one thing is ordered to another to receive something, as in natural things the passive is ordered to the agent, and in human speech the disciple to the master; and in this way an angel speaks to God, either by consulting the Divine will of what ought to be done, or by admiring the Divine excellence which he can never comprehend; thus Gregory says (*Moral.* ii) that *the angels speak to God, when by contemplating what is above themselves they rise to emotions of admiration.*

Reply Obj. 1. Speech is not always for the purpose of making something known to another; but is sometimes finally ordered to the purpose of manifesting something to the speaker himself; as when the disciples ask instruction from the master.

Reply Obj. 2. The angels are ever speaking to God in the sense of praising and admiring Him and His works; but they speak to Him by consulting Him about what ought to be done whenever they have to perform any new work, concerning which they desire enlightenment.

FOURTH ARTICLE

Whether Local Distance Influences the Angelic Speech?

We proceed thus to the Fourth Article:—

Objection 1. It would seem that local distance affects the angelic speech. For as Damascene says (*De Fid. Orth.* i. 13): *An angel works where he is.* But speech is an angelic operation. Therefore, as an angel is in a determinate place, it seems that an angel's speech is limited by the bounds of that place.

Obj. 2. Further, a speaker cries out on account of the distance of the hearer. But it is said of the Seraphim that *they cried one to another* (Isa. vi. 3). Therefore in the angelic speech local distance has some effect.

On the contrary, It is said that the rich man in hell spoke to Abraham, notwithstanding the local distance (Luke xvi. 24). Much less therefore does local distance impede the speech of one angel to another.

I answer that, The angelic speech consists in an intellectual operation, as explained above (AA. 1, 2, 3). And the intellectual operation of an angel abstracts from the *here and now.* For even our own intellectual operation takes place by abstraction from the *here and now,* except accidentally on the part of the phantasms, which do not exist at all in an angel. But as regards whatever is abstracted from *here and now,* neither difference of time nor local distance has any influence whatever. Hence in the angelic speech local distance is no impediment.

Reply Obj. 1. The angelic speech, as above explained (A. 1. *ad* 2), is interior; perceived, nevertheless, by another; and therefore it exists in the angel who speaks, and consequently where the angel is who speaks. But as local distance does not prevent one angel seeing another, so neither does it prevent an angel perceiving what is ordered to him on the part of another; and this is to perceive his speech.

Reply Obj. 2. The cry mentioned is not a bodily voice raised by reason of the local distance; but is taken to signify the magnitude of what is said, or the intensity of the affection, according to what Gregory says (*Moral.* ii): *The less one desires, the less one cries out.*

FIFTH ARTICLE

Whether All the Angels Know What One Speaks to Another?

We proceed thus to the Fifth Article:—

Objection 1. It would seem that all the angels know what one speaks to another. For unequal local distance is the reason why all men do not know what one man says to another. But in the angelic speech local distance has no effect, as above explained (A. 4). Therefore all the angels know what one speaks to another.

Obj. 2. Further, all the angels have the intellectual power in common. So if the mental concept of one ordered to another is known by one, it is for the same reason known by all.

Obj. 3. Further, enlightenment is a kind of speech. But the enlightenment of one angel by another extends to all the angels, because, as Dionysius says (*Cæl. Hier.* xv): *Each one of the heavenly beings communicates what he learns to the others.* Therefore the speech of one angel to another extends to all.

On the contrary, One man can speak to another alone; much more can this be the case among the angels.

I answer that, As above explained (AA. 1, 2), the mental concept of one angel can be per-

ceived by another when the angel who possesses the concept refers it by his will to another. Now a thing can be ordered through some cause to one thing and not to another; consequently the concept of one (angel) may be known by one and not by another; and therefore an angel can perceive the speech of one angel to another; whereas others do not, not through the obstacle of local distance, but on account of the will so ordering, as explained above.

From this appear the replies to the first and second objections.

Reply Obj. 3. Enlightenment is of those truths that emanate from the first rule of truth, which is the principle common to all the angels; and in that way all enlightenments are common to all. But speech may be of something ordered to the principle of the created will, which is proper to each angel; and in this way it is not necessary that these speeches should be common to all.

QUESTION 108

Of the Angelic Degrees of Hierarchies and Orders

(In Eight Articles)

We next consider the degrees of the angels in their hierarchies and orders; for it was said above (Q. 106, A. 3), that the superior angels enlighten the inferior angels; and not conversely.

Under this head there are eight points of inquiry: (1) Whether all the angels belong to one hierarchy? (2) Whether in one hierarchy there is only one order? (3) Whether in one order there are many angels? (4) Whether the distinction of hierarchies and orders is natural? (5) Of the names and properties of each order. (6) Of the comparison of the orders to one another. (7) Whether the orders will outlast the Day of Judgment? (8) Whether men are taken up into the angelic orders?

FIRST ARTICLE

Whether All the Angels Are of One Hierarchy?

We proceed thus to the First Article:—

Objection 1. It would seem that all the angels belong to one hierarchy. For since the angels are supreme among creatures, it is evident that they are ordered for the best. But the best ordering of a multitude is for it to be governed by one authority, as the Philosopher shows (*Metaph.* xii, Did. xi. 10, *Polit.* iii. 4). Therefore as a hierarchy is nothing but a sacred principality, it seems that all the angels belong to one hierarchy.

Obj. 2. Further, Dionysius says (*Cæl. Hier.* iii) that *hierarchy is order, knowledge, and action.* But all the angels agree in one order towards God, Whom they know, and by Whom in their actions they are ruled. Therefore all the angels belong to one hierarchy.

Obj. 3. Further, the sacred principality called hierarchy is to be found among men and angels. But all men are of one hierarchy. Therefore likewise all the angels are of one hierarchy.

On the contrary, Dionysius (*Cæl. Hier.* vi) distinguishes three hierarchies of angels.

I answer that, Hierarchy means a *sacred* principality, as above explained. Now principality includes two things: the prince himself and the multitude ordered under the prince. Therefore because there is one God, the Prince not only of all the angels but also of men and all creatures; so there is one hierarchy, not only of all the angels, but also of all rational creatures, who can be participators of sacred things; according to Augustine (*De Civ. Dei* xii. 1): *There are two cities, that is, two societies, one of the good angels and men, the other of the wicked.* But if we consider the principality on the part of the multitude ordered under the prince, then principality is said to be *one* accordingly as the multitude can be subject in *one* way to the government of the prince. And those that cannot be governed in the same way by a prince belong to different principalities: thus, under one king there are different cities, which are governed by different laws and administrators. Now it is evident that men do not receive the Divine enlightenments in the same way as do the angels; for the angels receive them in their intelligible purity, whereas men receive them under sensible signs, as Dionysius says (*Cæl. Hier.* i). Therefore there must needs be a distinction between the human and the angelic hierarchy. In the same manner we distinguish three angelic hierarchies. For it was shown above (Q. 55, A. 3), in treating of the angelic knowledge, that the superior angels have a more universal knowledge of the truth than the inferior angels. This universal knowledge has three grades among the angels. For the types of things, concerning which the angels are enlightened, can be considered in a threefold manner. First as proceeding from God as the first universal principle, which mode of knowledge belongs to the first hierarchy, connected immediately

with God, and, *as it were, placed in the vestibule of God,* as Dionysius says (*Cæl. Hier.* vii). Secondly, forasmuch as these types depend on the universal created causes which in some way are already multiplied; which mode belongs to the second hierarchy. Thirdly, forasmuch as these types are applied to particular things as depending on their causes; which mode belongs to the lowest hierarchy. All this will appear more clearly when we treat of each of the orders (A. 6). In this way are the hierarchies distinguished on the part of the multitude of subjects.

Hence it is clear that those err and speak against the opinion of Dionysius who place a hierarchy in the Divine Persons, and call it the *supercelestial* hierarchy. For in the Divine Persons there exists, indeed, a natural order, but there is no hierarchical order, for as Dionysius says (*Cæl. Hier.* iii): *The hierarchical order is so directed that some be cleansed, enlightened, and perfected; and that others cleanse, enlighten, and perfect;* which far be it from us to apply to the Divine Persons.

Reply Obj. 1. This objection considers principality on the part of the ruler, inasmuch as a multitude is best ruled by one ruler, as the Philosopher asserts in those passages.

Reply Obj. 2. As regards knowing God Himself, Whom all see in one way—that is, in His Essence— there is no hierarchical distinction among the angels; but there is such a distinction as regards the types of created things, as above explained.

Reply Obj. 3. All men are of one species, and have one connatural mode of understanding; which is not the case in the angels: and hence the same argument does not apply to both.

SECOND ARTICLE

Whether There Are Several Orders in One Hierarchy?

We proceed thus to the Second Article:—

Objection 1. It would seem that in the one hierarchy there are not several orders. For when a definition is multiplied, the thing defined is also multiplied. But hierarchy is order, as Dionysius says (*Cæl. Hier.* iii). Therefore, if there are many orders, there is not one hierarchy only, but many.

Obj. 2. Further, different orders are different grades, and grades among spirits are constituted by different spiritual gifts. But among the angels all the spiritual gifts are common to all, for *nothing is possessed individually* (2 *Sent.* ix). Therefore there are not different orders of angels.

Obj. 3. Further, in the ecclesiastical hierarchy the orders are distinguished according to the actions of *cleansing, enlightening,* and *perfecting.* For the order of deacons is *cleansing,* the order of priests is *enlightening,* and of bishops *perfecting,* as Dionysius says (*Eccl. Hier.* v). But each of the angels cleanses, enlightens, and perfects. Therefore there is no distinction of orders among the angels.

On the contrary, The Apostle says (Eph. i. 20, 21) that *God has set the Man Christ above all principality and power, and virtue, and dominion:* which are the various orders of the angels, and some of them belong to one hierarchy, as will be explained (A. 6).

I answer that, As explained above, one hierarchy is one principality—that is, one multitude ordered in one way under the rule of a prince. Now such a multitude would not be ordered, but confused, if there were not in it different orders. So the nature of a hierarchy requires diversity of orders.

This diversity of order arises from the diversity of offices and actions, as appears in one city where there are different orders according to the different actions; for there is one order of those who judge, and another of those who fight, and another of those who labor in the fields, and so forth.

But although one city thus comprises several orders, all may be reduced to three, when we consider that every multitude has a beginning, a middle, and an end. So in every city, a threefold order of men is to be seen, some of whom are supreme, as the nobles; others are the last, as the common people, while others hold a place between these, as the middle-class (*populus honorabilis*). In the same way we find in each angelic hierarchy the orders distinguished according to their actions and offices, and all this diversity is reduced to three—namely, to the summit, the middle, and the base; and so in every hierarchy Dionysius places three orders (*Cæl. Hier.* vi).

Reply Obj. 1. Order is twofold. In one way it is taken as the order comprehending in itself different grades; and in that way a hierarchy is called an order. In another way one grade is called an order; and in that sense the several orders of one hierarchy are so called.

Reply Obj. 2. All things are possessed in common by the angelic society, some things, however, being held more excellently by some than by others. Each gift is more perfectly possessed by the one who can communicate it, than by the one who cannot communicate it; as the hot thing which can communicate heat is more perfect than what is unable to give heat. And the more perfectly anyone can communicate a gift, the higher grade he occupies; as he is in the more perfect grade of

mastership who can teach a higher science. By this similitude we can reckon the diversity of grades or orders among the angels, according to their different offices and actions.

Reply Obj. 3. The inferior angel is superior to the highest man of our hierarchy, according to the words, *He that is the lesser in the kingdom of heaven, is greater than he*—namely, John the Baptist, than whom *there hath not risen a greater among them that are born of women* (Matt. xi. 11). Hence the lesser angel of the heavenly hierarchy can not only cleanse, but also enlighten and perfect, and in a higher way than can the orders of our hierarchy. Thus the heavenly orders are not distinguished by reason of these, but by reason of other different acts.

THIRD ARTICLE

Whether There Are Many Angels in One Order?

We proceed thus to the Third Article:—

Objection 1. It seems that there are not many angels in one order. For it was shown above (Q. 50, A. 4), that all the angels are unequal. But equals belong to one order. Therefore there are not many angels in one order.

Obj. 2. Further, it is superfluous for a thing to be done by many, which can be done sufficiently by one. But that which belongs to one angelic office can be done sufficiently by one angel; so much more sufficiently than the one sun does what belongs to the office of the sun, as the angel is more perfect than a heavenly body. If, therefore, the orders are distinguished by their offices, as stated above (A. 2), several angels in one order would be superfluous.

Obj. 3. Further, it was said above (*Obj.* 1) that all the angels are unequal. Therefore, if several angels (for instance, three or four), are of one order, the lowest one of the superior order will be more akin to the highest of the inferior order than with the highest of his own order; and thus he does not seem to be more of one order with the latter than with the former. Therefore there are not many angels of one order.

On the contrary, It is written: *The Seraphim cried to one another* (Isa. vi. 3). Therefore there are many angels in the one order of the Seraphim.

I answer that, Whoever knows anything perfectly, is able to distinguish its acts, powers, and nature, down to the minutest details, whereas he who knows a thing in an imperfect manner can only distinguish it in a general way, and only as regards a few points. Thus, one who knows natural things imperfectly, can distinguish their orders in a general way, placing the heavenly bodies in one order, inanimate inferior bodies in another, plants in another, and animals in another; whilst he who knows natural things perfectly, is able to distinguish different orders in the heavenly bodies themselves, and in each of the other orders.

Now our knowledge of the angels is imperfect, as Dionysius says (*Cæl. Hier.* vi). Hence we can only distinguish the angelic offices and orders in a general way, so as to place many angels in one order. But if we knew the offices and distinctions of the angels perfectly, we should know perfectly that each angel has his own office and his own order among things, and much more so than any star, though this be hidden from us.

Reply Obj. 1. All the angels of one order are in some way equal in a common similitude, whereby they are placed in that order; but absolutely speaking they are not equal. Hence Dionysius says (*Cæl. Hier.* x) that in one and the same order of angels there are those who are first, middle, and last.

Reply Obj. 2. That special distinction of orders and offices wherein each angel has his own office and order, is hidden from us.

Reply Obj. 3. As in a surface which is partly white and partly black, the two parts on the borders of white and black are more akin as regards their position than any other two white parts, but are less akin in quality; so two angels who are on the boundary of two orders are more akin in propinquity of nature than one of them is akin to the others of its own order, but less akin in their fitness for similar offices, which fitness, indeed, extends to a definite limit.

FOURTH ARTICLE

Whether the Distinction of Hierarchies and Orders Comes from the Angelic Nature?

We proceed thus to the Fourth Article:—

Objection 1. It would seem that the distinction of hierarchies and of orders is not from the nature of the angels. For hierarchy is *a sacred principality,* and Dionysius places in its definition that *it approaches a resemblance to God, as far as may be* (*Cæl. Hier.* iii). But sanctity and resemblance to God is in the angels by grace, and not by nature. Therefore the distinction of hierarchies and orders in the angels is by grace, and not by nature.

Obj. 2. Further, the Seraphim are called *burning* or *kindling,* as Dionysius says (*Cæl. Hier.* vii). This belongs to charity which comes not from nature but from grace; for *it is poured forth in our hearts by the Holy Ghost Who is given to us* (Rom. v. 5): *which is said not only of holy men, but also of the holy an-*

gels, as Augustine says (*De Civ. Dei* xii). Therefore the angelic orders are not from nature, but from grace.

Obj. 3. Further, the ecclesiastical hierarchy is copied from the heavenly. But the orders among men are not from nature, but by the gift of grace; for it is not a natural gift for one to be a bishop, and another a priest, and another a deacon. Therefore neither in the angels are the orders from nature, but from grace only.

On the contrary, The Master says (ii, D. 9) that *an angelic order is a multitude of heavenly spirits, who are likened to each other by some gift of grace, just as they agree also in the participation of natural gifts.* Therefore the distinction of orders among the angels is not only by gifts of grace, but also by gifts of nature.

I answer that, The order of government, which is the order of a multitude under authority, is derived from its end. Now the end of the angels may be considered in two ways. First, according to the faculty of nature, so that they may know and love God by natural knowledge and love; and according to their relation to this end the orders of the angels are distinguished by natural gifts. Secondly, the end of the angelic multitude can be taken from what is above their natural powers, which consists in the vision of the Divine Essence, and in the unchangeable fruition of His goodness; to which end they can reach only by grace; and hence as regards this end, the orders in the angels are adequately distinguished by the gifts of grace, but dispositively by natural gifts, forasmuch as to the angels are given gratuitous gifts according to the capacity of their natural gifts; which is not the case with men, as above explained (Q. 62, A. 6). Hence among men the orders are distinguished according to the gratuitous gifts only, and not according to natural gifts.

From the above the replies to the objections are evident.

FIFTH ARTICLE

Whether the Orders of the Angels Are Properly Named?

We proceed thus to the Fifth Article:—

Objection 1. It would seem that the orders of the angels are not properly named. For all the heavenly spirits are called angels and heavenly virtues. But common names should not be appropriated to individuals. Therefore the orders of the angels and virtues are ineptly named.

Obj. 2. Further, it belongs to God alone to be Lord, according to the words, *Know ye that the Lord He is God* (Ps. xcix. 3). Therefore one order of the heavenly spirits is not properly called *Dominations.*

Obj. 3. Further, the name *Domination* seems to imply government, and likewise the names *Principalities* and *Powers.* Therefore these three names do not seem to be properly applied to three orders.

Obj. 4. Further, archangels are as it were angel princes. Therefore this name ought not to be given to any other order than to the *Principalities.*

Obj. 5. Further, the name *Seraphim* is derived from ardor, which pertains to charity; and the name *Cherubim* from knowledge. But charity and knowledge are gifts common to all the angels. Therefore they ought not to be names of any particular orders.

Obj. 6. Further, Thrones are seats. But from the fact that God knows and loves the rational creature He is said to sit within it. Therefore there ought not to be any order of *Thrones* besides the *Cherubim* and *Seraphim.* Therefore it appears that the orders of angels are not properly styled.

On the contrary is the authority of Holy Scripture wherein they are so named. For the name *Seraphim* is found in Isaias vi. 2; the name *Cherubim* in Ezechiel i (*cf.* x. 15, 20); *Thrones* in Colossians i. 16; *Dominations, Virtues, Powers,* and *Principalities* are mentioned in Ephesians i. 21; the name *Archangels* in the canonical epistle of St. Jude (9), and the name *Angels* is found in many places of Scripture.

I answer that, As Dionysius says (*Cæl. Hier.* vii), in the names of the angelic orders it is necessary to observe that the proper name of each order expresses its property. Now to see what is the property of each order, we must consider that in co-ordinated things, something may be found in a threefold manner: by way of property, by way of excess, and by way of participation. A thing is said to be in another by way of property, if it is adequate and proportionate to its nature: by excess when an attribute is less than that to which it is attributed, but is possessed thereby in an eminent manner, as we have stated (Q. 13, A. 2) concerning all the names which are attributed to God: by partipication, when an attribute is possessed by something not fully but partially; thus holy men are called gods by participation. Therefore, if anything is to be called by a name designating its property, it ought not to be named from what it participates imperfectly, nor from that which it possesses in excess, but from that which is adequate thereto; as, for instance, when we wish properly to name a man, we should call him a *rational substance,* but not an *intellectual substance,*

which latter is the proper name of an angel; because simple intelligence belongs to an angel as a property, and to a man by participation; nor do we call him a *sensible substance,* which is the proper name of a brute; because sense is less than the property of a man, and belongs to man in a more excellent way than to other animals.

So we must consider that in the angelic orders all spiritual perfections are common to all the angels, and that they are all more excellently in the superior than in the inferior angels. Further, as in these perfections there are grades, the superior perfection belongs to the superior order as its proprety, whereas it belongs to the inferior by participation; and conversely the inferior perfection belongs to the inferior order as its property, and to the superior by way of excess; and thus the superior order is denominated from the superior perfection.

So in this way Dionysius (*Cæl. Hier.* vii) explains the names of the orders accordingly as they befit the spiritual perfections they signify. Gregory, on the other hand, in expounding these names (*Hom.* xxxiv *in Evang.*) seems to regard more the exterior ministrations; for he says that *angels are so called as announcing the least things; and the archangels in the greatest; by the virtues miracles are wrought; by the powers hostile powers are repulsed; and the principalities preside over the good spirits themselves.*

Reply Obj. 1. Angel means *messenger.* So all the heavenly spirits, so far as they make known Divine things, are called *angels.* But the superior angels enjoy a certain excellence, as regards this manifestation, from which the superior orders are denominated. The lowest order of angels possess no excellence above the common manifestation; and therefore it is denominated from manifestation only; and thus the common name remains as it were proper to the lowest order, as Dionysius says (*Cæl. Hier. v*). Or we may say that the lowest order can be specially called the order of *angels,* forasmuch as they announce things to us immediately.

Virtue can be taken in two ways. First, commonly, considered as the medium between the essence and the operation, and in that sense all the heavenly spirits are called heavenly virtues, as also *heavenly essences.* Secondly, as meaning a certain excellence of strength; and thus it is the proper name of an angelic order. Hence Dionysius says (*Cæl. Hier.* viii) that the *name "virtues" signifies a certain virile and immovable strength;* first, in regard of those Divine operations which befit them; secondly, in regard to receiving Divine gifts. Thus it signifies that they undertake fearlessly the Divine behests appointed to them; and this seems to imply strength of mind.

Reply Obj. 2. As Dionysius says (*Div. Nom.* xii): *Domination is attributed to God in a special manner, by way of excess: but the Divine word gives the more illustrious heavenly princes the name of Lord by participation, through whom the inferior angels receive the Divine gifts.* Hence Dionysius also states (*Cæl. Hier.* viii) that the name *Domination* means first *a certain liberty, free from servile condition and common subjection, such as that of plebeians, and from tyrannical oppression,* endured sometimes even by the great. Secondly, it signifies *a certain rigid and inflexible supremacy which does not bend to any servile act, or to the act of those who are subject to or oppressed by tyrants.* Thirdly, it signifies *the desire and participation of the true dominion which belongs to God.* Likewise the name of each order signifies the participation of what belongs to God; as the name *Virtues* signifies the participation of the Divine virtue; and the same principle applies to the rest.

Reply Obj. 3. The names *Domination, Power,* and *Principality* belong to government in different ways. The place of a lord is only to prescribe what is to be done. So Gregory says (*Hom.* xxiv. *in Evang.*), that *some companies of the angels, because others are subject in obedience to them, are called dominations.* The name *Power* points out a kind of order, according to what the Apostle says, *He that resisteth the power, resisteth the ordination of God* (Rom. xiii. 2). And so Dionysius says (*Cæl. Hier.* viii) that the name *Power* signifies a kind of ordination both as regards the reception of Divine things, and as regards the Divine actions performed by superiors towards inferiors by leading them to things above. Therefore, to the order of *Powers* it belongs to regulate what is to be done by those who are subject to them. To preside (*principari*) as Gregory says (*loc. cit.*) is *to be first among others,* as being first in carrying out what is ordered to be done. And so Dionysius says (*Cæl. Hier.* ix) that the name of *Principalities* signifies *one who leads in a sacred order.* For those who lead others, being first among them, are properly called *princes,* according to the words, *Princes went before joined with singers* (Ps. lxvii. 26).

Reply Obj. 4. The *Archangels,* according to Dionysius (*Cæl. Hier.* ix), are between the *Principalities* and the *Angels.* A medium compared to one extreme seems like the other, as participating in the nature of both extremes; thus tepid seems cold compared to hot, and hot compared to cold. So the *Archangels* are called the *angel princes;* forasmuch as they are princes as regards the *Angels,* and angels as

regards the Principalities. But according to Gregory (*loc. cit.*) they are called *Archangels,* because they preside over the one order of the *Angels;* as it were, announcing greater things: and the *Principalities* are so called as presiding over all the heavenly *Virtues* who fulfil the Divine commands.

Reply Obj. 5. The name *Seraphim* does not come from charity only, but from the excess of charity, expressed by the word ardor or fire. Hence Dionysius (*Cæl. Hier.* vii) expounds the name *Seraphim* according to the properties of fire, containing an excess of heat. Now in fire we may consider three things. First, the movement which is upwards and continuous. This signifies that they are borne inflexibly towards God. Secondly, the active force which is *heat,* which is not found in fire simply, but exists with a certain sharpness, as being of most penetrating action, and reaching even to the smallest things, and as it were, with superabundant fervor; whereby is signified the action of these angels, exercised powerfully upon those who are subject to them, rousing them to a like fervor, and cleansing them wholly by their heat. Thirdly, we consider in fire the quality of clarity, or brightness; which signifies that these angels have in themselves an inextinguishable light, and that they also perfectly enlighten others.

In the same way the name *Cherubim* comes from a certain excess of knowledge; hence it is interpreted *fulness of knowledge,* which Dionysius (*Cæl. Hier.* vii) expounds in regard to four things: the perfect vision of God; the full reception of the Divine Light; their contemplation in God of the beauty of the Divine order; and in regard to the fact that possessing this knowledge fully, they pour it forth copiously upon others.

Reply Obj. 6. The order of the *Thrones* excels the inferior orders as having an immediate knowledge of the types of the Divine works; whereas the *Cherubim* have the excellence of knowledge and the *Seraphim* the excellence of ardor. And although these two excellent attributes include the third, yet the gift belonging to the *Thrones* does not include the other two; and so the order of the *Thrones* is distinguished from the orders of the *Cherubim* and the *Seraphim.* For it is a common rule in all things that the excellence of the inferior is contained in the superior, but not conversely. But Dionysius (*ibid.*) explains the name *Thrones* by its relation to material seats, in which we may consider four things. First, the site; because seats are raised above the earth, and to the angels who are called *Thrones* are raised up to the immediate knowledge of the types of things in God. Secondly, because in material seats is displayed strength, forasmuch as a person sits firmly on them. But here the reverse is the case: for the angels themselves are made firm by God. Thirdly, because the seat receives him who sits thereon, and he can be carried thereupon; and so the angels receive God in themselves, and in a certain way bear Him to the inferior creatures. Fourthly, because in its shape, a seat is open on one side to receive the sitter; and thus are the angels promptly open to receive God and to serve Him.

SIXTH ARTICLE

Whether the Grades of the Orders Are Properly Assigned?

We proceed thus to the Sixth Article:—

Objection 1. It would seem that the grades of the orders are not properly assigned. For the order of prelates is the highest. But the names of *Dominations, Principalities,* and *Powers* of themselves imply prelacy. Therefore these orders ought to be supreme.

Obj. 2. Further, the nearer an order is to God, the higher it is. But the order of *Thrones* is the nearest to God; for nothing is nearer to the sitter than the seat. Therefore the order of the *Thrones* is the highest.

Obj. 3. Further, knowledge comes before love, and intellect is higher than will. Therefore the order of *Cherubim* seems to be higher than the *Seraphim.*

Obj. 4. Further, Gregory (*Hom.* xxiv. *in Evang.*) places the *Principalities* above the *Powers.* These therefore are not placed immediately above the Archangels, as Dionysius says (*Cæl. Hier.* ix).

On the contrary, Dionysius (*ibid.* vii), places in the highest hierarchy the *Seraphim* as the first, the *Cherubim* as the middle, the *Thrones* as the last; in the middle hierarchy he places the *Dominations,* as the first, the *Virtues* in the middle, the *Powers* last; in the lowest hierarchy the *Principalities* first, then the *Archangels,* and lastly the *Angels.*

I answer that, The grades of the angelic orders are assigned by Gregory (*loc. cit.*) and Dionysius (*Cæl. Hier.* vii), who agree as regards all except the *Principalities* and *Virtues.* For Dionysius places the *Virtues* beneath the *Dominations,* and above the *Powers;* the *Principalities* beneath the *Powers* and above the *Archangels.* Gregory, however, places the *Principalities* between the *Dominations* and the *Powers;* and the *Virtues* between the *Powers* and the *Archangels.* Each of these placings may claim authority from the words of the Apostle, who (Eph. i. 20, 21) enumerates the middle orders, beginning from the lowest saying that *God set Him, i.e.,* Christ, *on His right hand in the heavenly places above all Principality and Power, and Virtue, and Dominion.* Here he

places *Virtues* between *Powers* and *Dominations*, according to the placing of Dionysius. Writing however to the Colossians (i. 16), numbering the same orders from the highest, he says: *Whether Thrones, or Dominations, or Principalities, or Powers, all things were created by Him and in Him.* Here he places the *Principalities* between *Dominations* and *Powers*, as does also Gregory.

Let us then first examine the reason for the ordering of Dionysius, in which we see, that, as said above (A. 1), the highest hierarchy contemplates the ideas of things in God Himself; the second in the universal causes; and third in their application to particular effects. And because God is the end not only of the angelic ministrations, but also of the whole creation, it belongs to the first hierarchy to consider the end; to the middle one belongs the universal disposition of what is to be done; and to the last belongs the application of this disposition to the effect, which is the carrying out of the work; for it is clear that these three things exist in every kind of operation. So Dionysius, considering the properties of the orders as derived from their names, places in the first hierarchy those orders the names of which are taken from their relation to God, the *Seraphim, Cherubim,* and *Thrones;* and he places in the middle hierarchy those orders whose names denote a certain kind of common government or disposition;—the *Dominations, Virtues,* and *Powers;* and he places in the third hierarchy the orders whose names denote the execution of the work, the *Principalities, Angels* and *Archangels.*

As regards the end, three things may be considered. For firstly we consider the end; then we acquire perfect knowledge of the end; thirdly, we fix our intention on the end; of which the second is an addition to the first, and the third an addition to both. And because God is the end of creatures, as the leader is the end of an army, as the Philosopher says (*Metaph.* xii. Did. xi. 10); so a somewhat similar order may be seen in human affairs. For there are some who enjoy the dignity of being able with familiarity to approach the king or leader; others in addition are privileged to know his secrets; and others above these ever abide with him, in a close union. According to this similitude, we can understand the disposition in the orders of the first hierarchy; for the *Thrones* are raised up so as to be the familiar recipients of God in themselves, in the sense of knowing immediately the types of things in Himself; and this is proper to the whole of the first hierarchy. The *Cherubim* know the Divine secrets supereminently; and the *Seraphim* excel in what is the supreme excellence of all, in being united to God Himself; and all this in such a manner that the whole of this hierarchy can be called the *Thrones;* as, from what is common to all the heavenly spirits together, they are all called *Angels.*

As regards government, three things are comprised therein, the first of which is to appoint those things which are to be done, and this belongs to the *Dominations*; the second is to give the power of carrying out what is to be done, which belongs to the *Virtues;* the third is to order how what has been commanded or decided to be done can be carried out by others, which belongs to the *Powers.*

The execution of the angelic ministrations consists in announcing Divine things. Now in the execution of any action there are beginners and leaders; as in singing, the precentors; and in war, generals and officers; this belongs to the *Principalities.* There are others who simply execute what is to be done; and these are the *Angels.* Others hold a middle place; and these are the *Archangels,* as above explained.

This explanation of the orders is quite a reasonable one. For the highest in an inferior order always has affinity to the lowest in the higher order; as the lowest animals are near to the plants. Now the first order is that of the Divine Persons, which terminates in the Holy Ghost, Who is Love proceeding, with Whom the highest order of the first hierarchy has affinity, denominated as it is from the fire of love. The lowest order of the first hierarchy is that of the *Thrones,* who in their own order are akin to the *Dominations*; for the *Thrones,* according to Gregory (*loc. cit.*), are so called *because through them God accomplishes His judgments,* since they are enlightened by Him in a manner adapted to the immediate enlightening of the second hierarchy, to which belongs the disposition of the Divine ministrations.—The order of the *Powers* is akin to the order of the *Principalities;* for as it belongs to the *Powers* to impose order on those subject to them, this ordering is plainly shown at once in the name of *Principalities,* who, as presiding over the government of peoples and kingdoms (which occupies the first and principal place in the Divine ministrations), are the first in the execution thereof; *for the good of a nation is more divine than the good of one man* (*Ethic.* i. 2); and hence it is written, *The prince of the kingdom of the Persians resisted me* (Dan. x. 13).

The disposition of the orders which is mentioned by Gregory is also reasonable. For since the *Dominations* appoint and order what belongs to the Divine ministrations, the orders subject to them are arranged according to the disposition of those things in which the Divine ministrations are effected. Still, as Augustine

says (*De Trin.* iii), *bodies are ruled in a certain order; the inferior by the superior; and all of them by the spiritual creature, and the bad spirit by the good spirit.* So the first order after the *Dominations* is called that of *Principalities,* who rule even over good spirits; then the *Powers,* who coerce the evil spirits; even as evil-doers are coerced by earthly powers, as it is written (Rom. xiii. 3, 4). After these come the *Virtues,* who have power over corporeal nature in the working of miracles; after these are the *Angels* and the *Archangels,* who announce to men either great things above reason, or small things within the purview of reason.

Reply Obj. 1. The angels' subjection to God is greater than their presiding over inferior things; and the latter is derived from the former. Thus the orders which derive their name from presiding are not the first and highest; but rather the orders deriving their name from their nearness and relation to God.

Reply Obj. 2. The nearness to God designated by the name of the *Thrones,* belongs also to the *Cherubim* and *Seraphim,* and in a more excellent way, as above explained.

Reply Obj. 3. As above explained (Q. 27, A. 3), knowledge takes place accordingly as the thing known is in the knower; but love as the lover is united to the object loved. Now higher things are in a nobler way in themselves than in lower things; whereas lower things are in higher things in a nobler way than they are in themselves. Therefore to know lower things is better than to love them; and to love the higher things, God above all, is better than to know them.

Reply Obj. 4. A careful comparison will show that little or no difference exists in reality between the dispositions of the orders according to Dionysius and Gregory. For Gregory expounds the name *Principalities* from their *presiding over good spirits,* which also agrees with the *Virtues* accordingly as this name expresses a certain strength, giving efficacy to the inferior spirits in the execution of the Divine ministrations. Again, according to Gregory, the *Virtues* seem to be the same as *Principalities* of Dionysius. For to work miracles holds the first place in the Divine ministrations; since thereby the way is prepared for the announcements of the *Archangels* and the *Angels.*

SEVENTH ARTICLE

Whether the Orders Will Outlast the Day of Judgment?

We proceed thus to the Seventh Article:—

Objection 1. It would seem that the orders of angels will not outlast the Day of Judgment. For the Apostle says (1 Cor. xv. 24), that Christ will *bring to naught all principality and power, when He shall have delivered up the kingdom to God and the Father,* and this will be in the final consummation. Therefore for the same reason all others will be abolished in that state.

Obj. 2. Further, to the office of the angelic orders it belongs to cleanse, enlighten, and perfect. But after the Day of Judgment one angel will not cleanse, enlighten, or perfect another, because they will not advance any more in knowledge. Therefore the angelic orders would remain for no purpose.

Obj. 3. Further, the Apostle says of the angels (Heb. i. 14), that *they are all ministering spirits, sent to minister to them who shall receive the inheritance of salvation;* whence it appears that the angelic offices are ordered for the purpose of leading men to salvation. But all the elect are in pursuit of salvation until the Day of Judgment. Therefore the angelic offices and orders will not outlast the Day of Judgment.

On the contrary, It is written (Judg. v. 20): *Stars remaining in their order and courses,* which is applied to the angels. Therefore the angels will ever remain in their orders.

I answer that, In the angelic orders we may consider two things; the distinction of grades, and the execution of their offices. The distinction of grades among the angels takes place according to the difference of grace and nature, as above explained (A. 4); and these differences will ever remain in the angels; for these differences of natures cannot be taken from them unless they themselves be corrupted. The difference of glory will also ever remain in them according to the difference of preceding merit. As to the execution of the angelic offices, it will to a certain degree remain after the Day of Judgment, and to a certain degree will cease. It will cease accordingly as their offices are directed towards leading others to their end; but it will remain, accordingly as it agrees with the attainment of the end. Thus also the various ranks of soldiers have different duties to perform in battle and in triumph.

Reply Obj. 1. The principalities and powers will come to an end in that final consummation as regards their office of leading others to their end; because when the end is attained, it is no longer necessary to tend towards the end. This is clear from the words of the Apostle, *When He shall have delivered up the kingdom of God and the Father, i.e.,* when He shall have led the faithful to the enjoyment of God Himself.

Reply Obj. 2. The actions of angels over the other angels are to be considered according to

a likeness to our own intellectual actions. In ourselves we find many intellectual actions which are ordered according to the order of cause and effect; as when we gradually arrive at one conclusion by many middle terms. Now it is manifest that the knowledge of a conclusion depends on all the preceding middle terms not only in the new acquisition of knowledge, but also as regards the keeping of the knowledge acquired. A proof of this is that when anyone forgets any of the preceding middle terms he can have opinion or belief about the conclusion, but not knowledge; as he is ignorant of the order of the causes. So, since the inferior angels know the types of the Divine works by the light of the superior angels, their knowledge depends on the light of the superior angels not only as regards the acquisition of knowledge, but also as regards the preserving of the knowledge possessed. So, although after the Judgment the inferior angels will not progress in the knowledge of some things, still this will not prevent their being enlightened by the superior angels.

Reply Obj. 3. Although after the Day of Judgment men will not be led any more to salvation by the ministry of the angels, still those who are already saved will be enlightened through the angelic ministry.

EIGHTH ARTICLE

Whether Men Are Taken Up into the Angelic Orders?

We proceed thus to the Eighth Article:—

Objection 1. It would seem that men are not taken up into the orders of the angels. For the human hierarchy is stationed beneath the lowest heavenly hierarchy, as the lowest under the middle hierarchy and the middle beneath the first. But the angels of the lowest hierarchy are never transferred into the middle, or the first. Therefore neither are men transferred to the angelic orders.

Obj. 2. Further, certain offices belong to the orders of the angels, as to guard, to work miracles, to coerce the demons, and the like; which do not appear to belong to the souls of the saints. Therefore they are not transferred to the angelic orders.

Obj. 3. Further, as the good angels lead on to good, so do the demons to what is evil. But it is erroneous to say that the souls of bad men are changed into demons; for Chrysostom rejects this (*Hom.* xxviii. *in Matt.*). Therefore it does not seem that the souls of the saints will be transferred to the orders of angels.

On the contrary, The Lord says of the saints that, *they will be as the angels of God* (Matt. xxii. 30).

I answer that, As above explained (AA. 4, 7), the orders of the angels are distinguished according to the conditions of nature and according to the gifts of grace. Considered only as regards the grade of nature, men can in no way be assumed into the angelic orders; for the natural distinction will always remain. In view of this distinction, some asserted that men can in no way be transferred to an equality with the angels; but this is erroneous, contradicting as it does the promise of Christ saying that the children of the resurrection will be equal to the angels in heaven (Luke xx. 36). For whatever belongs to nature is the material part of an order; whilst that which perfects is from grace which depends on the liberality of God, and not on the order of nature. Therefore by the gift of grace men can merit glory in such a degree as to be equal to the angels, in each of the angelic grades; and this implies that men are taken up into the orders of the angels. Some, however, say that not all who are saved are assumed into the angelic orders, but only virgins or the perfect; and that the others will constitute their own order, as it were corresponding to the whole society of the angels. But this is against what Augustine says (*Civ. Dei* xii. 9), that *there will not be two societies of men and angels, but only one; because the beatitude of all is to cleave to God alone.*

Reply Obj. 1. Grace is given to the angels in proportion to their natural gifts. This, however, does not apply to men, as above explained (A. 4; Q. 62, A. 6). So, as the inferior angels cannot be transferred to the natural grade of the superior, neither can they be transferred to the superior grade of grace; whereas men can ascend to the grade of grace, but not of nature.

Reply Obj. 2. The angels according to the order of nature are between us and God; and therefore according to the common law not only human affairs are administered by them, but also all corporeal matters. But holy men even after this life are of the same nature with ourselves; and hence according to the common law they do not administer human affairs, *nor do they interfere in the things of the living,* as Augustine says (*De cura pro mortuis* xiii., xvi). Still, by a certain special dispensation it is sometimes granted to some of the saints to exercise these offices; by working miracles, by coercing the demons, or by doing something of that kind, as Augustine says (*ibid.* xvi).

Reply Obj. 3. It is not erroneous to say that men are transferred to the penalty of demons; but some erroneously stated that the demons are nothing but souls of the dead; and it is this that Chrysostom rejects.

QUESTION 109

The Ordering of the Bad Angels

(In Four Articles)

We now consider the ordering of the bad angels; concerning which there are four points of inquiry: (1) Whether there are orders among the demons? (2) Whether among them there is precedence? (3) Whether one enlightens another? (4) Whether they are subject to the precedence of the good angels?

FIRST ARTICLE

Whether There Are Orders among the Demons?

We proceed thus to the First Article:—

Objection 1. It would seem that there are no orders among the demons. For order belongs to good, as also mode, and species, as Augustine says (*De Nat. Boni* iii); and on the contrary, disorder belongs to evil. But there is nothing disorderly in the good angels. Therefore in the bad angels there are no orders.

Obj. 2. Further, the angelic orders are contained under a hierarchy. But the demons are not in a hierarchy, which is defined as a holy principality; for they are void of all holiness. Therefore among the demons there are no orders.

Obj. 3. Further, the demons fell from every one of the angelic orders; as is commonly supposed. Therefore, if some demons are said to belong to an order, as falling from that order, it would seem necessary to give them the names of each of those orders. But we never find that they are called *Seraphim,* or *Thrones,* or *Dominations.* Therefore on the same ground they are not to be placed in any other order.

On the contrary, The Apostle says (Eph. vi. 12): *Our wrestling . . . is against principalities and powers, against the rulers of the world of this darkness.*

I answer that, As explained above (Q. 108, AA. 4, 7, 8), order in the angels is considered both according to the grade of nature; and according to that of grace. Now grace has a twofold state, the imperfect, which is that of merit; and the perfect, which is that of consummate glory.

If therefore we consider the angelic orders in the light of the perfection of glory, then the demons are not in the angelic orders, and never were. But if we consider them in relation to imperfect grace, in that view the demons were at that time in the orders of angels, but fell away from them, according to what was said above (Q. 62, A. 3), that all the angels were created in grace. But if we consider them in the light of nature, in that view they are still in those orders; because they have not lost their natural gifts; as Dionysius says (*Div. Nom.* iv).

Reply Obj. 1. Good can exist without evil; whereas evil cannot exist without good (Q. 49, A. 3); so there is order in the demons, as possessing a good nature.

Reply Obj. 2. If we consider the ordering of the demons on the part of God Who orders them, it is sacred; for He uses the demons for Himself; but on the part of the demons' will it is not a sacred thing, because they abuse their nature for evil.

Reply Obj. 3. The name *Seraphim* is given from the ardor of charity; and the name *Thrones* from the Divine indwelling; and the name *Dominations* imports a certain liberty; all of which are opposed to sin; and therefore these names are not given to the angels who sinned.

SECOND ARTICLE

Whether among the Demons There Is Precedence?

We proceed thus to the Second Article:—

Objection 1. It would seem that there is no precedence among the demons. For every precedence is according to some order of justice. But the demons are wholly fallen from justice. Therefore there is no precedence among them.

Obj. 2. Further, there is no precedence where obedience and subjection do not exist. But these cannot be without concord; which is not to be found among the demons, according to the text, *Among the proud there are always contentions* (Prov. xiii. 10). Therefore there is no precedence among the demons.

Obj. 3. If there be precedence among them it is either according to nature, or according to their sin or punishment. But it is not according to their nature, for subjection and service do not come from nature, but from subsequent sin; neither is it according to sin or punishment, because in that case the superior demons who have sinned the most grievously, would be subject to the inferior. Therefore there is no precedence among the demons.

On the contrary, On 1 Cor. xv. 24 the gloss says: *While the world lasts, angels will pre-*

side over angels, men over men, and demons over demons.

I answer that, Since action follows the nature of a thing, where natures are subordinate, actions also must be subordinate to each other. Thus it is in corporeal things, for as the inferior bodies by natural order are below the heavenly bodies, their actions and movements are subject to the actions and movements of the heavenly bodies. Now it is plain from what we have said (A. 1), that the demons are by natural order subject to others; and hence their actions are subject to the action of those above them, and this is what we mean by precedence;—that the action of the subject should be under the action of the prelate. So the very natural disposition of the demons requires that there should be authority among them. This agrees too with Divine wisdom, which leaves nothing inordinate, which *reacheth from end to end mightily, and ordereth all things sweetly* (Wisd. viii. 1).

Reply Obj. 1. The authority of the demons is not founded on their justice, but on the justice of God ordering all things.

Reply Obj. 2. The concord of the demons, whereby some obey others, does not arise from mutual friendships, but from their common wickedness, whereby they hate men, and fight against God's justice. For it belongs to wicked men to be joined to and subject to those whom they see to be stronger, in order to carry out their own wickedness.

Reply Obj. 3. The demons are not equal in nature; and so among them there exists a natural precedence; which is not the case with men, who are naturally equal. That the inferior are subject to the superior, is not for the benefit of the superior, but rather to their detriment; because since to do evil belongs in a pre-eminent degree to unhappiness, it follows that to preside in evil is to be more unhappy.

THIRD ARTICLE

Whether There Is Enlightenment in the Demons?

We proceed thus to the Third Article:—

Objection 1. It would seem that enlightenment is in the demons. For enlightenment means the manifestation of the truth. But one demon can manifest truth to another, because the superior excel in natural knowledge. Therefore the superior demons can enlighten the inferior.

Obj. 2. Further, a body abounding in light can enlighten a body deficient in light, as the sun enlightens the moon. But the superior demons abound in the participation of natural light. Therefore it seems that the superior demons can enlighten the inferior.

On the contrary, Enlightenment is not without cleansing and perfecting, as stated above (Q. 106, A. 1). But to cleanse does not befit the demons, according to the words: *What can be made clean by the unclean?* (Ecclus. xxxiv. 4). Therefore neither can they enlighten.

I answer that, There can be no enlightenment properly speaking among the demons. For, as above explained (Q. 107, A. 2), enlightenment properly speaking is the manifestation of the truth in reference to God, Who enlightens every intellect. Another kind of manifestation of the truth is speech, as when one angel manifests his concept to another. Now the demon's perversity does not lead one to order another to God, but rather to lead away from the Divine order; and so one demon does not enlighten another; but one can make known his mental concept to another by way of speech.

Reply Obj. 1. Not every kind of manifestation of the truth is enlightenment, but only that which is above described.

Reply Obj. 2. According to what belongs to natural knowledge, there is no necessary manifestation of the truth either in the angels, or in the demons, because, as above expounded (Q. 55, A. 2; Q. 58, A. 2; Q. 79, A. 2), they know from the first all that belongs to their natural knowledge. So the greater fulness of natural light in the superior demons does not prove that they can enlighten others.

FOURTH ARTICLE

Whether the Good Angels Have Precedence over the Bad Angels?

We proceed thus to the Fourth Article:—

Objection 1. It would seem that the good angels have no precedence over the bad angels. For the angels' precedence is especially connected with enlightenment. But the bad angels, being darkness, are not enlightened by the good angels. Therefore the good angels do not rule over the bad.

Obj. 2. Further, superiors are responsible as regards negligence for the evil deeds of their subjects. But the demons do much evil. Therefore if they are subject to the good angels, it seems that negligence is to be charged to the good angels; which cannot be admitted.

Obj. 3. Further, the angels' precedence follows upon the order of nature, as above explained (A. 2). But if the demons fell from every order, as is commonly said, many of the demons are superior to many good angels in the natural order. Therefore the good angels have no precedence over all the bad angels.

On the contrary, Augustine says (*De Trin.* iii), that *the treacherous and sinful spirit of life is ruled by the rational, pious, and just spirit of life;* and Gregory says (*Hom.* xxxiv) that *the Powers are the angels to whose charge are subjected the hostile powers.*

I answer that, The whole order of precedence is first and originally in God; and it is shared by creatures accordingly as they are the nearer to God. For those creatures, which are more perfect and nearer to God, have the power to act on others. Now the greatest perfection and that which brings them nearest to God belongs to the creatures who enjoy God, as the holy angels; of which perfection the demons are deprived; and therefore the good angels have precedence over the bad, and these are ruled by them.

Reply Obj. 1. Many things concerning Divine mysteries are made known by the holy angels to the bad angels, whenever the Divine justice requires the demons to do anything for the punishment of the evil; or for the trial of the good; as in human affairs the judge's assessors make known his sentence to the executioners. This revelation, if compared to the angelic revealers, can be called an enlightenment, forasmuch as they direct it to God; but it is not an enlightenment on the part of the demons, for these do not direct it to God; but to the fulfilment of their own wickedness.

Reply Obj. 2. The holy angels are the ministers of the Divine wisdom. Hence as the Divine wisdom permits some evil to be done by bad angels or men, for the sake of the good that follows; so also the good angels do not entirely restrain the bad from inflicting harm.

Reply Obj. 3. An angel who is inferior in the natural order presides over demons, although these may be naturally superior; because the power of Divine justice to which the good angels cleave, is stronger than the natural power of the angels. Hence likewise among men, *the spiritual man judgeth all things* (1 Cor. ii. 15), and the Philosopher says (*Ethic.* iii. 4; x. 5) that *the virtuous man is the rule and measure of all human acts.*

QUESTION 110

How Angels Act on Bodies

(In Four Articles)

We now consider how the angels preside over the corporeal creatures. Under this head there are four points of inquiry: (1) Whether the corporeal creature is governed by the angels? (2) Whether the corporeal creature obeys the mere will of the angels? (3) Whether the angels by their own power can immediately move bodies locally? (4) Whether the good or bad angels can work miracles?

FIRST ARTICLE

Whether the Corporeal Creature Is Governed by the Angels?

We proceed thus to the First Article:—

Objection 1. It would seem that the corporeal creature is not governed by angels. For whatever possesses a determinate mode of action, needs not to be governed by any superior power; for we require to be governed lest we do what we ought not. But corporeal things have their actions determined by the nature divinely bestowed upon them. Therefore they do not need the government of angels.

Obj. 2. Further, the lowest things are ruled by the superior. But some corporeal things are inferior, and others are superior. Therefore they need not be governed by the angels.

Obj. 3. Further, the different orders of the angels are distinguished by different offices. But if corporeal creatures were ruled by the angels, there would be as many angelic offices as there are species of things. So also there would be as many orders of angels as there are species of things; which is against what is laid down above (Q. 108, A. 2). Therefore the corporeal creature is not governed by angels.

On the contrary, Augustine says (*De Trin.* iii. 4) that *all bodies are ruled by the rational spirit of life;* and Gregory says (*Dial.* iv. 6), that *in this visible world nothing takes place without the agency of the invisible creature.*

I answer that, It is generally found both in human affairs and in natural things that every particular power is governed and ruled by the universal power; as, for example, the bailiff's power is governed by the power of the king. Among the angels also, as explained above (Q. 55, A. 3; Q. 108, A. 1), the superior angels who preside over the inferior possess a more universal knowledge. Now it is manifest that the power of any individual body is more particular than the power of any spiritual substance; for every corporeal form is a form individualized by matter, and determined to the *here and now;* whereas immaterial forms are absolute and intelligible. Therefore, as the inferior angels who have the less universal

forms, are ruled by the superior; so are all corporeal things ruled by the angels. This is not only laid down by the holy doctors, but also by all philosophers who admit the existence of incorporeal substances.

Reply Obj. 1. Corporeal things have determinate actions; but they exercise such actions only according as they are moved; because it belongs to a body not to act unless moved. Hence a corporeal creature must be moved by a spiritual creature.

Reply Obj. 2. The reason alleged is according to the opinion of Aristotle who laid down (*Metaph.* xi. 8) that the heavenly bodies are moved by spiritual substances; the number of which he endeavored to assign according to the number of motions apparent in the heavenly bodies. But he did not say that there were any spiritual substances with immediate rule over the inferior bodies, except perhaps human souls; and this was because he did not consider that any operations were exercised in the inferior bodies except the natural ones for which the movement of the heavenly bodies sufficed. But because we assert that many things are done in the inferior bodies besides the natural corporeal actions, for which the movements of the heavenly bodies are not sufficient; therefore in our opinion we must assert that the angels possess an immediate presidency not only over the heavenly bodies, but also over the inferior bodies.

Reply Obj. 3. Philosophers have held different opinions about immaterial substances. For Plato laid down that immaterial substances were types and species of sensible bodies; and that some were more universal than others; and so he held that immaterial substances preside immediately over all sensible bodies, and different ones over different bodies. But Aristotle held that immaterial substances are not the species of sensible bodies, but something higher and more universal; and so he did not attribute to them any immediate presiding over single bodies, but only over the universal agents, the heavenly bodies. Avicenna followed a middle course. For he agreed with Plato in supposing some spiritual substance to preside immediately in the sphere of active and passive elements; because, as Plato also said, he held that the forms of these sensible things are derived from immaterial substances. But he differed from Plato because he supposed only one immaterial substance to preside over all inferior bodies, which he called the *active intelligence.*

The holy doctors held with the Platonists that different spiritual substances were placed over corporeal things. For Augustine says (QQ. 83, qu. 79): *Every visible thing in this world has an angelic power placed over it;* and Damascene says (*De Fid. Orth.* ii. 4): *The devil was one of the angelic powers who presided over the terrestrial order;* and Origen says on the text, *When the ass saw the angel* (Num. xxii. 23), that *the world has need of angels who preside over beasts, and over the birth of animals, and trees, and plants, and over the increase of all other things* (*Hom.* xiv, *in Num.*). The reason of this, however, is not that an angel is more fitted by his nature to preside over animals than over plants; because each angel, even the least, has a higher and more universal power than any kind of corporeal thing: the reason is to be sought in the order of Divine wisdom, Who places different rulers over different things. Nor does it follow that there are more than nine orders of angels, because, as above expounded (Q. 108, A. 2), the orders are distinguished by their general offices. Hence as according to Gregory all the angels whose proper office it is to preside over the demons are of the order of the *powers;* so to the order of the *virtues* do those angels seem to belong who preside over purely corporeal creatures; for by their ministration miracles are sometimes performed.

SECOND ARTICLE

Whether Corporeal Matter Obeys the Mere Will of an Angel?

We proceed thus to the Second Article:—

Objection 1. It would seem that corporeal matter obeys the mere will of an angel. For the power of an angel excels the power of the soul. But corporeal matter obeys a conception of the soul; for the body of man is changed by a conception of the soul as regards heat and cold, and sometimes even as regards health and sickness. Therefore much more is corporeal matter changed by a conception of an angel.

Obj. 2. Further, whatever can be done by an inferior power, can be done by a superior power. Now the power of an angel is superior to corporeal power. But a body by its power is able to transform corporeal matter; as appears when fire begets fire. Therefore much more efficaciously can an angel by his power transform corporeal matter.

Obj. 3. Further, all corporeal nature is under angelic administration, as appears above (A. 1), and thus it appears that bodies are as instruments to the angels, for an instrument is essentially a mover moved. Now in effects there is something that is due to the power of their principal agents, and which cannot be due to the power of the instrument; and this it is that takes the principal place in the effect. For example, digestion is due to the force of

natural heat, which is the instrument of the nutritive soul: but that living flesh is thus generated is due to the power of the soul. Again the cutting of the wood is from the saw; but that it assumes at length the form of a bed is from the design of the [joiner's] art. Therefore the substantial form which takes the principal place in the corporeal effects, is due to the angelic power. Therefore matter obeys the angels in receiving its form.

On the contrary, Augustine says, *It is not to be thought, that this visible matter obeys these rebel angels; for it obeys God alone.*

I answer that, The Platonists* asserted that the forms which are in matter are caused by immaterial forms, because they said that the material forms are participations of immaterial forms. Avicenna followed them in this opinion to some extent, for he said that all forms which are in matter, proceed from the concept of the *intellect;* and that corporeal agents only dispose [matter] for the forms. They seem to have been deceived on this point, through supposing a form to be something made *per se,* so that it would be the effect of a formal principle. But, as the Philosopher proves (*Metaph.* vii, Did. vi. 8), what is made, properly speaking, is the *composite:* for this properly speaking, is, as it were, what subsists. Whereas the form is called a being, not as that which is, but as that by which something is; and consequently neither is a form, properly speaking, made; for that is made which is; since to be made is nothing but the way to existence.

Now it is manifest that what is made is like to the maker, forasmuch as every agent makes its like. So whatever makes natural things, has a likeness to the composite; either because it is composite itself, as when fire begets fire, or because the whole *composite* as to both matter and form is within its power; and this belongs to God alone. Therefore every informing of matter is either immediately from God, or from some corporeal agent; but not immediately from an angel.

Reply Obj. 1. Our soul is united to the body as the form; and so it is not surprising for the body to be formally changed by the soul's concept; especially as the movement of the sensitive appetite, which is accompanied with a certain bodily change, is subject to the command of reason. An angel, however, has not the same connection with natural bodies; and hence the argument does not hold.

Reply Obj. 2. Whatever an inferior power can do, that a superior power can do, not in the same way, but in a more excellent way; for example, the intellect knows sensible things in a more excellent way than sense knows them. So an angel can change corporeal matter in a more excellent way than can corporeal agents, that is by moving the corporeal agents themselves, as being the superior cause.

Reply Obj. 3. There is nothing to prevent some natural effect taking place by angelic power, for which the power of corporeal agents would not suffice. This, however, is not to obey an angel's will (as neither does matter obey the mere will of a cook, when by regulating the fire according to the prescription of his art he produces a dish that the fire could not have produced by itself); since to reduce matter to the act of the substantial form does not exceed the power of a corporeal agent; for it is natural for like to make like.

* *Phædo* xlix.: *Tim.* (Did.), vol. ii., p. 218.

THIRD ARTICLE

Whether Bodies Obey the Angels As Regards Local Motion?

We proceed thus to the Third Article:—

Objection 1. It would seem that bodies do not obey the angels in local motion. For the local motion of natural bodies follows on their forms. But the angels do not cause the forms of natural bodies, as stated above (A. 2). Therefore neither can they cause in them local motion.

Obj. 2. Further, the Philosopher (*Phys.* viii. 7) proves that local motion is the first of all movements. But the angels cannot cause other movements by a formal change of the matter. Therefore neither can they cause local motion.

Obj. 3. Further, the corporeal members obey the concept of the soul as regards local movement, as having in themselves some principle of life. In natural bodies, however, there is no vital principle. Therefore they do not obey the angels in local motion.

On the contrary, Augustine says (*De Trin.* iii. 8, 9) that the angels use corporeal seed to produce certain effects. But they cannot do this without causing local movement. Therefore bodies obey them in local motion.

I answer that, As Dionysius says (*Div. Nom.* vii): *Divine wisdom has joined the ends of the first to the principles of the second.* Hence it is clear that the inferior nature at its highest point is in conjunction with superior nature. Now corporeal nature is below the spiritual nature. But among all corporeal movements the most perfect is local motion, as the Philosopher proves (*Phys.* viii. *loc. cit.*). The reason of this is that what is moved locally is not as such in potentiality to anything intrinsic, but only to something extrinsic—that is, to place. Therefore the corporeal nature has a natural aptitude to be moved im-

mediately by the spiritual nature as regards place. Hence also the philosophers asserted that the supreme bodies are moved locally by the spiritual substances; whence we see that the soul moves the body first and chiefly by a local motion.

Reply Obj. 1. There are in bodies other local movements besides those which result from the forms; for instance, the ebb and flow of the sea does not follow from the substantial form of the water, but from the influence of the moon; and much more can local movements result from the power of spiritual substances.

Reply Obj. 2. The angels, by causing local motion, as the first motion, can thereby cause other movements; that is, by employing corporeal agents to produce these effects, as a workman employs fire to soften iron.

Reply Obj. 3. The power of an angel is not so limited as is the power of the soul. Hence the motive power of the soul is limited to the body united to it, which is vivified by it, and by which it can move other things. But an angel's power is not limited to any body; hence it can move locally bodies not joined to it.

FOURTH ARTICLE

Whether Angels Can Work Miracles?

We proceed thus to the Fourth Article:—

Objection 1. It would seem that the angels can work miracles. For Gregory says (*Hom.* xxxiv. *in Ev.*): *Those spirits are called virtues by whom signs and miracles are usually done.*

Obj. 2. Further, Augustine says (QQ. 83; qu. 79) that *magicians work miracles by private contracts; good Christians by public justice, bad Christians by the signs of public justice.* But magicians work miracles because they are *heard by the demons,* as he says elsewhere in the same work.* Therefore the demons can work miracles. Therefore much more can the good angels.

Obj. 3. Further, Augustine says in the same work* that *it is not absurd to believe that all the things we see happen may be brought about by the lower powers that dwell in our atmosphere.* But when an effect of natural causes is produced outside the order of the natural cause, we call it a miracle, as, for instance, when anyone is cured of a fever without the operation of nature. Therefore the angels and demons can work miracles.

Obj. 4. Further, superior power is not subject to the order of an inferior cause. But corporeal nature is inferior to an angel. Therefore an angel can work outside the order of corporeal agents; which is to work miracles.

On the contrary, It is written of God (Ps. cxxxv. 4): *Who alone doth great wonders.*

I answer that, A miracle properly so called is when something is done outside the order of nature. But it is not enough for a miracle if something is done outside the order of any particular nature; for otherwise anyone would perform a miracle by throwing a stone upwards, as such a thing is outside the order of the stone's nature. So for a miracle is required that it be against the order of the whole created nature. But God alone can do this, because, whatever an angel or any other creature does by its own power, is according to the order of created nature; and thus it is not a miracle. Hence God alone can work miracles.

Reply Obj. 1. Some angels are said to work miracles; either because God works miracles at their request, in the same way as holy men are said to work miracles; or because they exercise a kind of ministry in the miracles which take place; as in collecting the dust in the general resurrection, or by doing something of that kind.

Reply Obj. 2. Properly speaking, as said above, miracles are those things which are done outside the order of the whole of created nature. But as we do not know all the power of created nature, it follows that when anything is done outside the order of created nature by a power unknown to us, it is called a miracle as regards ourselves. So when the demons do anything of their own natural power, these things are called *miracles* not in an absolute sense, but in reference to ourselves. In this way the magicians work miracles through the demons; and these are said to be done by *private contracts,* forasmuch as every power of the creature, in the universe, may be compared to the power of a private person in a city. Hence when a magician does anything by compact with the devil, this is done as it were by private contract. On the other hand, the Divine justice is in the whole universe as the public law is in the city. Therefore good Christians, so far as they work miracles by Divine justice, are said to work miracles by *public justice:* but bad Christians by *the signs of public justice,* as by invoking the name of Christ, or by making use of other sacred signs.

Reply Obj. 3. Spiritual powers are able to effect whatever happens in this visible world, by employing corporeal seeds by local movement.

Reply Obj. 4. Although the angels can do something which is outside the order of corporeal nature, yet they cannot do anything outside the whole created order, which is essential to a miracle, as above explained.

* *Cf. Liber* xxi. *Sentent.,* sent. 4: among the suppositious works of St. Augustine.

QUESTION 111

The Action of the Angels on Man

(In Four Articles)

We now consider the action of the angels on man, and inquire: (1) How far they can change them by their own natural power; (2) How they are sent by God to the ministry of men; (3) How they guard and protect men. Under the first head there are four points of inquiry: (1) Whether an angel can enlighten the human intellect? (2) Whether he can change man's will? (3) Whether he can change man's imagination? (4) Whether he can change man's senses?

FIRST ARTICLE

Whether an Angel Can Enlighten Man?

We proceed thus to the First Article:—

Objection 1. It would seem that an angel cannot enlighten man. For man is enlightened by faith; hence Dionysius (*Eccl. Hier.* iii) attributes enlightenment to baptism, as *the sacrament of faith.* But faith is immediately from God, according to Eph. ii. 8: *By grace you are saved through faith, and that not of yourselves, for it is the gift of God.* Therefore man is not enlightened by an angel; but immediately by God.

Obj. 2. Further, on the words, *God hath manifested it to them* (Rom. i. 19), the gloss observes that *not only natural reason availed for the manifestation of Divine truths to men, but God also revealed them by His work,* that is, by His creature. But both are immediately from God—that is, natural reason and the creature. Therefore God enlightens man immediately.

Obj. 3. Further, whoever is enlightened is conscious of being enlightened. But man is not conscious of being enlightened by angels. Therefore he is not enlightened by them.

On the contrary, Dionysius says (*Cæl. Hier.* iv) that the revelation of Divine things reaches men through the ministry of the angels. But such revelation is an enlightenment, as we have stated (Q. 106, A. 1; Q. 107, A. 2). Therefore men are enlightened by the angels.

I answer that, Since the order of Divine Providence disposes that lower things be subject to the actions of higher, as explained above (Q. 109, A. 2); as the inferior angels are enlightened by the superior, so men, who are inferior to the angels, are enlightened by them.

The modes of each of these kinds of enlightenment are in one way alike and in another way unlike. For, as was shown above (Q. 106, A. 1), the enlightenment which consists in making known Divine truth has two functions; namely, according as the inferior intellect is strengthened by the action of the superior intellect, and according as the intelligible species which are in the superior intellect are proposed to the inferior so as to be grasped thereby. This takes place in the angels when the superior angel divides his universal concept of the truth according to the capacity of the inferior angel, as explained above (*ibid.*).

The human intellect, however, cannot grasp the universal truth itself unveiled; because its nature requires it to understand by turning to the phantasms, as above explained (Q. 84, A. 7). So the angels propose the intelligible truth to men under the similitudes of sensible things, according to what Dionysius says (*Cæl. Hier.* i), that, *It is impossible for the divine ray to shine on us, otherwise than shrouded by the variety of the sacred veils.* On the other hand, the human intellect as the inferior, is strengthened by the action of the angelic intellect. And in these two ways man is enlightened by an angel.

Reply Obj. 1. Two dispositions concur in the virtue of faith; first, the habit of the intellect whereby it is disposed to obey the will tending to Divine truth. For the intellect assents to the truth of faith, not as convinced by the reason, but as commanded by the will; hence Augustine says, *No one believes except willingly.* In this respect faith comes from God alone. Secondly, faith requires that what is to be believed be proposed to the believer; which is accomplished by man, according to Rom. x. 17, *Faith cometh by hearing;* principally, however, by the angels, by whom Divine things are revealed to men. Hence the angels have some part in the enlightenment of faith. Moreover, men are enlightened by the angels not only concerning what is to be believed; but also as regards what is to be done.

Reply Obj. 2. Natural reason, which is immediately from God, can be strengthened by an angel, as we have said above. Again, the more the human intellect is strengthened, so much higher an intelligible truth can be elicited from the species derived from creatures. Thus man is assisted by an angel so that he may

obtain from creatures a more perfect knowledge of God.

Reply Obj. 3. Intellectual operation and enlightenment can be understood in two ways. First, on the part of the object understood; thus whoever understands or is enlightened, knows that he understands or is enlightened, because he knows that the object is made known to him. Secondly, on the part of the principle; and thus it does not follow that whoever understands a truth, knows what the intellect is, which is the principle of the intellectual operation. In like manner not everyone who is enlightened by an angel, knows that he is enlightened by him.

SECOND ARTICLE

Whether the Angels Can Change the Will of Man?

We proceed thus to the Second Article:—

Objection 1. It would seem that the angels can change the will of man. For, upon the text, *Who maketh His angels spirits and His ministers a flame of fire* (Heb. 1, 7), the gloss notes that *they are fire, as being spiritually fervent, and as burning away our vices.* This could not be, however, unless they changed the will. Therefore the angels can change the will.

Obj. 2. Further, Bede says (*Super Matth.* xv. 11), that, *the devil does not send wicked thoughts, but kindles them.* Damascene, however, says that he also sends them; for he remarks that *every malicious act and unclean passion is contrived by the demons and put into men* (*De Fid. Orth.* ii. 4); in like manner also the good angels introduce and kindle good thoughts. But this could only be if they changed the will. Therefore the will is changed by them.

Obj. 3. Further, the angel, as above explained, enlightens the human intellect by means of the phantasms. But as the imagination which serves the intellect can be changed by an angel, so can the sensitive appetite which serves the will, because it also is a faculty using a corporeal organ. Therefore as the angel enlightens the mind, so can he change the will.

On the contrary, To change the will belongs to God alone, according to Prov. xxi. 1: *The heart of the king is in the hand of the Lord, whithersoever He will He shall turn it.*

I answer that, The will can be changed in two ways. First, from within; in which way, since the movement of the will is nothing but the inclination of the will to the thing willed, God alone can thus change the will, because He gives the power of such an inclination to the intellectual nature. For as the natural inclination is from God alone Who gives the nature, so the inclination of the will is from God alone, Who causes the will.

Secondly, the will is moved from without. As regards an angel, this can be only in one way,—by the good apprehended by the intellect. Hence in as far as anyone may be the cause why anything be apprehended as an appetible good, so far does he move the will. In this way also God alone can move the will efficaciously; but an angel and man move the will by way of persuasion, as above explained (Q. 106, A. 2).

In addition to this mode the human will can be moved from without in another way; namely, by the passion residing in the sensitive appetite: thus by concupiscence or anger the will is inclined to will something. In this manner the angels, as being able to rouse these passions, can move the will, not however by necessity, for the will ever remains free to consent to, or to resist, the passion.

Reply Obj. 1. Those who act as God's ministers, either men or angels, are said to burn away vices, and to incite to virtue by way of persuasion.

Reply Obj. 2. The demon cannot put thoughts in our minds by causing them from within, since the act of the cogitative faculty is subject to the will; nevertheless the devil is called the kindler of thoughts, inasmuch as he incites to thought, by the desire of the things thought of, by way of persuasion, or by rousing the passions. Damascene calls this kindling *a putting in,* because such a work is accomplished within. But good thoughts are attributed to a higher principle, namely, God, though they may be procured by the ministry of the angels.

Reply Obj. 3. The human intellect in its present state can understand only by turning to the phantasms; but the human will can will something following the judgment of reason rather than the passion of the sensitive appetite. Hence the comparison does not hold.

THIRD ARTICLE

Whether an Angel Can Change Man's Imagination?

We proceed thus to the Third Article:—

Objection 1. It would seem that an angel cannot change man's imagination. For the phantasy, as is said *De Anima* iii, is *a motion caused by the sense in act.* But if this motion were caused by an angel, it would not be caused by the sense in act. Therefore it is contrary to the nature of the phantasy, which is the act of the imaginative faculty, to be changed by an angel.

Obj. 2. Further, since the forms in the imagination are spiritual, they are nobler than

the forms existing in sensible matter. But an angel cannot impress forms upon sensible matter (Q. 110, A. 2). Therefore he cannot impress forms on the imagination, and so he cannot change it.

Obj. 3. Further, Augustine says (*Gen. ad lit.* xii. 12): *One spirit by intermingling with another can communicate his knowledge to the other spirit by these images, so that the latter either understands it himself, or accepts it as understood by the other.* But it does not seem that an angel can be mingled with the human imagination, nor that the imagination can receive the knowledge of an angel. Therefore it seems that an angel cannot change the imagination.

Obj. 4. Further, in the imaginative vision man cleaves to the similitudes of the things as to the things themselves. But in this there is deception. So as a good angel cannot be the cause of deception, it seems that he cannot cause the imaginative vision, by changing the imagination.

On the contrary, Those things which are seen in dreams are seen by imaginative vision. But the angels reveal things in dreams, as appears from Matt. i. 20; ii. 13, 19 in regard to the angel who appeared to Joseph in dreams. Therefore an angel can move the imagination.

I answer that, Both a good and a bad angel by their own natural power can move the human imagination. This may be explained as follows. For it was said above (Q. 110, A. 3), that corporeal nature obeys the angel as regards local movement, so that whatever can be caused by the local movement of bodies is subject to the natural power of the angels. Now it is manifest that imaginative apparitions are sometimes caused in us by the local movement of animal spirits and humors. Hence Aristotle says (*De Somn. et Vigil.*),* when assigning the cause of visions in dreams, that *when an animal sleeps, the blood descends in abundance to the sensitive principle, and movements descend with it,* that is, the impressions left from the movements of sensible things, which movements are preserved in the animal spirits, *and move the sensitive principle;* so that a certain appearance ensues, as if the sensitive principle were being then changed by the external objects themselves. Indeed, the commotion of the spirits and humors may be so great that such appearances may even occur to those who are awake, as is seen in mad people, and the like. So, as this happens by a natural disturbance of the humors, and sometimes also by the will of man who voluntarily imagines what he previously experienced, so also the same may be done by the power of a good or a bad angel, sometimes with alienation from the bodily senses, sometimes without such alienation.

Reply Obj. 1. The first principle of the imagination is from the sense in act. For we cannot imagine what we have never perceived by the senses, either wholly or partly; as a man born blind cannot imagine color. Sometimes, however, the imagination is informed in such a way that the act of the imaginative movement arises from the impressions preserved within.

Reply Obj. 2. An angel changes the imagination, not indeed by the impression of an imaginative form in no way previously received from the senses (for he cannot make a man born blind imagine color), but by local movement of the spirits and humors, as above explained.

Reply Obj. 3. The commingling of the angelic spirit with the human imagination is not a mingling of essences, but by reason of an effect which he produces in the imagination in the way above stated; so that he shows man what he [the angel] knows, but not in the way he knows.

Reply Obj. 4. An angel causing an imaginative vision, sometimes enlightens the intellect at the same time, so that it knows what these images signify; and then there is no deception. But sometimes by the angelic operation the similitudes of things only appear in the imagination; but neither then is deception caused by the angel, but by the defect in the intellect to whom such things appear. Thus neither was Christ a cause of deception when He spoke many things to the people in parables, which He did not explain to them.

FOURTH ARTICLE

Whether an Angel Can Change the Human Senses?

We proceed thus to the Fourth Article:—

Objection 1. It seems that an angel cannot change the human senses. For the sensitive operation is a vital operation. But such an operation does not come from an extrinsic principle. Therefore the sensitive operation cannot be caused by an angel.

Obj. 2. Further, the sensitive operation is nobler than the nutritive. But the angel cannot change the nutritive power, nor other natural forms. Therefore neither can he change the sensitive power.

Obj. 3. Further, the senses are naturally moved by the sensible objects. But an angel cannot change the order of nature (Q. 110, A. 4). Therefore an angel cannot change the senses; but these are changed always by the sensible object.

On the contrary, The angels who overturned Sodom, *struck the people of Sodom*

* *De Insomniis* iii.

with blindness or ἀοροσία,* *so that they could not find the door* (Gen. xix. 11). The same is recorded of the Syrians whom Eliseus led into Samaria (4 Kings vi. 18).

I answer that, The senses may be changed in a twofold manner; from without, as when affected by the sensible object: and from within, for we see that the senses are changed when the spirits and humors are disturbed; as for example, a sick man's tongue, charged with choleric humor, tastes everything as bitter, and the like with the other senses. Now an angel, by his natural power, can work a change in the senses both ways. For an angel can offer the senses a sensible object from without, formed by nature or by the angel himself, as when he assumes a body, as we have said above (Q. 51, A. 2). Likewise he can move the spirits and humors from within, as above remarked, whereby the senses are changed in various ways.

Reply Obj. 1. The principle of the sensitive operation cannot be without the interior principle which is the sensitive power; but this interior principle can be moved in many ways by the exterior principle, as above explained.

Reply Obj. 2. By the interior movement of the spirits and humors an angel can do something towards changing the act of the nutritive power, and also of the appetitive and sensitive power, and of any other power using a corporeal organ.

Reply Obj. 3. An angel can do nothing outside the entire order of creatures; but he can outside some particular order of nature, since he is not subject to that order; thus in some special way an angel can work a change in the senses outside the common mode of nature.

QUESTION 112

The Mission of the Angels

(In Four Articles)

We next consider the mission of the angels. Under this head arise four points of inquiry: (1) Whether any angels are sent on works of ministry? (2) Whether all are sent? (3) Whether those who are sent, assist? (4) From what orders they are sent.

FIRST ARTICLE

Whether the Angels Are Sent on Works of Ministry?

We proceed thus to the First Article:—

Objection 1. It would seem that the angels are not sent on works of ministry. For every mission is to some determinate place. But intellectual actions do not determine a place, for intellect abstracts from the *here* and *now*. Since therefore the angelic actions are intellectual, it appears that the angels are not sent to perform their own actions.

Obj. 2. Further, the empyrean heaven is the place that beseems the angelic dignity. Therefore if they are sent to us in ministry, it seems that something of their dignity would be lost; which is unseemly.

Obj. 3. Further, external occupation hinders the contemplation of wisdom; hence it is said: *He that is less in action, shall receive wisdom* (Ecclus. xxxviii. 25). So if some angels are sent on external ministrations, they would seemingly be hindered from contemplation. But the whole of their beatitude consists in the contemplation of God. So if they were sent, their beatitude would be lessened; which is unfitting.

Obj. 4. Further, to minister is the part of an inferior; hence it is written (Luke xxii. 27): *Which is the greater, he that sitteth at table, or he that serveth? is not he that sitteth at table?* But the angels are naturally greater than we are. Therefore they are not sent to administer to us.

On the contrary, It is written (Exod. xxiii. 20): *Behold I will send My angels who shall go before thee.*

I answer that, From what has been said above (Q. 108, A. 6), it may be shown that some angels are sent in ministry by God. For, as we have already stated (Q. 43, A. 1), in treating of the mission of the Divine Persons, he is said to be sent who in any way proceeds from another so as to begin to be where he was not, or to be in another way, where he already was. Thus the Son, or the Holy Ghost is said to be sent as proceeding from the Father by origin; and begins to be in a new way, by grace or by the nature assumed, where He was before by the presence of His Godhead; for it belongs to God to be present everywhere, because, since He is the universal agent, His power reaches to all being, and hence He exists in all things (Q. 8, A. 1). An angel's power, however, as a particular agent, does not reach to the whole universe, but reaches to one thing in such a way as not to reach an-

* It is worth noting that these are the only two passages in the Greek version where the word ἀοροσία appears. It expresses, in fact, the effect produced on the people of Sodom—namely, dazzling (French version, *éblouissement*), which the Latin *cæcitas* (blindness) does not necessarily imply.

other; and so he is *here* in such a manner as not to be *there*. But it is clear from what was above stated (Q. 110, A. 1), that the corporeal creature is governed by the angels. Hence, whenever an angel has to perform any work concerning a corporeal creature, the angel applies himself anew to that body by his power; and in that way begins to be there afresh. Now all this takes place by Divine command. Hence it follows that an angel is sent by God.

Yet the action performed by the angel who is sent, proceeds from God as from its first principle, at Whose nod and by Whose authority the angels work; and is reduced to God as to its last end. Now this is what is meant by a minister: for a minister is an intelligent instrument; while an instrument is moved by another, and its action is ordered to another. Hence angels' actions are called *ministries;* and for this reason they are said to be sent in ministry.

Reply Obj. 1. An operation can be intellectual in two ways. In one way, as dwelling in the intellect itself, as contemplation; such an operation does not demand to occupy a place; indeed, as Augustine says (*De Trin.* iv. 20): *Even we ourselves as mentally tasting something eternal, are not in this world.* In another sense an action is said to be intellectual because it is regulated and commanded by some intellect; in that sense the intellectual operations evidently have sometimes a determinate place.

Reply Obj. 2. The empyrean heaven belongs to the angelic dignity by way of congruity; forasmuch as it is congruous that the higher body should be attributed to that nature which occupies a rank above bodies. Yet an angel does not derive his dignity from the empyrean heaven; so when he is not actually in the empyrean heaven, nothing of his dignity is lost, as neither does a king lessen his dignity when not actually sitting on his regal throne, which suits his dignity.

Reply Obj. 3. In ourselves the purity of contemplation is obscured by exterior occupation; because we give ourselves to action through the sensitive faculties, the action of which when intense impedes the action of the intellectual powers. An angel, on the contrary, regulates his exterior actions by the intellectual operation alone. Hence it follows that his external occupations in no respect impede his contemplation; because, given two actions, one of which is the rule and the reason of the other, one does not hinder but helps the other. Wherefore Gregory says (*Moral.* ii) that *the angels do not go abroad in such a manner as to lose the delights of inward contemplation.*

Reply Obj. 4. In their external actions the angels chiefly minister to God, and secondarily to us; not because we are superior to them, absolutely speaking, but because, since every man or angel by cleaving to God is made one spirit with God, he is thereby superior to every creature. Hence the Apostle says (Phil. ii. 3): *Esteeming others better than themselves.*

SECOND ARTICLE

Whether All the Angels Are Sent in Ministry?

We proceed thus to the Second Article:—

Objection 1. It would seem that all the angels are sent in ministry. For the Apostle says (Heb. 1. 14): *All are ministering spirits, sent to minister* (Vulg., *Are they not all . . . ?*)

Obj. 2. Further, among the orders, the highest is that of the Seraphim, as stated above (Q. 108, A. 6). But a Seraph was sent to purify the lips of the prophet (Isa. vi. 6, 7). Therefore much more are the inferior orders sent.

Obj. 3. Further, the Divine Persons infinitely excel all the angelic orders. But the Divine Persons are sent. Therefore much more are even the highest angels sent.

Obj. 4. Further, if the superior angels are not sent to the external ministries, this can only be because the superior angels execute the Divine ministries by means of the inferior angels. But as all the angels are unequal, as stated above (Q. L., A. 4), each angel has an angel inferior to himself except the last one. Therefore only the last angel would be sent in ministry; which contradicts the words, *Thousands of thousands ministered to Him* (Dan. vii. 10).

On the contrary, Gregory says (*Hom.* xxxiv. *in Ev.*), quoting the statement of Dionysius (*Cæl. Hier.* xiii), that *the higher ranks fulfil no exterior service.*

I answer that, As appears from what has been said above (Q. 106, A. 3; Q. 110, A. 1), the order of Divine Providence has so disposed not only among the angels, but also in the whole universe, that inferior things are administered by the superior. By the Divine dispensation, however, this order is sometimes departed from as regards corporeal things, for the sake of a higher order, that is, according as it is suitable for the manifestation of grace. That the man born blind was enlightened, that Lazarus was raised from the dead, was accomplished immediately by God without the action of the heavenly bodies. Moreover both good and bad angels can work some effect in these bodies independently of the heavenly bodies, by the condensation of the clouds into rain, and by producing some such effects. Nor can anyone doubt that God can immediately reveal things to men without the help of the angels, and the superior angels without the

inferior. From this standpoint some have said that according to the general law the superior angels are not sent, but only the inferior; yet that sometimes, by Divine dispensation, the superior angels also are sent.

This, however, does not seem to be reasonable; because the angelic order is according to the gifts of grace. Now the order of grace has no order above itself for the sake of which it should be passed over; as the order of nature is passed over for the sake of grace. It may likewise be observed that the order of nature in the working of miracles is passed over for the confirmation of faith; which purpose would receive no additional strength if the angelic order were passed over, since this could not be perceived by us. Further, there is nothing in the Divine ministries above the capacity of the inferior orders. Hence Gregory says (*loc. cit.*) that *those who announce the highest things are called archangels.* For this reason *the archangel Gabriel was sent to the Virgin Mary:* and yet, as he says further on, this was the greatest of all the Divine ministries. Thus with Dionysius (*Cæl. Hier.* xiii) we must say, without any distinction, that the superior angels are never sent to the external ministry.

Reply Obj. 1. As in the missions of the Divine Persons there is a visible mission, in regard to the corporeal creature, and an invisible mission, in regard to a spiritual effect; so likewise in the angelic missions, there is an external mission, in respect of some administration of corporeal things—and on such a mission not all the angels are sent,—and an interior mission, in respect of some intellectual effect, just as one angel enlightens another—and in this way all the angels are sent.

It may also be said that the Apostle wishes to prove that Christ is greater than the angels who were chosen as the messengers of the law; in order that He might show the excellence of the new over the old law. Hence there is no need to apply this to any other angels besides those who were sent to give the law.

Reply Obj. 2. According to Dionysius (*ibid.*), the angel who was sent to purify the prophet's lips was one of the inferior order; but was called a *Seraph,* that is, *kindling* in an equivocal sense, because he came to *kindle* the lips of the prophet. It may also be said that the superior angels communicate their own proper gifts whereby they are denominated, through the ministry of the inferior angels. Thus one of the Seraphim is described as purifying by fire the prophet's lips, not as if he did so immediately, but because an inferior angel did so by his power; as the Pope is said to absolve a man when he gives absolution by means of someone else.

Reply Obj. 3. The Divine Persons are not sent in ministry, but are said to be sent in an equivocal sense, as appears from what has been said (Q. 43, A. 1).

Reply Obj. 4. A manifold grade exists in the Divine ministries. Hence there is nothing to prevent angels though unequal from being sent immediately in ministry, in such a manner however that the superior are sent to the higher ministries, and the lower to the inferior ministries.

THIRD ARTICLE

Whether All the Angels Who Are Sent, Assist?

We proceed thus to the Third Article:—

Objection 1. It would seem that the angels who are sent also assist. For Gregory says (*Hom.* xxxiv. *in Ev.*): *So the angels are sent, and assist; for, though the angelic spirit is limited, yet the supreme Spirit, God, is not limited.*

Obj. 2. Further, the angel was sent to administer to Tobias. Yet he said, *I am the angel Raphael, one of the seven who stand before the Lord* (*Tob.* xii. 15). Therefore the angels who are sent, assist.

Obj. 3. Further, every holy angel is nearer to God than Satan is. Yet Satan assisted God, according to Job. i. 6: *When the sons of God came to stand before the Lord, Satan also was present among them.* Therefore much more do the angels, who are sent to minister, assist.

Obj. 4. Further, if the inferior angels do not assist, the reason is because they receive the Divine enlightenment, not immediately, but through the superior angels. But every angel receives the Divine enlightenment from a superior, except the one who is highest of all. Therefore only the highest angel would assist; which is contrary to the text of Dan. vii. 10: *Ten thousand times a hundred thousand stood before Him.* Therefore the angels who are sent also assist.

On the contrary, Gregory says, on Job xxv. 3: *Is there any numbering of His soldiers?* (*Moral.* xvii): *Those powers assist, who do not go forth as messengers to men.* Therefore those who are sent in ministry do not assist.

I answer that, The angels are spoken of as *assisting* and *administering,* after the likeness of those who attend upon a king; some of whom ever wait upon him, and hear his commands immediately; while others there are to whom the royal commands are conveyed by those who are in attendance—for instance, those who are placed at the head of the administration of various cities; these are said to administer, not to assist.

We must therefore observe that all the angels gaze upon the Divine Essence immediately; in regard to which all, even those who

minister, are said to assist. Hence Gregory says (*Moral.* ii) that *those who are sent on the external ministry of our salvation can always assist and see the face of the Father.* Yet not all the angels can perceive the secrets of the Divine mysteries in the clearness itself of the Divine Essence; but only the superior angels who announce them to the inferior: and in that respect only the superior angels belonging to the highest hierarchy are said to assist, whose special prerogative it is to be enlightened immediately by God.

From this may be deduced the reply to the first and second objections, which are based on the first mode of assisting.

Reply Obj. 3. Satan is not described as having assisted, but as present among the assistants; for, as Gregory says (*Moral.* ii), *though he has lost beatitude, still he has retained a nature like to the angels.*

Reply Obj. 4. All the assistants see some things immediately in the glory of the Divine Essence; and so it may be said that it is the prerogative of the whole of the highest hierarchy to be immediately enlightened by God; while the higher ones among them see more than is seen by the inferior; some of whom enlighten others: as also among those who assist the king, one knows more of the king's secrets than another.

FOURTH ARTICLE

Whether All the Angels of the Second Hierarchy Are Sent?

We proceed thus to the Fourth Article:—

Objection 1. It would seem that all the angels of the second hierarchy are sent. For all the angels either assist, or minister, according to Daniel vii. 10. But the angels of the second hierarchy do not assist; for they are enlightened by the angels of the first hierarchy, as Dionysius says (*Cæl. Hier.* viii). Therefore all the angels of the second hierarchy are sent in ministry.

Obj. 2. Further, Gregory says (*Moral. xvii*) that *there are more who minister than who assist.* This would not be the case if the angels of the second hierarchy were not sent in ministry. Therefore all the angels of the second hierarchy are sent to minister.

On the contrary, Dionysius says (*Cæl. Hier.* viii) that the *Dominations are above all subjection.* But to be sent implies subjection. Therefore the dominations are not sent to minister.

I answer that, As above stated (A. 1), to be sent to external ministry properly belongs to an angel according as he acts by Divine command in respect of any corporeal creature; which is part of the execution of the Divine ministry. Now the angelic properties are manifested by their names, as Dionysius says (*Cæl. Hier.* vii); and therefore the angels of those orders are sent to external ministry whose names signify some kind of administration. But the name *dominations* does not signify any such administration, but only disposition and command in administering. On the other hand, the names of the inferior orders imply administration, for the *Angels* and *Archangels* are so called from *announcing;* the *Virtues* and *Powers* are so called in respect of some act; and it is right that the *Prince,* according to what Gregory says (*Hom.* xxxiv. *in Ev.*), *be first among the workers.* Hence it belongs to these five orders to be sent to external ministry; not to the four superior orders.

Reply Obj. 1. The Dominations are reckoned among the ministering angels, not as exercising but as disposing and commanding what is to be done by others; thus an architect does not put his hands to the production of his art, but only disposes and orders what others are to do.

Reply Obj. 2. A twofold reason may be given in assigning the number of the assisting and ministering angels. For Gregory says that those who minister are more numerous than those who assist; because he takes the words (Dan. vii. 10) *thousands of thousands ministered to Him,* not in a multiple but in a partitive sense, to mean *thousands out of thousands;* thus the number of those who minister is indefinite, and signifies excess; while the number of assistants is finite as in the words added, *and ten thousand times a hundred thousand assisted Him.* This explanation rests on the opinion of the Platonists, who said that the nearer things are to the one first principle, the smaller they are in number; as the nearer a number is to unity, the lesser it is than multitude. This opinion is verified as regards the number of orders, as six administer and three assist.

Dionysius, however (*Cæl. Hier.* xiv) declares that the multitude of angels surpasses all the multitude of material things; so that, as the superior bodies exceed the inferior in magnitude to an immeasurable degree, so the superior incorporeal natures surpass all corporeal natures in multitude; because whatever is better is more intended and more multiplied by God. Hence, as the assistants are superior to the ministers there will be more assistants than ministers. In this way, the words *thousands of thousands* are taken by way of multiplication, to signify *a thousand times a thousand.* And because ten times a hundred is a thousand, if it were said *ten times a hundred thousand* it would mean that there are as many assistants as ministers: but since it is written

ten thousand times a hundred thousand, we are given to understand that the assistants are much more numerous than the ministers. Nor is this said to signify that this is the precise number of angels, but rather that it is much greater, in that it exceeds all material multitude. This is signified by the multiplication together of the greatest numbers, namely ten, a hundred, and a thousand, as Dionysius remarks in the same passage.

QUESTION 113

Of the Guardianship of the Good Angels

(In Eight Articles)

We next consider the guardianship exercised by the good angels; and their warfare against the bad angels. Under the first head eight points of inquiry arise: (1) Whether men are guarded by the angels? (2) Whether to each man is assigned a single guardian angel? (3) Whether the guardianship belongs only to the lowest order of angels? (4) Whether it is fitting for each man to have an angel guardian? (5) When does an angel's guardianship of a man begin? (6) Whether the angel guardians always watch over men? (7) Whether the angel grieves over the loss of the one guarded? (8) Whether rivalry exists among the angels as regards their guardianship?

FIRST ARTICLE

Whether Men Are Guarded by the Angels?

We proceed thus to the First Article:—

Objection 1. It would seem that men are not guarded by the angels. For guardians are deputed to some because they either know not how, or are not able, to guard themselves, as children and the sick. But man is able to guard himself by his free-will; and knows how by his natural knowledge of natural law. Therefore man is not guarded by an angel.

Obj. 2. Further, a strong guard makes a weaker one superfluous. But men are guarded by God, according to Ps. cxx. 4: *He shall neither slumber nor sleep, that keepeth Israel.* Therefore man does not need to be guarded by an angel.

Obj. 3. Further, the loss of the guarded redounds to the negligence of the guardian; hence it was said to a certain one: *Keep this man; and if he shall slip away, thy life shall be for his life* (3 Kings xx. 39). Now many perish daily through falling into sin; whom the angels could help by visible appearance, or by miracles, or in some such-like way. The angels would therefore be negligent if men are given to their guardianship. But that is clearly false. Therefore the angels are not the guardians of men.

On the contrary, It is written (Ps. xc. 11): *He hath given His angels charge over thee, to keep thee in all thy ways.*

I answer that, According to the plan of Divine Providence, we find that in all things the movable and variable are moved and regulated by the immovable and invariable; as all corporeal things by immovable spiritual substances, and the inferior bodies by the superior which are invariable in substance. We ourselves also are regulated as regards conclusions, about which we may have various opinions, by the principles which we hold in an invariable manner. It is moreover manifest that as regards things to be done human knowledge and affection can vary and fail from good in many ways; and so it was necessary that angels should be deputed for the guardianship of men, in order to regulate them and move them to good.

Reply Obj. 1. By free-will man can avoid evil to a certain degree, but not in any sufficient degree; forasmuch as he is weak in affection towards good on account of the manifold passions of the soul. Likewise universal natural knowledge of the law, which by nature belongs to man, to a certain degree directs man to good, but not in a sufficient degree; because in the application of the universal principles of law to particular actions man happens to be deficient in many ways. Hence it is written (Wisd. ix. 14): *The thoughts of mortal men are fearful, and our counsels uncertain.* Thus man needs to be guarded by the angels.

Reply Obj. 2. Two things are required for a good action; first, that the affection be inclined to good, which is effected in us by the habit of mortal virtue. Secondly, that reason should discover the proper methods to make perfect the good of virtue; this the Philosopher (*Ethic.* vi) attributes to prudence. As regards the first, God guards man immediately by infusing into him grace and virtues; as regards the second, God guards man as his universal instructor, Whose precepts reach man by the medium of the angels, as above stated (Q. 111, A. 1).

Reply Obj. 3. As men depart from the nat-

ural instinct of good by reason of a sinful passion, so also do they depart from the instigation of the good angels, which takes place invisibly when they enlighten man that he may do what is right. Hence that men perish is not to be imputed to the negligence of the angels but to the malice of men. That they sometimes appear to men visibly outside the ordinary course of nature comes from a special grace of God, as likewise that miracles occur outside the order of nature.

SECOND ARTICLE

Whether Each Man Is Guarded by an Angel?

We proceed thus to the Second Article:—

Objection 1. It would seem that each man is not guarded by an angel. For an angel is stronger than a man. But one man suffices to guard many men. Therefore much more can one angel guard many men.

Obj. 2. Further, the lower things are brought to God through the medium of the higher, as Dionysius says (*Cæl. Hier.* iv, xiii) But as all the angels are unequal (Q. 50, A. 4), there is only one angel between whom and men there is no medium. Therefore there is only one angel who immediately keeps men.

Obj. 3. Further, the greater angels are deputed to the greater offices. But it is not a greater office to keep one man more than another; since all men are naturally equal. Since therefore of all the angels one is greater than another, as Dionysius says (*Cæl. Hier.* x), it seems that different men are not guarded by different angels.

On the contrary, On the text, *Their angels in heaven,* etc. (Matt. viii. 10), Jerome says: *Great is the dignity of souls, for each one to have an angel deputed to guard it from its birth.*

I answer that, Each man has an angel guardian appointed to him. This rests upon the fact that the guardianship of angels belongs to the execution of Divine providence concerning men. But God's providence acts differently as regards men and as regards other corruptible creatures, for they are related differently to incorruptibility. For men are not only incorruptible in the common species, but also in the proper forms of each individual, which are the rational souls, which cannot be said of other incorruptible things. Now it is manifest that the providence of God is chiefly exercised towards what remains for ever; whereas as regards things which pass away, the providence of God acts so as to order their existence to the things which are perpetual. Thus the providence of God is related to each man as it is to every genus or species of things corruptible. But, according to Gregory (*Hom.* xxxiv. *in Ev.*), the different orders are deputed to the different *genera* of things, for instance the *Powers* to coerce the demons, the *Virtues* to work miracles in things corporeal; while it is probable that the different species are presided over by different angels of the same order. Hence it is also reasonable to suppose that different angels are appointed to the guardianship of different men.

Reply Obj. 1. A guardian may be assigned to a man for two reasons: first, inasmuch as a man is an individual, and thus to one man one guardian is due; and sometimes several are appointed to guard one. Secondly, inasmuch as a man is part of a community, and thus one man is appointed as guardian of a whole community; to whom it belongs to provide what concerns one man in his relation to the whole community, such as external works, which are sources of strength or weakness to others. But angel guardians are given to men also as regards invisible and occult things, concerning the salvation of each one in his own regard. Hence individual angels are appointed to guard individual men.

Reply Obj. 2. As above stated (Q. 112, A. 3, *ad* 4), all the angels of the first hierarchy are, as to some things, enlightened by God directly; but, as to other things, only the superior are directly enlightened by God, and these reveal them to the inferior. And the same also applies to the inferior orders: for a lower angel is enlightened in some respects by one of the highest, and in other respects by the one immediately above him. Thus it is possible that some one angel enlightens a man immediately, and yet has other angels beneath him whom he enlightens.

Reply Obj. 3. Although men are equal in nature, still inequality exists among them, according as Divine Providence orders some to the greater, and others to the lesser things, according to Ecclus. xxxiii. 11, 12: *With much knowledge the Lord hath divided them, and diversified their ways: some of them hath He blessed and exalted, and some of them hath He cursed and brought low.* Thus it is a greater office to guard one man than another.

THIRD ARTICLE

Whether to Guard Men Belongs Only to the Lowest Order of Angels?

We proceed thus to the Third Article:—

Objection 1. It would seem that the guardianship of men does not belong only to the lowest order of the angels. For Chrysostom says that the text (Matt. xviii. 10), *Their angels in heaven,* etc., is to be understood not of any

angels, but of the highest. Therefore the superior angels guard men.

Obj. 2. Further, the Apostle says that angels *are sent to minister for them who shall receive the inheritance of salvation* (Heb. i. 14); and thus it seems that the mission of the angels is directed to the guardianship of men. But five orders are sent in external ministry (Q. 112, A. 4). Therefore all the angels of the five orders are deputed to the guardianship of men.

Obj. 3. Further, for the guardianship of men it seems especially necessary to coerce the demons, which belongs most of all to the Powers, according to Gregory (*Hom.* xxxiv. *in Ev.*); and to work miracles, which belongs to the Virtues. Therefore these orders are also deputed to the work of guardianship, and not only the lowest order.

On the contrary, In the Psalm (xc.) the guardianship of men is attributed to the angels; who belong to the lowest order, according to Dionysius (*Cæl. Hier.* v, ix).

I answer that, As above stated (A. 2), man is guarded in two ways; in one way by particular guardianship, according as to each man an angel is appointed to guard him; and such guardianship belongs to the lowest order of the angels, whose place it is, according to Gregory, to announce the *lesser things;* for it seems to be the least of the angelic offices to procure what concerns the salvation of only one man. The other kind of guardianship is universal, multiplied according to the different orders. For the more universal an agent is, the higher it is. Thus the guardianship of the human race belongs to the order of *Principalities,* or perhaps to the *Archangels,* whom we call the angel princes. Hence, Michael, whom we call an archangel, is also styled *one of the princes* (Dan. x. 13). Moreover all corporeal natures are guarded by the *Virtues;* and likewise the demons by the *Powers,* and the good spirits by the *Principalities,* according to Gregory's opinion (*loc. cit.*).

Reply Obj. 1. Chrysostom can be taken to mean the highest in the lowest order of angels; for, as Dionysius says (*Cæl. Hier.* x) in each order there are first, middle, and last. It is, however, probable that the greater angels are deputed to keep those chosen by God for the higher degree of glory.

Reply Obj. 2. Not all the angels who are sent have guardianship of individual men; but some orders have a universal guardianship, greater or less, as above explained.

Reply Obj. 3. Even inferior angels exercise the office of the superior, as they share in their gifts, and they are executors of the superiors' power; and in this way all the angels of the lowest order can coerce the demons, and work miracles.

FOURTH ARTICLE

Whether Angels Are Appointed to the Guardianship of All Men?

We proceed thus to the Fourth Article:—

Objection 1. It would seem that angels are not appointed to the guardianship of all men. For it is written of Christ (Phil. ii. 7) that He was *made in the likeness of men, and in habit found as a man.* If therefore angels are appointed to the guardianship of all men, Christ also would have had an angel guardian. But this is unseemly, for Christ is greater than all the angels. Therefore angels are not appointed to the guardianship of all men.

Obj. 2. Further, Adam was the first of all men. But it was not fitting that he should have an angel guardian, at least in the state of innocence: for then he was not beset by any dangers. Therefore angels are not appointed to the guardianship of all men.

Obj. 3. Further, angels are appointed to the guardianship of men, that they may take them by the hand and guide them to eternal life, encourage them to good works, and protect them against the assaults of the demons. But men who are foreknown to damnation, never attain to eternal life. Infidels also, though at times they perform good works, do not perform them well, for they have not a right intention: for *faith directs the intention* as Augustine says (*Enarr.* ii. *in Ps.* xxxi). Moreover, the coming of Antichrist will be *according to the working of Satan,* as it is written (2 Thess. ii. 9). Therefore angels are not deputed to the guardianship of all men.

On the contrary, is the authority of Jerome quoted above (A. 2), for he says that *each soul has an angel appointed to guard it.*

I answer that, Man while in this state of life, is, as it were, on a road by which he should journey towards heaven. On this road man is threatened by many dangers both from within and from without, according to Ps. clix. 4: *In this way wherein I walked, they have hidden a snare for me.* And therefore as guardians are apointed for men who have to pass by an unsafe road, so an angel guardian is assigned to each man as long as he is a wayfarer. When, however, he arrives at the end of life he no longer has a guardian angel; but in the kingdom he will have an angel to reign with him, in hell a demon to punish him.

Reply Obj. 1. Christ as man was guided immediately by the Word of God: wherefore He needed not to be guarded by an angel. Again as regards His soul, He was a comprehensor, although in regard to His passible body, He was a wayfarer. In this latter respect it was right that He should have, not a guardian angel as superior to Him, but a ministering

angel as inferior to Him. Whence it is written (Matt. iv. 11) that *angels came and ministered to Him.*

Reply Obj. 2. In the state of innocence man was not threatened by any peril from within: because within him all was well ordered, as we have said above (Q. 95, AA. 1, 3). But peril threatened from without on account of the snares of the demons; as was proved by the event. For this reason he needed a guardian angel.

Reply Obj. 3. Just as the forekown, the infidels, and even Antichrist, are not deprived of the interior help of natural reason; so neither are they deprived of that exterior help granted by God to the whole human race,—namely the guardianship of the angels. And although the help which they receive therefrom does not result in their deserving eternal life by good works, it does nevertheless conduce to their being protected from certain evils which would hurt both themselves and others. For even the demons are held off by the good angels, lest they hurt as much as they would. In like manner Antichrist will not do as much harm as he would wish.

FIFTH ARTICLE

Whether an Angel Is Appointed to Guard a Man from His Birth?

We proceed thus to the Fifth Article:—

Objection 1. It would seem that an angel is not appointed to guard a man from his birth. For angels are *sent to minister for them who shall receive the inheritance of salvation,* as the Apostle says (Heb. i. 14). But men begin to receive the inheritance of salvation, when they are baptized. Therefore an angel is appointed to guard a man from the time of his baptism, not of his birth.

Obj. 2. Further, men are guarded by angels in as far as angels enlighten and instruct them. But children are not capable of instruction as soon as they are born, for they have not the use of reason. Therefore angels are not appointed to guard children as soon as they are born.

Obj. 3. Further, a child has a rational soul for some time before birth, just as well as after. But it does not appear that an angel is appointed to guard a child before its birth, for they are not then admitted to the sacraments of the Church. Therefore angels are not appointed to guard men from the moment of their birth.

On the contrary, Jerome says (*vide* A. 4) that *each soul has an angel appointed to guard it from its birth.*

I answer that, As Origen observes (*Tract.* v. *super Matt.*) there are two opinions on this matter. For some have held that the angel guardian is appointed at the time of baptism, others, that he is appointed at the time of birth. The latter opinion Jerome approves (*loc. cit.*), and with reason. For those benefits which are conferred by God on man as a Christian, begin with his baptism; such as receiving the Eucharist, and the like. But those which are conferred by God on man as a rational being, are bestowed on him at his birth, for then it is that he receives that nature. Among the latter benefits we must count the guardianship of angels, as we have said above (AA. 1, 4). Wherefore from the very moment of his birth man has an angel guardian appointed to him.

Reply Obj. 1. Angels are sent to minister, and that efficaciously indeed, for those who shall receive the inheritance of salvation, if we consider the ultimate effect of their guardianship, which is the realizing of that inheritance. But for all that, the angelic ministrations are not withdrawn from others although they are not so efficacious as to bring them to salvation: efficacious, nevertheless, they are, inasmuch as they ward off many evils.

Reply Obj. 2. Guardianship is ordained to enlightenment by instruction, as to its ultimate and principal effect. Nevertheless it has many other effects consistent with childhood; for instance to ward off the demons, and to prevent both bodily and spiritual harm.

Reply Obj. 3. As long as the child is in the mother's womb it is not entirely separate, but by reason of a certain intimate tie, is still part of her: just as the fruit while hanging on the tree is part of the tree. And therefore it can be said with some degree of probability, that the angel who guards the mother guards the child while in the womb. But at its birth, when it becomes separate from the mother, an angel guardian is appointed to it; as Jerome, above quoted, says.

SIXTH ARTICLE

Whether the Angel Guardian Ever Forsakes a Man?

We proceed thus to the Sixth Article:—

Objection 1. It would seem that the angel guardian sometimes forsakes the man whom he is appointed to guard. For it is said (Jer. li. 9) in the person of the angels: *We would have cured Babylon, but she is not healed: let us forsake her.* And (Isa. v. 5) it is written: *I will take away the hedge*—that is, *the guardianship of the angels* (gloss)—*and it shall be wasted.*

Obj. 2. Further, God's guardianship excels

that of the angels. But God forsakes man at times, according to Ps. xxi. 2: *O God, my God, look upon me: why hast Thou forsaken me?* Much rather therefore does an angel guardian forsake man.

Obj. 3. Further, according to Damascene (*De Fide Orth.* ii. 3), *When the angels are here with us, they are not in heaven.* But sometimes they are in heaven. Therefore sometimes they forsake us.

On the contrary, The demons are ever assailing us, according to 1 Pet. v. 8: *Your adversary the devil, as a roaring lion, goeth about, seeking whom he may devour.* Much more therefore do the good angels ever guard us.

I answer that, As appears above (A. 2), the guardianship of the angels is an effect of Divine providence in regard to man. Now it is evident that neither man, nor anything at all, is entirely withdrawn from the providence of God: for in as far as a thing participates being, so far is it subject to the providence that extends over all being. God indeed is said to forsake man, according to the ordering of His providence, but only in so far as He allows man to suffer some defect of punishment or of fault. In like manner it must be said that the angel guardian never forsakes a man entirely, but sometimes he leaves him in some particular, for instance by not preventing him from being subject to some trouble, or even from falling into sin, according to the ordering of Divine judgments. In this sense Babylon and the House of Israel are said to have been forsaken by the angels, because their angel guardians did not prevent them from being subject to tribulation.

From this the answers are clear to the first and second objections.

Reply Obj. 3. Although an angel may forsake a man sometimes locally, he does not for that reason forsake him as to the effect of his guardianship: for even when he is in heaven he knows what is happening to man; nor does he need time for his local motion, for he can be with man in an instant.

SEVENTH ARTICLE

Whether Angels Grieve for the Ills of Those Whom They Guard?

We proceed thus to the Seventh Article:—

Objection 1. It would seem that angels grieve for the ills of those whom they guard. For it is written (Isa. xxxiii. 7): *The angels of peace shall weep bitterly.* But weeping is a sign of grief and sorrow. Therefore angels grieve for the ills of those whom they guard.

Obj. 2. Further, according to Augustine (*De Civ. Dei* xiv. 15), *sorrow is for those things that happen against our will.* But the loss of the man whom he has guarded is against the guardian angel's will. Therefore angels grieve for the loss of men.

Obj. 3. Further, as sorrow is contrary to joy, so penance is contrary to sin. But angels rejoice about one sinner doing penance, as we are told, Luke xv. 7. Therefore they grieve for the just man who falls into sin.

Obj. 4. Further, on Numbers xviii. 12: *Whatsoever first-fruits they offer,* etc., the gloss of Origen says: *The angels are brought to judgment as to whether men have fallen through their negligence or through their own fault.* But it is reasonble for anyone to grieve for the ills which have brought him to judgment. Therefore angels grieve for men's sins.

On the contrary, Where there is grief and sorrow, there is not perfect happiness: wherefore it is written (Apoc. xxi. 4): *Death shall be no more, nor mourning, nor crying, nor sorrow.* But the angels are perfectly happy. Therefore they have no cause for grief.

I answer that, Angels do not grieve, either for sins or for the pains inflicted on men. For grief and sorrow, according to Augustine (*loc. cit.*) are for those things which occur against our will. But nothing happens in the world contrary to the will of the angels and the other blessed, because their will cleaves entirely to the ordering of Divine justice; while nothing happens in the world save what is effected or permitted by Divine justice. Therefore simply speaking, nothing occurs in the world against the will of the blessed. For as the Philosopher says (*Ethic.* iii. 1) that is called simply voluntary, which a man wills in a particular case, and at a particular time, having considered all the circumstances; although universally speaking, such a thing would not be voluntary: thus the sailor does not will the casting of his cargo into the sea, considered universally and absolutely, but on account of the threatened danger of his life, he wills it. Wherefore this is voluntary rather than involuntary, as stated in the same passage. Therefore universally and absolutely speaking the angels do not will sin and the pains inflicted on its account: but they do will the fulfilment of the ordering of Divine justice in this matter, in respect of which some are subjected to pains and are allowed to fall into sin.

Reply Obj. 1. These words of Isaias may be understood of the angels, *i.e.,* the messengers, of Ezechias, who wept on account of the words of Rabsaces, as related Isa. xxxvii. 2 *seqq.*: this would be the literal sense. According to the allegorical sense the *angels of peace* are the apostles and preachers who weep for men's

sins. If according to the anagogical sense this passage be expounded of the blessed angels, then the expression is metaphorical, and signifies that universally speaking the angels will the salvation of mankind: for in this sense we attribute passions to God and the angels.

The reply to the second objection appears from what has been said.

Reply Obj. 3. Both in man's repentance and in man's sin there is one reason for the angel's joy, namely the fulfilment of the ordering of the Divine Providence.

Reply Obj. 4. The angels are brought into judgment for the sins of men, not as guilty, but as witnesses to convict man of weakness.

EIGHTH ARTICLE

Whether There Can Be Strife or Discord among the Angels?

We proceed thus to the Eighth Article:—

Objection 1. It would seem that there can be strife or discord among the angels. For it is written (Job xxv. 2): *Who maketh peace in His high places.* But strife is opposed to peace. Therefore among the high angels there is no strife.

Obj. 2. Further, where there is perfect charity and just authority there can be no strife. But all this exists among the angels. Therefore there is no strife among the angels.

Obj. 3. Further, if we say that angels strive for those whom they guard, one angel must needs take one side, and another angel the opposite side. But if one side is in the right the other side is in the wrong. It will follow therefore, that a good angel is a compounder of wrong; which is unseemly. Therefore there is no strife among good angels.

On the contrary, It is written (Dan. x. 13): *The prince of the kingdom of the Persians resisted me one and twenty days.* But this prince of the Persians was the angel deputed to the guardianship of the kingdom of the Persians. Therefore one good angel resists the others; and thus there is strife among them.

I answer that, The raising of this question is occasioned by this passage of Daniel. Jerome explains it by saying that the prince of the kingdom of the Persians is the angel who opposed the setting free of the people of Israel, for whom Daniel was praying, his prayers being offered to God by Gabriel. And this resistance of his may have been caused by some prince of the demons having led the Jewish captives in Persia into sin; which sin was an impediment to the efficacy of the prayer which Daniel put up for that same people.

But according to Gregory (*Moral.* xvii), the prince of the kingdom of Persia was a good angel appointed to the guardianship of that kingdom. To see therefore how one angel can be said to resist another, we must note that the Divine judgments in regard to various kingdoms and various men are executed by the angels. Now in their actions, the angels are ruled by the Divine decree. But it happens at times in various kingdoms or various men there are contrary merits or demerits, so that one of them is subject to or placed over another. As to what is the ordering of Divine wisdom on such matters, the angels cannot know it unless God reveal it to them: and so they need to consult Divine wisdom thereupon. Wherefore forasmuch as they consult the Divine will concerning various contrary and opposing merits, they are said to resist one another: not that their wills are in opposition, since they are all of one mind as to the fulfilment of the Divine decree; but that the things about which they seek knowledge are in opposition.

From this the answers to the objections are clear.

QUESTION 114

Of the Assaults of the Demons

(In Five Articles)

We now consider the assaults of the demons. Under this head there are five points of inquiry: (1) Whether men are assailed by the demons? (2) Whether to tempt is proper to the devil? (3) Whether all the sins of men are to be set down to the assaults or temptations of the demons? (4) Whether they can work real miracles for the purpose of leading men astray? (5) Whether the demons who are overcome by men, are hindered from making further assaults?

FIRST ARTICLE

Whether Men Are Assailed by the Demons?

We proceed thus to the First Article:—

Objection 1. It would seem that men are not assailed by the demons. For angels are sent by God to guard man. But demons are not sent by God: for the demons' intention is the loss of souls; whereas God's is the salvation of souls. Therefore demons are not deputed to assail man.

Obj. 2. Further, it is not a fair fight, for the weak to be set against the strong, and the ignorant against the astute. But men are weak and ignorant, whereas the demons are strong and astute. It is not therefore to be permitted by God, the author of all justice, that men should be assailed by demons.

Obj. 3. Further, the assaults of the flesh and the world are enough for man's exercise. But God permits His elect to be assailed that they may be exercised. Therefore there is no need for them to be assailed by the demons.

On the contrary, The Apostle says (Eph. vi. 12): *Our wrestling is not against flesh and blood; but against Principalities and Powers, against the rulers of the world of this darkness, against the spirits of wickedness in the high places.*

I answer that, Two things may be considered in the assault of the demons—the assault itself, and the ordering thereof. The assault itself is due to the malice of the demons, who through envy endeavor to hinder man's progress; and through pride usurp a semblance of Divine power, by deputing certain ministers to assail man, as the angels of God in their various offices minister to man's salvation. But the ordering of the assault is from God, Who knows how to make orderly use of evil by ordering it to good. On the other hand, in regard to the angels, both their guardianship and the ordering thereof are to be referred to God as their first author.

Reply Obj. 1. The wicked angels assail men in two ways. Firstly by instigating them to sin; and thus they are not sent by God to assail us, but are sometimes permitted to do so according to God's just judgments. But sometimes their assault is a punishment to man: and thus they are sent by God; as the lying spirit was sent to punish Achab, King of Israel, as is related in 3 Kings (xxii. 20). For punishment is referred to God as its first author. Nevertheless the demons who are sent to punish, do so with an intention other than that for which they are sent; for they punish from hatred or envy; whereas they are sent by God on account of His justice.

Reply Obj. 2. In order that the conditions of the fight be not unequal, there is as regards man the promised recompense, to be gained principally through the grace of God, secondarily through the guardianship of the angels. Wherefore (4 Kings vi. 16), Eliseus said to his servant: *Fear not, for there are more with us than with them.*

Reply Obj. 3. The assault of the flesh and the world would suffice for the exercise of human weakness: but it does not suffice for the demon's malice, which makes use of both the above in assailing men. But by the Divine ordinance this tends to the glory of the elect.

SECOND ARTICLE

Whether to Tempt Is Proper to the Devil?

We proceed thus to the Second Article:—

Objection 1. It would seem that to tempt is not proper to the devil. For God is said to tempt, according to Genesis xxii. 1, *God tempted Abraham.* Moreover man is tempted by the flesh and the world. Again, man is said to tempt God, and to tempt man. Therefore it is not proper to the devil to tempt.

Obj. 2. Further, to tempt is a sign of ignorance. But the demons know what happens among men. Therefore the demons do not tempt.

Obj. 3. Further, temptation is the road to sin. Now sin dwells in the will. Since therefore the demons cannot change man's will, as appears from what has been said above (Q. 111, A. 2), it seems that it is not in their province to tempt.

On the contrary, It is written (1 Thess. iii. 5): *Lest perhaps he that tempteth should have tempted you:* to which the gloss adds, *that is, the devil, whose office it is to tempt.*

I answer that, To tempt is, properly speaking, to make trial of something. Now we make trial of something in order to know something about it: hence the immediate end of every tempter is knowledge. But sometimes another end, either good or bad, is sought to be acquired through that knowledge; a good end, when, for instance, one desires to know of someone, what sort of a man he is as to knowledge, or virtue, with a view to his promotion; a bad end, when that knowledge is sought with the purpose of deceiving or ruining him.

From this we can gather how various beings are said to tempt in various ways. For man is said to tempt, sometimes indeed merely for the sake of knowing something: and for this reason it is a sin to tempt God; for man, being uncertain as it were, presumes to make an experiment of God's power. Sometimes too he tempts in order to help, sometimes in order to hurt. The devil, however, always tempts in order to hurt by urging man into sin. In this sense it is said to be his proper office to tempt: for though at times man tempts thus, he does this as minister of the devil. God is said to tempt that He may know, in the same sense as that is said to know which makes others to know. Hence it is written (Deut. xiii. 3): *The Lord your God trieth you, that it may appear whether you love Him.*

The flesh and the world are said to tempt as the instruments or matter of temptations; inasmuch as one can know what sort of man

someone is, according as he follows or resists the desires of the flesh, and according as he despises worldly advantages and adversity: of which things the devil also makes use in tempting.

Thus the reply to the first objection is clear.

Reply Obj. 2. The demons know what happens outwardly among men; but the inward disposition of man God alone knows, Who is the *weigher of spirits* (Prov. xvi. 2). It is this disposition that makes man more prone to one vice than to another: hence the devil tempts, in order to explore this inward disposition of man, so that he may tempt him to that vice to which he is most prone.

Reply Obj. 3. Although a demon cannot change the will, yet, as stated above (Q. 111, A. 3), he can change the inferior powers of man, in a certain degree: by which powers, though the will cannot be forced, it can nevertheless be inclined.

THIRD ARTICLE

Whether All Sins Are Due to the Temptation of the Devil?

We proceed thus to the Third Article:—

Objection 1. It would seem that all sins are due to the temptation of the devil. For Dionysius says (*Div. Nom.* iv) that *the multitude of demons is the cause of all evils, both to themselves and to others.* And Damascene says (*De Fide Orth.* ii. 4) that *all malice and all uncleanness have been devised by the devil.*

Obj .2. Further, of every sinner can be said what the Lord said of the Jews (Jo. viii. 44): *You are of your father the devil.* But this was in as far as they sinned through the devil's instigation. Therefore every sin is due to the devil's instigation.

Obj. 3. Further, as angels are deputed to guard men, so demons are deputed to assail men. But every good thing we do is due to the suggestion of the good angels: because the Divine gifts are borne to us by the angels. Therefore all the evil we do, is due to the instigation of the devil.

On the contrary, It is written (*De Eccl. Dogmat.* xlix): *Not all our evil thoughts are stirred up by the devil, but sometimes they arise from the movement of our free-will.*

I answer that, One thing can be the cause of another in two ways; directly and indirectly. Indirectly as when an agent is the cause of a disposition to a certain effect, it is said to be the occasional and indirect cause of that effect: for instance, we might say that he who dries the wood is the cause of the wood burning. In this way we must admit that the devil is the cause of all our sins; because he it was who instigated the first man to sin, from whose sin there resulted a proneness to sin in the whole human race: and in this sense we must take the words of Damascene and Dionysius.

But a thing is said to be the direct cause of something, when its action tends directly thereunto. And in this way the devil is not the cause of every sin: for all sins are not committed at the devil's instigation, but some are due to the free-will and the corruption of the flesh. For, as Origen says (*Peri Archon* iii), even if there were no devil, men would have the desire for food and love and such like pleasures; with regard to which many disorders may arise unless those desires be curbed by reason, especially if we presuppose the corruption of our natures. Now it is in the power of the free-will to curb this appetite and keep it in order. Consequently there is no need for all sins to be due to the instigation of the devil. But those sins which are due thereto man perpetrates *through being deceived by the same blandishments as were our first parents,* as Isidore says (*De Summo Bono* iii).

Thus the answer to the first objection is clear.

Reply Obj. 2. When man commits sin without being thereto instigated by the devil, he nevertheless becomes a child of the devil thereby, in so far as he imitates him who was the first to sin.

Reply Obj. 3. Man can of his own accord fall into sin: but he cannot advance in merit without the Divine assistance, which is borne to man by the ministry of the angels. For this reason the angels take part in all our good works: whereas all our sins are not due to the demons' instigation. Nevertheless there is no kind of sin which is not sometimes due to the demons' suggestion.

FOURTH ARTICLE

Whether Demons Can Lead Men Astray by Means of Real Miracles?

We proceed thus to the Fourth Article:—

Objection 1. It would seem that the demons cannot lead men astray by means of real miracles. For the activity of the demons will show itself especially in the works of Antichrist. But as the Apostle says (2 Thess. ii. 9), his *coming is according to the working of Satan, in all power, and signs, and lying wonders.* Much more therefore at other times do the demons perform lying wonders.

Obj. 2. Further, true miracles are wrought by some corporeal change. But demons are unable to change the nature of a body; for Augustine says (*De Civ. Dei* xviii. 18): *I cannot believe that the human body can receive the limbs of a beast by means of a demon's*

art or power. Therefore the demons cannot work real miracles.

Obj. 3. Further, an argument is useless which may prove both ways. If therefore real miracles can be wrought by demons, to persuade one of what is false, they will be useless to confirm the teaching of faith. This is unfitting; for it is written (Mark xvi. 20): *The Lord working withal, and confirming the word with signs that followed.*

On the contrary, Augustine says (Q. 83):* *Often by means of the magic art miracles are wrought like those which are wrought by the servants of God.*

I answer that, As is clear from what has been said above (Q. 110, A. 4), if we take a miracle in the strict sense, the demons cannot work miracles, nor can any creature, but God alone: since in the strict sense a miracle is something done outside the order of the entire created nature, under which order every power of a creature is contained. But sometimes miracle may be taken in a wide sense, for whatever exceeds the human power and experience. And thus demons can work miracles, that is, things which rouse man's astonishment, by reason of their being beyond his power and outside his sphere of knowledge. For even a man by doing what is beyond the power and knowledge of another, leads him to marvel at what he has done, so that in a way he seems to that man to have worked a miracle.

It is to be noted, however, that although these works of demons which appear marvelous to us are not real miracles, they are sometimes nevertheless something real. Thus the magicians of Pharaoh by the demons' power produced real serpents and frogs. And *when fire came down from heaven and at one blow consumed Job's servants and sheep; when the storm struck down his house and with it his children—these were the work of Satan, not phantoms;* as Augustine says (*De Civ. Dei* xx. 19).

Reply Obj. 1. As Augustine says in the same place, the works of Antichrist may be called lying wonders, *either because he will deceive men's senses by means of phantoms, so that he will not really do what he will seem to do; or because, if he work real prodigies, they will lead those into falsehood who believe in him.*

Reply Obj. 2. As we have said above (Q. 110, A. 2), corporeal matter does not obey either good or bad angels at their will, so that demons be able by their power to transmute matter from one form to another; but they can employ certain seeds that exist in the elements of the world, in order to produce these effects, as Augustine says (*De Trin.* iii. 8, 9). Therefore it must be admitted that all the transformation of corporeal things which can be produced by certain natural powers, to which we must assign the seeds above mentioned, can alike be produced by the operation of the demons, by the employment of these seeds; such as the transformation of certain things into serpents or frogs, which can be produced by putrefaction. On the contrary, those transformations which cannot be produced by the power of nature, cannot in reality be effected by the operation of the demons; for instance, that the human body be changed into the body of a beast, or that the body of a dead man return to life. And if at times something of this sort seems to be effected by the operation of demons, it is not real but a mere semblance of reality.

Now this may happen in two ways. Firstly, from within; in this way a demon can work on man's imagination and even on his corporeal senses, so that something seems otherwise than it is, as explained above (Q. 111, AA. 3, 4). It is said indeed that this can be done sometimes by the power of certain bodies. Secondly, from without: for just as he can from the air form a body of any form and shape, and assume it so as to appear in it visibly: so, in the same way he can clothe any corporeal thing with any corporeal form, so as to appear therein. This is what Augustine says (*De Civ Dei* xviii. *loc. cit.*): *Man's imagination, which whether thinking or dreaming, takes the forms of an innumerable number of things, appears to other men's senses, as it were embodied in the semblance of some animal.* This is not to be understood as though the imagination itself or the images formed therein were identified with that which appears embodied to the senses of another man: but that the demon, who forms an image in a man's imagination, can offer the same picture to another man's senses.

Reply Obj. 3. As Augustine says (*QQ.* 83, qu. 79): *When magicians do what holy men do, they do it for a different end and by a different right. The former do it for their own glory; the latter, for the glory of God: the former, by certain private compacts; the latter by the evident assistance and command of God, to Whom every creature is subject.*

FIFTH ARTICLE

Whether a Demon Who Is Overcome by Man, Is for This Reason Hindered from Making Further Assaults?

We proceed thus to the Fifth Article:—

Objection 1. It would seem that a demon who is overcome by a man, is not for that reason hindered from any further assault. For

* *Lib.* xxi. *Sent.*, sent. 4, among the supposititious works of St. Augustine.

Christ overcame the tempter most effectively. Yet afterwards the demon assailed Him by instigating the Jews to kill Him. Therefore it is not true that the devil when conquered ceases his assaults.

Obj. 2. Further, to inflict punishment on one who has been worsted in a fight, is to incite him to a sharper attack. But this is not befitting God's mercy. Therefore the conquered demons are not prevented from further assaults.

On the contrary, It is written (Matt. iv. 11): *Then the devil left Him, i.e.,* Christ Who overcame.

I answer that, Some say that when once a demon has been overcome he can no more tempt any man at all, neither to the same nor to any other sin. And others say that he can tempt others, but not the same man. This seems more probable as long as we understand it to be so for a certain definite time: wherefore (Luke iv. 13) it is written: *All temptation being ended, the devil departed from Him for a time.* There are two reasons for this. One is on the part of God's clemency; for as Chrysostom says (*Super Matt. Hom.* v),* *the devil does not tempt man for just as long as he likes, but for as long as God allows; for although He allows him to tempt for a short time, He orders him off on account of our weakness.* The other reason is taken from the astuteness of the devil. As to this, Ambrose says on Luke iv. 13: *The devil is afraid of persisting, because he shrinks from frequent defeat.* That the devil does nevertheless sometimes return to the assault, is apparent from Matthew xii. 44: *I will return into my house from whence I came out.*

From what has been said, the objections can easily be solved.

QUESTION 115

Of the Action of the Corporeal Creature

(In Six Articles)

We have now to consider the action of the corporeal creature; and fate, which is ascribed to certain bodies. Concerning corporeal actions there are six points of inquiry: (1) Whether a body can be active? (2) Whether there exist in bodies certain seminal virtues? (3) Whether the heavenly bodies are the causes of what is done here by the inferior bodies? (4) Whether they are the cause of human acts? (5) Whether demons are subject to their influence? (6) Whether the heavenly bodies impose necessity on those things which are subject to their influence?

FIRST ARTICLE

Whether a Body Can Be Active?

We proceed thus to the First Article:—

Objection 1. It would seem that no bodies are active. For Augustine says (*De Civ. Dei* v. 9): *There are things that are acted upon, but do not act; such are bodies: there is one Who acts but is not acted upon; this is God: there are things that both act and are acted upon; these are the spiritual substances.*

Obj. 2. Further, every agent except the first agent requires in its work a subject susceptible of its action. But there is no substance below the corporeal substance which can be susceptible of the latter's action; since it belongs to the lowest degree in beings. Therefore corporeal substance is not active.

Obj. 3. Further, every corporeal substance is limited by quantity. But quantity hinders substance from movement and action, because it surrounds it and penetrates it: just as a cloud hinders the air from receiving light. A proof of this is that the more a body increases in quantity, the heavier it is and the more difficult to move. Therefore no corporeal substance is active.

Obj. 4. Further, the power of action in every agent is according to its propinquity to the first active cause. But bodies, being most composite, are most remote from the first active cause, which is most simple. Therefore no bodies are active.

Obj. 5. Further, if a body is an agent, the term of its action is either a substantial, or an accidental form. But it is not a substantial form; for it is not possible to find in a body any principle of action, save an active quality, which is an accident; and an accident cannot be the cause of a substantial form, since the cause is always more excellent than the effect. Likewise, neither is it an accidental form, for *an accident does not extend beyond its subject,* as Augustine says (*De Trin.* ix. 4). Therefore no bodies are active.

On the contrary, Dionysius says (*Cæl. Hier.* xv) that among other qualities of corporeal fire, *it shows its greatness in its action and power on that of which it lays hold.*

I answer that, It is apparent to the senses

* In the *Opus Imperfectum,* among his supposititious works.

that some bodies are active. But concerning the action of bodies there have been three errors. For some denied all action to bodies. This is the opinion of Avicebron in his book on *The Fount of Life*, where, by the arguments mentioned above, he endeavors to prove that no bodies act, but that all the actions which seem to be the actions of bodies, are the actions of some spiritual power that penetrates all bodies: so that, according to him, it is not fire that heats, but a spiritual power which penetrates, by means of the fire. And this opinion seems to be derived from that of Plato. For Plato held that all forms existing in corporeal matter are participated thereby, and determined and limited thereto; and that separate forms are absolute and as it were universal; wherefore he said that these separate forms are the causes of forms that exist in matter. Therefore inasmuch as the form which is in corporeal matter is determined to this matter individualized by quantity, Avicebron held that the corporeal form is held back and imprisoned by quantity, as the principle of individuality, so as to be unable by action to extend to any other matter: and that the spiritual and immaterial form alone, which is not hedged in by quantity, can issue forth by acting on something else.

But this does not prove that the corporeal form is not an agent, but that it is not a universal agent. For in proportion as a thing is participated, so, of necessity, must that be participated which is proper thereto; thus in proportion to the participation of light is the participation of visibility. But to act, which is nothing else than to make something to be in act, is essentially proper to an act as such; wherefore every agent produces its like. So therefore to the fact of its being a form not determined by matter subject to quantity, a thing owes its being an agent indeterminate and universal: but to the fact that it is determined to this matter, it owes its being an agent limited and particular. Wherefore if the form of fire were separate, as the Platonists supposed, it would be, in a fashion, the cause of every ignition. But this form of fire which is in this corporeal matter, is the cause of this ignition which passes from this body to that. Hence such an action is effected by the contact of two bodies.

But this opinion of Avicebron goes further than that of Plato. For Plato held only substantial forms to be separate; while he referred accidents to the material principles which are *the great* and *the small*, which he considered to be the first contraries, by others considered to be *the rare* and *the dense*. Consequently both Plato and Avicenna, who follows him to a certain extent, held that corporeal agents act through their accidental forms, by disposing matter for the substantial form; but that the ultimate perfection attained by the introduction of the substantial form is due to an immaterial principle. And this is the second opinion concerning the action of bodies; of which we have spoken above when treating of the creation (Q. 45, A. 8).

The third opinion is that of Democritus, who held that action takes place through the issue of atoms from the corporeal agent, while passion consists in the reception of the atoms in the pores of the passive body. This opinion is disproved by Aristotle (*De Gener.* i. 8, 9). For it would follow that a body would not be passive as a whole, and that the quantity of the active body would be diminished through its action; which things are manifestly untrue.

We must therefore say that a body acts forasmuch as it is in act, on a body forasmuch as it is in potentiality.

Reply Obj. 1. This passage of Augustine is to be understood of the whole corporeal nature considered as a whole, which thus has no nature inferior to it, on which it can act; as the spiritual nature acts on the corporeal, and the uncreated nature on the created. Nevertheless one body is inferior to another, forasmuch as it is in potentiality to that which the other has in act.

From this follows the solution of the second objection. But it must be observed, when Avicebron argues thus, *There is a mover who is not moved, to wit, the first maker of all; therefore, on the other hand, there exists something moved which is purely passive*, that this is to be conceded. But this latter is primary matter, which is a pure potentiality, just as God is pure act. Now a body is composed of potentiality and act; and therefore it is both active and passive.

Reply Obj. 3. Quantity does not entirely hinder the corporeal form from action, as stated above; but from being a universal agent, forasmuch as a form is individualized through being in matter subject to quantity. The proof taken from the weight of bodies is not to the purpose. First, because addition of quantity does not cause weight; as is proved (*De Cœlo et Mundo* iv. 2). Secondly, it is false that weight retards movement; on the contrary, the heavier a thing, the greater its movement, if we consider the movement proper thereto. Thirdly, because action is not effected by local movement, as Democritus held; but by something being reduced from potentiality to act.

Reply Obj. 4. A body is not that which is most distant from God; for it participates

something of a likeness to the Divine Being, forasmuch as it has a form. That which is most distant from God is primary matter; which is in no way active, since it is a pure potentiality.

Reply Obj. 5. The term of a body's action is both an accidental form and a substantial form. For the active quality, such as heat, although itself an accident, acts nevertheless by virtue of the substantial form, as its instrument: wherefore its action can terminate in a substantial form; thus natural heat, as the instrument of the soul, has an action terminating in the generation of flesh. But by its own virtue it produces an accident. Nor is it against the nature of an accident to surpass its subject in acting, but it is to surpass it in being; unless indeed one were to imagine that an accident transfers its identical self from the agent to the patient; thus Democritus explained action by an issue of atoms.

SECOND ARTICLE

Whether There Are Any Seminal Virtues in Corporeal Matter?

We proceed thus to the Second Article:—

Objection 1. It would seem that there are no seminal virtues in corporeal matter. For virtue (*ratio*) implies something of a spiritual order. But in corporeal matter nothing exists spiritually, but only materially, that is, according to the mode of that in which it is. Therefore there are no seminal virtues in corporeal matter.

Obj. 2. Further, Augustine (*De Trin.* iii. 8, 9) says that demons produce certain results by employing with a hidden movement certain seeds, which they know to exist in matter. But bodies, not virtues, can be employed with local movement. Therefore it is unreasonable to say that there are seminal virtues in corporeal matter.

Obj. 3. Further, seeds are active principles. But there are no active principles in corporeal matter; since, as we have said above, matter is not competent to act (A. 1, *ad* 2, 4). Therefore there are no seminal virtues in corporeal matter.

Obj. 4. Further, there are said to be certain *causal virtues* (Augustine, *De Gen. ad lit.* v. 4) which seem to suffice for the production of things. But seminal virtues are not causal virtues: for miracles are outside the scope of seminal virtues, but not of causal virtues. Therefore it is unreasonable to say that there are seminal virtues in corporeal matter.

On the contrary, Augustine says (*De Trin.* iii. 8): *Of all the things which are generated in a corporeal and visible fashion, certain seeds lie hidden in the corporeal things of this world.*

I answer that, It is customary to name things after what is more perfect, as the Philosopher says (*De Anima* ii. 4). Now in the whole corporeal nature, living bodies are the most perfect: wherefore the word *nature* has been transferred from living things to all natural things. For the word itself, *nature,* as the Philosopher says (*Metaph.* v. Did. iv. 4), was first applied to signify the generation of living things, which is called *nativity*: and because living things are generated from a principle united to them, as fruit from a tree, and the offspring from the mother, to whom it is united, consequently the word *nature* has been applied to every principle of movement existing in that which is moved. Now it is manifest that the active and passive principles of the generation of living things are the seeds from which living things are generated. Therefore Augustine fittingly gave the name of *seminal virtues* (*seminales rationes*) to all those active and passive virtues which are the principles of natural generation and movement.

These active and passive virtues may be considered in several orders. For in the first place, as Augustine says (*Gen. ad lit.* vi. 10), they are principally and originally in the Word of God, as *typal ideas.* Secondly, they are in the elements of the world, where they were produced altogether at the beginning, as in *universal causes.* Thirdly, they are in those things which, in the succession of time, are produced by universal causes, for instance in this plant, and in that animal, as in *particular causes.* Fourthly, they are in the *seeds* produced from animals and plants. And these again are compared to further particular effects, as the primordial universal causes to the first effects produced.

Reply Obj. 1. These active and passive virtues of natural things, though not called *virtues* (*rationes*) by reason of their being in corporeal matter, can nevertheless be so called in respect of their origin, forasmuch as they are the effect of the typal ideas (*rationes ideales*).

Reply Obj. 2. These active and passive virtues are in certain parts of corporeal things: and when they are employed with local movement for the production of certain results, we speak of the demons as employing seeds.

Reply Obj. 3. The seed of the male is the active principle in the generation of an animal. But that can be called seed also which the female contributes as the passive principle. And thus the word *seed* covers both active and passive principles.

Reply Obj. 4. From the words of Augustine

when speaking of these seminal virtues, it is easy to gather that they are also causal virtues, just as seed is a kind of cause: for he says (*De Trin.* iii. 9) that, *as a mother is pregnant with the unborn offspring, so is the world itself pregnant with the causes of unborn beings.* Nevertheless, the *typal ideas* can be called *causal virtues,* but not, strictly speaking, *seminal virtues,* because seed is not a separate principle; and because miracles are not wrought outside the scope of causal virtues. Likewise neither are miracles wrought outside the scope of the passive virtues so implanted in the creature, that the latter can be used to any purpose that God commands. But miracles are said to be wrought outside the scope of the natural active virtues, and the passive potentialities which are ordered to such active virtues, and this is what is meant when we say that they are wrought outside the scope of seminal virtues.

THIRD ARTICLE

Whether the Heavenly Bodies Are the Cause of What Is Produced in Bodies Here Below?

We proceed thus to the Third Article:—

Objection 1. It would seem that the heavenly bodies are not the cause of what is produced in bodies here below. For Damascene says (*De Fide Orth.* ii. 7): *We say that they* —namely, the heavenly bodies—*are not the cause of generation or corruption: they are rather signs of storms and atmospheric changes.*

Obj. 2. Further, for the production of anything, an agent and matter suffice. But in things here below there is passive matter; and there are contrary agents—heat and cold, and the like. Therefore for the production of things here below, there is no need to ascribe causality to the heavenly bodies.

Obj. 3. Further, the agent produces its like. Now it is to be observed that everything which is produced here below is produced through the action of heat and cold, moisture and dryness, and other such qualities, which do not exist in the heavenly bodies. Therefore the heavenly bodies are not the cause of what is produced here below.

Obj. 4. Further, Augustine says (*De Civ. Dei* v. 6): *Nothing is more corporeal than sex.* But sex is not caused by the heavenly bodies: a sign of this is that of twins born under the same constellation, one may be male, the other female. Therefore the heavenly bodies are not the cause of things produced in bodies here below.

On the contrary, Augustine says (*De Trin.* iii. 4): *Bodies of a grosser and inferior nature are ruled in a certain order by those of a more subtle and powerful nature.* And Dionysius (*Div. Nom.* iv) says that *the light of the sun conduces to the generation of sensible bodies, moves them to life, gives them nourishment, growth, and perfection.*

I answer that, Since every multitude proceeds from unity; and since what is immovable is always in the same way of being, whereas what is moved has many ways of being: it must be observed that throughout the whole of nature, all movement proceeds from the immovable. Therefore the more immovable certain things are, the more are they the cause of those things which are most movable. Now the heavenly bodies are of all bodies the most immovable, for they are not moved save locally. Therefore the movements of bodies here below, which are various and multiform, must be referred to the movement of the heavenly bodies, as to their cause.

Reply Obj. 1. These words of Damascene are to be understood as denying that the heavenly bodies are the first cause of generation and corruption here below; for this was affirmed by those who held that the heavenly bodies are gods.

Reply Obj. 2. The active principles of bodies here below are only the active qualities of the elements, such as hot and cold and the like. If therefore the substantial forms of inferior bodies were not diversified save according to accidents of that kind, the principles of which the early natural philosophers held to be the *rare* and the *dense;* there would be no need to suppose some principle above these inferior bodies, for they would be of themselves sufficient to act. But to anyone who considers the matter aright, it is clear that those accidents are merely material dispositions in regard to the substantial forms of natural bodies. Now matter is not of itself sufficient to act. And therefore it is necessary to suppose some active principle above these material dispositions.

This is why the Platonists maintained the existence of separate species, by participation of which the inferior bodies receive their substantial forms. But this does not seem enough. For the separate species, since they are supposed to be immovable, would always have the same mode of being: and consequently there would be no variety in the generation and corruption of inferior bodies: which is clearly false.

Therefore it is necessary, as the Philosopher says (*De Gener.* ii. 10), to suppose a movable principle, which by reason of its presence or absence causes variety in the generation and corruption of inferior bodies. Such are the heavenly bodies. Consequently whatever generates here below, moves to the production of

the species, as the instrument of a heavenly body: thus the Philosopher says (*Phys.* ii. 2) that *man and the sun generate man.*

Reply Obj. 3. The heavenly bodies have not a specific likeness to the bodies here below. Their likeness consists in this, that by reason of their universal power, whatever is generated in inferior bodies, is contained in them. In this way also we say that all things are like God.

Reply Obj. 4. The actions of heavenly bodies are variously received in inferior bodies, according to the various dispositions of matter. Now it happens at times that the matter in the human conception is not wholly disposed to the male sex; wherefore it is formed sometimes into a male, sometimes into a female. Augustine quotes this as an argument against divination by stars: because the effects of the stars are varied even in corporeal things, according to the various dispositions of matter.

FOURTH ARTICLE

Whether the Heavenly Bodies Are the Cause of Human Actions?

We proceed thus to the Fourth Article:—

Objection 1. It would seem that the heavenly bodies are the cause of human actions. For since the heavenly bodies are moved by spiritual substances, as stated above (Q. 110, A. 3), they act by virtue thereof as their instruments. But those spiritual substances are superior to our souls. Therefore it seems that they can cause impressions on our souls, and thereby cause human actions.

Obj. 2. Further, everything multiform is reducible to a uniform principle. But human actions are various and multiform. Therefore it seems that they are reducible to the uniform movements of heavenly bodies, as to their principles.

Obj. 3. Further, astrologers often foretell the truth concerning the outcome of wars, and other human actions, of which the intellect and will are the principles. But they could not do this by means of the heavenly bodies, unless these were the cause of human actions. Therefore the heavenly bodies are the cause of human actions.

On the contrary, Damascene says (*De Fide Orth.* ii. 7) that *the heavenly bodies are by no means the cause of human actions.*

I answer that, The heavenly bodies can directly and of themselves act on bodies, as stated above (A. 3). They can act directly indeed on those powers of the soul which are the acts of corporeal organs, but accidentally: because the acts of such powers must needs be hindered by obstacles in the organs; thus an eye when disturbed cannot see well. Wherefore if the intellect and will were powers affixed to corporeal organs, as some maintained, holding that intellect does not differ from sense; it would follow of necessity that the heavenly bodies are the cause of human choice and action. It would also follow that man is led by natural instinct to his actions, just as other animals, in which there are powers other than those which are affixed to corporeal organs: for whatever is done here below in virtue of the action of heavenly bodies, is done naturally. It would therefore follow that man has no free-will, and that he would have determinate actions, like other natural things. All of which is manifestly false, and contrary to human habit. It must be observed, however, that indirectly and accidentally, the impressions of heavenly bodies can reach the intellect and will, forasmuch, namely, as both intellect and will receive something from the inferior powers which are affixed to corporeal organs. But in this the intellect and will are differently situated. For the intellect, of necessity, receives from the inferior apprehensive powers: wherefore if the imaginative, cogitative, or memorative powers be disturbed, the action of the intellect is, of necessity, disturbed also. The will, on the contrary, does not, of necessity, follow the inclination of the inferior appetite; for although the passions in the irascible and concupiscible have a certain force in inclining the will; nevertheless the will retains the power of following the passions or repressing them. Therefore the impressions of the heavenly bodies, by virtue of which the inferior powers can be changed, has less influence on the will, which is the proximate cause of human actions, than on the intellect.

To maintain therefore that heavenly bodies are the cause of human actions is proper to those who hold that intellect does not differ from sense. Wherefore some of these said that *such is the will of men, as is the day which the father of men and of gods brings on* (*Odyssey* xviii. 135). Since, therefore, it is manifest that intellect and will are not acts of corporeal organs, it is impossible that heavenly bodies be the cause of human actions.

Reply Obj. 1. The spiritual substances, that move the heavenly bodies, do indeed act on corporeal things by means of the heavenly bodies; but they act immediately on the human intellect by enlightening it. On the other hand, they cannot compel the will, as stated above (Q. 111, A. 2).

Reply Obj. 2. Just as the multiformity of corporeal movements is reducible to the uniformity of the heavenly movement as to its cause: so the multiformity of actions proceed-

ing from the intellect and the will is reduced to a uniform principle which is the Divine intellect and will.

Reply Obj. 3. The majority of men follow their passions, which are movements of the sensitive appetite, in which movements heavenly bodies can co-operate: but few are wise enough to resist these passions. Consequently astrologers are able to foretell the truth in the majority of cases, especially in a general way. But not in particular cases; for nothing prevents man resisting his passions by his free-will. Wherefore the astrologers themselves are wont to say that *the wise man is stronger than the stars,** forasmuch as, to wit, he conquers his passions.

FIFTH ARTICLE

Whether Heavenly Bodies Can Act on the Demons?

We proceed thus to the Fifth Article:—

Objection 1. It would seem that heavenly bodies can act on the demons. For the demons, according to certain phases of the moon, can harass men, who on that account are called lunatics, as appears from Matthew iv. 24 and xvii. 14. But this would not be if they were not subject to the heavenly bodies. Therefore the demons are subject to them.

Obj. 2. Further, necromancers observe certain constellations in order to invoke the demons. But these would not be invoked through the heavenly bodies unless they were subject to them. Therefore they are subject to them.

Obj. 3. Further, heavenly bodies are more powerful than inferior bodies. But the demons are confined to certain inferior bodies, namely, *herbs, stones, animals, and to certain sounds and words, forms and figures,* as Porphyry says, quoted by Augustine (*De Civ. Dei* x. 11). Much more therefore are the demons subject to the action of heavenly bodies.

On the contrary, The demons are superior in the order of nature, to the heavenly bodies. But the *agent is superior to the patient,* as Augustine says (*Gen. ad lit.* xii. 16). Therefore the demons are not subject to the action of heavenly bodies.

I answer that, There have been three opinions about the demons. In the first place the Peripatetics denied the existence of demons; and held that what is ascribed to the demons, according to the necromantic art, is effected by the power of the heavenly bodies. This is what Augustine (*De Civ. Dei* x. 11) relates as having been held by Porphyry, namely, that *on earth men fabricate certain powers useful in producing certain effects of the stars.* But this opinion is manifestly false. For we know by experience that many things are done by demons, for which the power of heavenly bodies would in no way suffice: for instance, that a man in a state of delirium should speak an unknown tongue, recite poetry and authors of whom he has no previous knowledge; that necromancers make statues to speak and move, and other like things.

For this reason the Platonists were led to hold that demons are *animals with an aerial body and a passive soul,* as Apuleius says, quoted by Augustine (*De Civ. Dei* viii. 16). And this is the second of the opinions mentioned above: according to which it could be said that demons are subject to heavenly bodies in the same way as we have said man is subject thereto (A. 4). But this opinion is proved to be false from what we have said above (Q. 51, A. 1): for we hold that demons are spiritual substances not united to bodies. Hence it is clear that they are subject to the action of heavenly bodies neither essentially nor accidentally, neither directly nor indirectly.

Reply Obj. 1. That demons harass men, according to certain phases of the moon, happens in two ways. Firstly, they do so in order to *defame God's creature,* namely, the moon; as Jerome (*In Matt.* iv. 24) and Chrysostom (*Hom.* lvii. *in Matt.*) say. Secondly, because as they are unable to effect anything save by means of the natural forces, as stated above (Q. 114, A. 4, *ad* 2) they take into account the aptitude of bodies for the intended result. Now it is manifest that *the brain is the most moist of all the parts of the body,* as Aristotle says:† wherefore it is the most subject to the action of the moon, the property of which is to move what is moist. And it is precisely in the brain that animal forces culminate: wherefore the demons, according to certain phases of the moon, disturb man's imagination, when they observe that the brain is thereto disposed.

Reply Obj. 2. Demons when summoned through certain constellations, come for two reasons. Firstly, in order to lead man into the error of believing that there is some Divine power in the stars. Secondly, because they consider that under certain constellations corporeal matter is better disposed for the result for which they are summoned.

Reply Obj. 3. As Augustine says (*De Civ. Dei* xxi. 6), *the demons are enticed through various kinds of stones, herbs, trees, animals, songs, rites, not as an animal is enticed by food, but as a spirit by signs;* that is to say, forasmuch as these things are offered to them in token of the honor due to God, of which they are covetous.

* Ptolemy, *Centiloquium,* prop. 5.

† *De Part. Animal.* ii. 7: *De Sens. et Sensato* ii.: *De Somn. et Vigil.* iii.

SIXTH ARTICLE

Whether Heavenly Bodies Impose Necessity on Things Subject to Their Action?

We proceed thus to the Sixth Article:—

Objection 1. It would seem that heavenly bodies impose necessity on things subject to their action. For given a sufficient cause, the effect follows of necessity. But heavenly bodies are a sufficient cause of their effects. Since, therefore, heavenly bodies, with their movements and dispositions, are necessary beings; it seems that their effects follow of necessity.

Obj. 2. Further, an agent's effect results of necessity in matter, when the power of the agent is such that it can subject the matter to itself entirely. But the entire matter of inferior bodies is subject to the power of heavenly bodies, since this is a higher power than theirs. Therefore the effect of the heavenly bodies is of necessity received in corporeal matter.

Obj. 3. Further, if the effect of the heavenly body does not follow of necessity, this is due to some hindering cause. But any corporeal cause, that might possibly hinder the effect of a heavenly body, must of necessity be reducible to some heavenly principle: since the heavenly bodies are the causes of all that takes place here below. Therefore, since also that heavenly principle is necessary, it follows that the effect of the heavenly body is necessarily hindered. Consequently it would follow that all that takes place here below happens of necessity.

On the contrary, The Philosopher says (*De Somn. et Vigil.**): *It is not incongruous that many of the signs observed in bodies, of occurrences in the heavens, such as rain and wind, should not be fulfilled.* Therefore not all the effects of heavenly bodies take place of necessity.

I answer that, This question is partly solved by what was said above (A. 4); and in part presents some difficulty. For it was shown that although the action of heavenly bodies produces certain inclinations in corporeal nature, the will nevertheless does not of necessity follow these inclinations. Therefore there is nothing to prevent the effect of heavenly bodies being hindered by the action of the will, not only in man himself, but also in other things to which human action extends.

But in natural things there is no such principle, endowed with freedom to follow or not to follow the impressions produced by heavenly agents. Wherefore it seems that in such things at least, everything happens of necessity; according to the reasoning of some of the ancients, who supposing that everything that is, has a cause; and that, given the cause, the effect follows of necessity; concluded that all things happen of necessity. This opinion is refuted by Aristotle (*Metaph.* vi. Did. v. 3) as to this double supposition.

For in the first place it is not true that, given any cause whatever, the effect must follow of necessity. For some causes are so ordered to their effects, as to produce them, not of necessity, but in the majority of cases, and in the minority to fail in producing them. But that such cases do fail in the minority of cases is due to some hindering cause; consequently the above-mentioned difficulty seems not to be avoided, since the cause in question is hindered of necessity.

Therefore we must say, in the second place, that everything that is a being *per se,* has a cause; but what is accidentally, has not a cause, because it is not truly a being, since it is not truly one. For (that a thing is) *white* has a cause, likewise (that a man is) *musical* has a cause, but (that a being is) *white-musical* has not a cause, because it is not truly a being, nor truly one. Now it is manifest that a cause which hinders the action of a cause so ordered to its effect as to produce it in the majority of cases, clashes sometimes with this cause by accident: and the clashing of these two causes, inasmuch as it is accidental, has no cause. Consequently what results from this clashing of causes is not to be reduced to a further pre-existing cause, from which it follows of necessity. For instance, that some terrestrial body take fire in the higher regions of the air and fall to the earth, is caused by some heavenly power: again, that there be on the surface of the earth some combustible matter, is reducible to some heavenly principle. But that the burning body should alight on this matter and set fire to it, is not caused by a heavenly body, but is accidental. Consequently not all the effects of heavenly bodies result of necessity.

Reply Obj. 1. The heavenly bodies are causes of effects that take place here below, through the means of particular inferior causes, which can fail in their effects in the minority of cases.

Reply Obj. 2. The power of a heavenly body is not infinite. Wherefore it requires a determinate disposition in matter, both as to local distance and as to other conditions, in order to produce its effect. Therefore as local distance hinders the effect of a heavenly body (for the sun has not the same effect in heat in Dacia as in Ethiopia); so the grossness of matter, its low or high temperature or other such disposition, can hinder the effect of a heavenly body.

* *De Divin. per Somn.* ii.

Reply Obj. 3. Although the cause that hinders the effect of another cause can be reduced to a heavenly body as its cause; nevertheless the clashing of two causes, being accidental, is not reduced to the causality of a heavenly body, as stated above.

QUESTION 116

On Fate

(In Four Articles)

We come now to the consideration of fate. Under this head there are four points of inquiry: (1) Is there such a thing as fate? (2) Where is it? (3) Is is unchangeable? (4) Are all things subject to fate?

FIRST ARTICLE

Whether There Be Such a Thing As Fate?

We proceed thus to the First Article:—

Objection 1. It would seem that fate is nothing. For Gregory says in a homily for the Epiphany (*Hom.* x. *in Ev.*): *Far be it from the hearts of the faithful to think that fate is anything real.*

Obj. 2. Further, what happens by fate is not unforeseen, for as Augustine says (*De Civ. Dei* v. 4), *fate is understood to be derived from the verb "fari" which means to speak;* as though things were said to happen by fate, which are "fore-spoken" by one who decrees them to happen. Now what is foreseen is neither lucky nor chance-like. If therefore things happen by fate, there will be neither luck nor chance in the world.

On the contrary, What does not exist cannot be defined. But Boëthius (*De Consol.* iv) defines fate thus: *Fate is a disposition inherent to changeable things, by which Providence connects each one with its proper order.*

I answer that, In this world some things seem to happen by luck or chance. Now it happens sometimes that something is lucky or chance-like, as compared to inferior causes, which, if compared to some higher cause, is directly intended. For instance, if two servants are sent by their master to the same place; the meeting of the two servants in regard to themselves is by chance; but as compared to the master, who had ordered it, it is directly intended.

So there were some who refused to refer to a higher cause such events which by luck or chance take place here below. These denied the existence of fate and Providence, as Augustine relates of Tully (*De Civ. Dei* v. 9). And this is contrary to what we have said above about Providence (Q. 22, A. 2).

On the other hand, some have considered that everything that takes place here below by luck or by chance, whether in natural things or in human affairs, is to be reduced to a superior cause, namely, the heavenly bodies. According to these fate is nothing else than *a disposition of the stars under which each one is begotten or born.** But this will not hold. First, as to human affairs: because we have proved above (Q. 115, A. 4) that human actions are not subject to the action of heavenly bodies, save accidentally and indirectly. Now the cause of fate, since it has the ordering of things that happen by fate, must of necessity be directly and of itself the cause of what takes place. Secondly, as to all things that happen accidentally: for it has been said (*ibid.* A. 6) that what is accidental, is properly speaking neither a being, nor a unity. But every action of nature terminates in some one thing. Wherefore it is impossible for that which is accidental to be the proper effect of an active natural principle. No natural cause can therefore have for its proper effect that a man intending to dig a grave finds a treasure. Now it is manifest that a heavenly body acts after the manner of a natural principle: wherefore its effects in this world are natural. It is therefore impossible that any active power of a heavenly body be the cause of what happens by accident here below, whether by luck or by chance.

We must therefore say that what happens here by accident, both in natural things and in human affairs, is reduced to a pre-ordaining cause, which is Divine Providence. For nothing hinders that which happens by accident being considered as one by an intellect: otherwise the intellect could not form this proposition: *The digger of a grave found a treasure.* And just as an intellect can apprehend this so can it effect it; for instance, someone who knows of a place where a treasure is hidden, might instigate a rustic, ignorant of this, to dig a grave there. Consequently, nothing hinders what happens here by accident, by luck or by chance, being reduced to some ordering cause which acts by the intellect, especially the Divine intellect. For God alone can change the will, as shown above (Q. 105, A. 4). Consequently the ordering of human actions, the principle of which is the will, must be ascribed to God alone.

* *Cf.* St. Augustine, *loc. cit.*, 1, 8, 9.

So therefore inasmuch as all that happens here below is subject to Divine Providence, as being pre-ordained, and as it were *fore-spoken*, we can admit the existence of fate: although the holy doctors avoided the use of this word, on account of those who twisted its application to a certain force in the position of the stars. Hence Augustine says (*De Civ. Dei* v. 1): *If anyone ascribes human affairs to fate, meaning thereby the will or power of God, let him keep to his opinion, but hold his tongue.* For this reason Gregory denies the existence of fate: wherefore the first objection's solution is manifest.

Reply Obj. 2. Nothing hinders certain things happening by luck or by chance, if compared to their proximate causes: but not if compared to Divine Providence, whereby *nothing happens at random in the world,* as Augustine says (*QQ.* 83, qu. 24).

SECOND ARTICLE

Whether Fate Is in Created Things?

We proceed thus to the Second Article:—

Objection 1. It would seem that fate is not in created things. For Augustine says (*De Civ. Dei* v. 1) that the *Divine will or power is called fate.* But the Divine will or power is not in creatures, but in God. Therefore fate is not in creatures but in God.

Obj. 2. Further, fate is compared to things that happen by fate, as their cause; as the very use of the word proves. But the universal cause that of itself effects what takes place by accident here below, is God alone, as stated above (A. 1). Therefore fate is in God, and not in creatures.

Obj. 3. Further, if fate is in creatures, it is either a substance or an accident: and whichever it is it must be multiplied according to the number of creatures. Since, therefore, fate seems to be one thing only, it seems that fate is not in creatures, but in God.

On the contrary, Boëthius says (*De Consol.* iv): *Fate is a disposition inherent to changeable things.*

I answer that, As is clear from what has been stated above (Q. 22, A. 3; Q. 103, A. 6), Divine Providence produces effects through mediate causes. We can therefore consider the ordering of the effects in two ways. Firstly, as being in God Himself: and thus the ordering of the effects is called Providence. But if we consider this ordering as being in the mediate causes ordered by God to the production of certain effects, thus it has the nature of fate. This is what Boëthius says (*De Consol.* iv): *Fate is worked out when Divine Providence is served by certain spirits; whether by the soul, or by all nature itself which obeys Him, whether by the heavenly movements of the stars, whether by the angelic power, or by the ingenuity of the demons, whether by some of these, or by all, the chain of fate is forged.* Of each of these things we have spoken above (A. 1; Q. 104, A. 2; Q. 110, A. 1; Q. 113, Q. 114). It is therefore manifest that fate is in the created causes themselves, as ordered by God to the production of their effects.

Reply Obj. 1. The ordering itself of second causes, which Augustine (*De Civ. Dei* v. 8) calls the *series of causes,* has not the nature of fate, except as dependent on God. Wherefore the Divine power or will can be called fate, as being the cause of fate. But essentially fate is the very disposition or *series, i.e.,* order, of second causes.

Reply Obj. 2. Fate has the nature of a cause, just as much as the second causes themselves, the ordering of which is called fate.

Reply Obj. 3. Fate is called a disposition, not that disposition which is a species of quality, but in the sense in which it signifies order, which is not a substance, but a relation. And if this order be considered in relation to its principle, it is one; and thus fate is one. But if it be considered in relation to its effects, or to the mediate causes, this fate is multiple. In this sense the poet wrote: *Thy fate draws thee.*

THIRD ARTICLE

Whether Fate Is Unchangeable?

We proceed thus to the Third Article:—

Objection 1. It seems that fate is not unchangeable. For Boëthius says (*De Consol.* iv): *As reasoning is to the intellect, as the begotten is to that which is, as time to eternity, as the circle to its centre; so is the fickle chain of fate to the unwavering simplicity of Providence.*

Obj. 2. Further, the Philosopher says (*Topic.* ii. 7): *If we be moved, what is in us is moved.* But fate is a *disposition inherent to changeable things,* as Boëthius says (*loc. cit.*). Therefore fate is changeable.

Obj. 3. Further, if fate is unchangeable, what is subject to fate happens unchangeably and of necessity. But things ascribed to fate seem principally to be contingencies. Therefore there would be no contingencies in the world, but all things would happen of necessity.

On the contrary, Boëthius says (*ibid.*) that fate is an unchangeable disposition.

I answer that, The disposition of second causes which we call fate, can be considered in two ways: firstly, in regard to the second causes, which are thus disposed or ordered; secondly, in regard to the first principle, namely, God, by Whom they are ordered. Some, therefore, have held that the series itself or

disposition of causes is in itself necessary, so that all things would happen of necessity; for this reason that each effect has a cause, and given a cause the effect must follow of necessity. But this is false, as proved above (Q. 115, A. 6).

Others, on the other hand, held that fate is changeable, even as dependent on Divine Providence. Wherefore the Egyptians said that fate could be changed by certain sacrifices, as Gregory of Nyssa says (Nemesius, *De Homine*). This too has been disproved above for the reason that it is repugnant to Divine Providence.

We must therefore say that fate, considered in regard to second causes, is changeable; but as subject to Divine Providence, it derives a certain unchangeableness, not of absolute but of conditional necessity. In this sense we say that this conditional is true and necessary: *If God foreknew that this would happen, it will happen.* Wherefore Boëthius, having said that the chain of fate is fickle, shortly afterwards adds,—*which, since it is derived from an unchangeable Providence, must also itself be unchangeable.*

From this the answers to the objections are clear.

FOURTH ARTICLE

Whether All Things Are Subject to Fate?

We proceed thus to the Fourth Article:—

Objection 1. It seems that all things are subject to fate. For Boëthius says (*De Consol.* iv): *The chain of fate moves the heaven and the stars, tempers the elements to one another, and models them by a reciprocal transformation. By fate all things that are born into the world and perish are renewed in a uniform progression of offspring and seed.* Nothing therefore seems to be excluded from the domain of fate.

Obj. 2. Further, Augustine says (*De Civ. Dei* v. 1) that fate is something real, as referred to the Divine will and power. But the Divine will is cause of all things that happen, as Augustine says (*De Trin.* iii. 1 *seqq.*). Therefore all things are subject to fate.

Obj. 3. Further, Boëthius says (*loc. cit.*) that fate *is a disposition inherent to changeable things.* But all creatures are changeable, and God alone is truly unchangeable, as stated above (Q. 9, A. 2). Therefore fate is in all things.

On the contrary, Boëthius says (*De Consol.* iv) that *some things subject to Providence are above the ordering of fate.*

I answer that, As stated above (A. 2), fate is the ordering of second causes to effects foreseen by God. Whatever, therefore, is subject to second causes, is subject also to fate. But whatever is done immediately by God, since it is not subject to second causes, neither is it subject to fate; such are creation, the glorification of spiritual substances, and the like. And this is what Boëthius says (*loc. cit.*): viz., that *those things which are nigh to God have a state of immobility, and exceed the changeable order of fate.* Hence it is clear that *the further a thing is from the First Mind, the more it is involved in the chain of fate;* since so much the more it is bound up with second causes.

Reply Obj. 1. All the things mentioned in this passage are done by God by means of second causes; for this reason they are contained in the order of fate. But it is not the same with everything else, as stated above.

Reply Obj. 2. Fate is to be referred to the Divine will and power, as to its first principle. Consequently it does not follow that whatever is subject to the Divine will or power, is subject also to fate, as already stated.

Reply Obj. 3. Although all creatures are in some way changeable, yet some of them do not proceed from changeable created causes. And these, therefore, are not subject to fate, as stated above.

QUESTION 117

Of Things Pertaining to the Action of Man

(In Four Articles)

We have next to consider those things which pertain to the action of man, who is composed of a created corporeal and spiritual nature. In the first place we shall consider that action (in general), and secondly in regard to the propagation of man from man. As to the first, there are four points of inquiry: (1) Whether one man can teach another, as being the cause of his knowledge? (2) Whether man can teach an angel? (3) Whether by the power of his soul man can change corporeal matter? (4) Whether the separate soul of man can move bodies by local movement?

FIRST ARTICLE

Whether One Man Can Teach Another?

We proceed thus to the First Article:—

Objection 1. It would seem that one man cannot teach another. For the Lord says

(Matt. xxiii. 8): *Be not you called Rabbi:* on which the gloss of Jerome says, *Lest you give to men the honor due to God.* Therefore to be a master is properly an honor due to God. But it belongs to a master to teach. Therefore man cannot teach, and this is proper to God.

Obj. 2. Further, if one man teaches another this is only inasmuch as he acts through his own knowledge, so as to cause knowledge in the other. But a quality through which anyone acts so as to produce his like, is an active quality. Therefore it follows that knowledge is an active quality just as heat is.

Obj. 3. Further, for knowledge we require intellectual light, and the species of the thing understood. But a man cannot cause either of these in another man. Therefore a man cannot by teaching cause knowledge in another man.

Obj. 4. Further, the teacher does nothing in regard to a disciple save to propose to him certain signs, so as to signify something by words or gestures. But it is not possible to teach anyone so as to cause knowledge in him, by putting signs before him. For these are signs either of things that he knows, or of things he does not know. If of things that he knows, he to whom these signs are proposed is already in the possession of knowledge, and does not acquire it from the master. If they are signs of things that he does not know, he can learn nothing therefrom: for instance, if one were to speak Greek to a man who only knows Latin, he would learn nothing thereby. Therefore in no way can a man cause knowledge in another by teaching him.

On the contrary, The Apostle says (1 Tim. ii. 7): *Whereunto I am appointed a preacher and an apostle . . . a doctor of the Gentiles in faith and truth.*

I answer that, On this question there have been various opinions. For Averroës, commenting on *De Anima* iii, maintains that all men have one passive intellect in common, as stated above (Q. 76, A. 2). From this it follows that the same intelligible species belong to all men. Consequently he held that one man does not cause another to have a knowledge distinct from that which he has himself; but that he communicates the identical knowledge which he has himself, by moving him to order rightly the phantasms in his soul, so that they be rightly disposed for intelligible aprehension. This opinion is true so far as knowledge is the same in disciple and master, if we consider the identity of the thing known: for the same objective truth is known by both of them. But so far as he maintains that all men have but one passive intellect, and the same intelligible species, differing only as to various phantasms, his opinion is false, as stated above (*loc. cit.*).

Besides this, there is the opinion of the Platonists, who held that our souls are possessed of knowledge from the very beginning, through the participation of separate forms, as stated above (Q. 84, AA. 3, 4); but that the soul is hindered, through its union with the body, from the free consideration of those things which it knows. According to this, the disciple does not acquire fresh knowledge from his master, but is roused by him to consider what he knows; so that to learn would be nothing else than to remember. In the same way they held that natural agents only dispose (matter) to receive forms, which matter acquires by a participation of separate substances. But against this we have proved above (Q. 79, A. 2; Q. 84, A. 3) that the passive intellect of the human soul is in pure potentiality to intelligible (species), as Aristotle says (*De Anima* iii. 4).

We must therefore decide the question differently, by saying that the teacher causes knowledge in the learner, by reducing him from potentiality to act, as the Philosopher says (*Phys.* viii. 4). In order to make this clear, we must observe that of effects proceeding from an exterior principle, some proceed from the exterior principle alone; as the form of a house is caused to be in matter by art alone: whereas other effects proceed sometimes from an exterior principle, sometimes from an interior principle: thus health is caused in a sick man, sometimes by an exterior principle, namely by the medical art, sometimes by an interior principle, as when a man is healed by the force of nature. In these latter effects two things must be noticed. First, that art in its work imitates nature, for just as nature heals a man by alteration, digestion, rejection of the matter that caused the sickness, so does art. Secondly, we must remark that the exterior principle, art, acts, not as principal agent, but as helping the principal agent, which is the interior principle, by strengthening it, and by furnishing it with instruments and assistance, of which the interior principle makes use in producing the effect. Thus the physician strengthens nature, and employs food and medicine, of which nature makes use for the intended end.

Now knowledge is acquired in man, both from an interior principle, as is clear in one who procures knowledge by his own research; and from an exterior principle, as is clear in one who learns (by instruction). For in every man there is a certain principle of knowledge, namely the light of the active intellect, through which certain universal principles of all the sciences are naturally understood as

soon as proposed to the intellect. Now when anyone applies these universal principles to certain particular things, the memory or experience of which he acquires through the senses; then by his own research advancing from the known to the unknown, he obtains knowledge of what he knew not before. Wherefore anyone who teaches, leads the disciple from things known by the latter, to the knowledge of things previously unknown to him; according to what the Philosopher says (*Poster.* i. 1): *All teaching and all learning proceed from previous knowledge.*

Now the master leads the disciple from things known to knowledge of the unknown, in a twofold manner. Firstly, by proposing to him certain helps or means of instruction, which his intellect can use for the acquisition of science: for instance, he may put before him certain less universal propositions, of which nevertheless the disciple is able to judge from previous knowledge: or he may propose to him some sensible examples, either by way of likeness or of opposition, or something of the sort, from which the intellect of the learner is led to the knowledge of truth previously unknown. Secondly, by strengthening the intellect of the learner; not, indeed, by some active power as of a higher nature, as explained above (Q. 106, A. 1; Q. 111, A. 1) of the angelic enlightenment, because all human intellects are of one grade in the natural order; but inasmuch as he proposes to the disciple the order of principles to conclusions, by reason of his not having sufficient collating power to be able to draw the conclusions from the principles. Hence the Philosopher says (*Poster.* i. 2) that *a demonstration is a syllogism that causes knowledge.* In this way a demonstrator causes his hearer to know.

Reply Obj. 1. As stated above, the teacher only brings exterior help, as the physician who heals: but just as the interior nature is the principal cause of the healing, so the interior light of the intellect is the principal cause of knowledge. But both of these are from God. Therefore as of God is it written: *Who healeth all thy diseases* (Ps. cii. 3); so of Him is it written: *He that teacheth man knowledge* (Ps. xciii. 10), inasmuch as *the light of His countenance is signed upon us* (Ps. iv. 7), through which light all things are shown to us.

Reply Obj. 2. As Averroës argues, the teacher does not cause knowledge in the disciple after the manner of a natural active cause. Wherefore knowledge need not be an active quality: but is the principle by which one is directed in teaching, just as art is the principle by which one is directed in working.

Reply Obj. 3. The master does not cause the intellectual light in the disciple, nor does he cause the intelligible species directly: but he moves the disciple by teaching, so that the latter, by the power of his intellect, forms intelligible concepts, the signs of which are proposed to him from without.

Reply Obj. 4. The signs proposed by the master to the disciple are of things known in a general and confused manner; but not known in detail and distinctly. Therefore when anyone acquires knowledge by himself, he cannot be called self-taught, or be said to have been his own master: because perfect knowledge did not precede in him, such as is required in a master.

SECOND ARTICLE

Whether Man Can Teach the Angels?

We proceed thus to the Second Article:—

Objection 1. It would seem that men teach angels. For the Apostle says (Eph. iii. 10): *That the manifold wisdom of God may be made known to the principalities and powers in the heavenly places through the Church.* But the Church is the union of all the faithful. Therefore some things are made known to angels through men.

Obj. 2. Further, the superior angels, who are enlightened immediately concerning Divine things by God, can instruct the inferior angels, as stated above (Q. 116, A. 1; Q. 112, A. 3). But some men are instructed immediately concerning Divine things by the Word of God; as appears principally of the apostles from Heb. i. 1, 2: *Last of all, in these days (God) hath spoken to us by His Son.* Therefore some men have been able to teach the angels.

Obj. 3. Further, the inferior angels are instructed by the superior. But some men are higher than some angels; since some men are taken up to the highest angelic orders, as Gregory says in a homily (*Hom.* xxxiv. *in Ev.*). Therefore some of the inferior angels can be instructed by men concerning Divine things.

On the contrary, Dionysius says (*Div. Nom.* iv) that every Divine enlightenment is borne to men by the ministry of the angels. Therefore angels are not instructed by men concerning Divine things.

I answer that, As stated above (Q. 107, A. 2), the inferior angels can indeed speak to the superior angels, by making their thoughts known to them; but concerning Divine things superior angels are never enlightened by inferior angels. Now it is manifest that in the same way as inferior angels are subject to the superior, the highest men are subject even to

the lowest angels. This is clear from Our Lord's words (Matt. xi. 11): *There hath not risen among them that are born of woman a greater than John the Baptist; yet he that is lesser in the kingdom of heaven is greater than he.* Therefore angels are never enlightened by men concerning Divine things. But men can by means of speech make known to angels the thoughts of their hearts: because it belongs to God alone to know the heart's secrets.

Reply Obj. 1. Augustine (*Gen. ad lit.* v. 19) thus explains this passage of the Apostle, who in the preceding verses says: *To me, the least of all the saints, is given this grace . . . to enlighten all men, that they may see what is the dispensation of the mystery which hath been hidden from eternity in God.—Hidden, yet so that the multiform wisdom of God was made known to the principalities and powers in the heavenly places—that is, through the Church.* As though he were to say: This mystery was hidden from men, but not from the Church in heaven, which is contained in the principalities and powers who knew it *from all ages, but not before all ages: because the Church was at first there, where after the resurrection this Church composed of men will be gathered together.*

It can also be explained otherwise that *what is hidden, is known by the angels, not only in God, but also here when it takes place and is made public,* as Augustine says further on (*ibid.*). Thus when the mysteries of Christ and the Church were fulfilled by the apostles, some things concerning these mysteries became apparent to the angels, which were hidden from them before. In this way we can understand what Jerome says (*Comment. in Ep. ad Eph., loc. cit.*),—that from the preaching of the apostles the angels learned certain mysteries; that is to say, through the preaching of the apostles, the mysteries were realized in the things themselves: thus by the preaching of Paul the Gentiles were converted, of which mystery the Apostle is speaking in the passage quoted.

Reply Obj. 2. The apostles were instructed immediately by the Word of God, not according to His Divinity, but according as He spoke in His human nature. Hence the argument does not prove.

Reply Obj. 3. Certain men even in this state of life are greater than certain angels, not actually, but virtually; forasmuch as they have such great charity that they can merit a higher degree of beatitude than that possessed by certain angels. In the same way we might say that the seed of a great tree is virtually greater than a small tree, though actually it is much smaller.

THIRD ARTICLE

Whether Man by the Power of His Soul Can Change Corporeal Matter?

We proceed thus to the Third Article:—

Objection 1. It would seem that man by the power of his soul can change corporeal matter. For Gregory says (*Dialog.* ii. 30): *Saints work miracles, sometimes by prayer, sometimes by their power: thus Peter, by prayer, raised the dead Tabitha to life, and by his reproof delivered to death the lying Ananias and Saphira.* But in the working of miracles a change is wrought in corporeal matter. Therefore men, by the power of the soul, can change corporeal matter.

Obj. 2. Further, on these words (Gal. iii. 1): *Who hath bewitched you, that you should not obey the truth?* the gloss says that *some have blazing eyes, who by a single look bewitch others, especially children.* But this would not be unless the power of the soul could change corporeal matter. Therefore man can change corporeal matter by the power of his soul.

Obj. 3. Further, the human body is nobler than other inferior bodies. But by the apprehension of the human soul the human body is changed to heat and cold, as appears when a man is angry or afraid: indeed this change sometimes goes so far as to bring on sickness and death. Much more, then, can the human soul by its power change corporeal matter.

On the contrary, Augustine says (*De Trin.* iii. 8): *Corporeal matter obeys God alone at will.*

I answer that, As stated above (Q. 110, A. 2), corporeal matter is not changed to (the reception of) a form save either by some agent composed of matter and form, or by God Himself, in whom both matter and form pre-exist virtually, as in the primordial cause of both. Wherefore of the angels also we have stated (*ibid.*) that they cannot change corporeal matter by their natural power, except by employing corporeal agents for the production of certain effects. Much less therefore can the soul, by its natural power, change corporeal matter, except by means of bodies.

Reply Obj. 1. The saints are said to work miracles by the power of grace, not of nature. This is clear from what Gregory says in the same place: *Those who are sons of God, in power, as John says,—what wonder is there that they should work miracles by that power?*

Reply Obj. 2. Avicenna assigns the cause of bewitchment to the fact that corporeal matter has a natural tendency to obey spiritual substance rather than natural contrary agents. Therefore when the soul is of strong imagina-

tion, it can change corporeal matter. This he says is the cause of the "evil eye."

But it has been shown above (Q. 110, A. 2) that corporeal matter does not obey spiritual substances at will, but the Creator alone. Therefore it is better to say, that by a strong imagination the (corporeal) spirits of the body united to that soul are changed, which change in the spirits takes place especially in the eyes, to which the more subtle spirits can reach. And the eyes infect the air which is in contact with them to a certain distance: in the same way as a new and clear mirror contracts a tarnish from the look of a *menstruata,* as Aristotle says (*De Somn. et Vigil.*).*

Hence then when a soul is vehemently moved to wickedness, as occurs mostly in little old women, according to the above explanation, the countenance becomes venomous and hurtful, especially to children, who have a tender and most impressionable body. It is also possible that by God's permission, or from some hidden deed, the spiteful demons co-operate in this, as the witches may have some compact with them.

Reply Obj. 3. The soul is united to the body as its form; and the sensitive appetite, which obeys the reason in a certain way, as stated above (Q. 81, A. 3), it is the act of a corporeal organ. Therefore at the apprehension of the human soul, the sensitive appetite must needs be moved with an accompanying corporeal operation. But the apprehension of the human soul does not suffice to work a change in exterior bodies, except by means of a change in the body united to it, as stated above (*ad 2*).

FOURTH ARTICLE

Whether the Separate Human Soul Can Move Bodies at Least Locally?

We proceed thus to the Fourth Article:—

Objection 1. It seems that the separate human soul can move bodies at least locally. For a body naturally obeys a spiritual substance as to local motion, as stated above (Q. 110, A. 5). But the separate soul is a spiritual substance. Therefore it can move exterior bodies by its command.

Obj. 2. Further, in the *Itinerary* of Clement it is said in the narrative of Nicetas to Peter, that Simon Magus, by sorcery retained power over the soul of a child that he had slain, and that through this soul he worked magical wonders. But this could not have been without some corporeal change at least as to place. Therefore the separate soul has the power to move bodies locally.

On the contrary, the Philosopher says (*De Anima* i. 3) that the soul cannot move any other body whatsoever but its own.

I answer that, The separate soul cannot by its natural power move a body. For it is manifest that, even while the soul is united to the body, it does not move the body except as endowed with life: so that if one of the members become lifeless, it does not obey the soul as to local motion. Now it is also manifest that no body is quickened by the separate soul. Therefore within the limits of its natural power the separate soul cannot command the obedience of a body; though, by the power of God, it can exceed those limits.

Reply Obj. 1. There are certain spiritual substances whose powers are not determinate to certain bodies; such are the angels who are naturally unfettered by a body; consequently various bodies may obey them as to movement. But if the motive power of a separate substance is naturally determinate to move a certain body, that substance will not be able to move a body of higher degree, but only one of lower degree: thus according to philosophers the mover of the lower heaven cannot move the higher heaven. Wherefore, since the soul is by its nature determinate to move the body of which it is the form, it cannot by its natural power move any other body.

Reply Obj. 2. As Augustine (*De Civ. Dei* x. 11) and Chrysostom (*Hom.* xxviii. *in Matt.*) say, the demons often pretend to be the souls of the dead, in order to confirm the error of heathen superstition. It is therefore credible that Simon Magus was deceived by some demon who pretended to be the soul of the child whom the magician had slain.

QUESTION 118

Of the Production of Man from Man as to the Soul

(In Three Articles)

We now consider the production of man from man: first, as to the soul; secondly, as to the body.

Under the first head there are three points of inquiry: (1) Whether the sensitive soul is transmitted with the semen? (2) Whether the intellectual soul is thus transmitted? (3) Whether all souls were created at the same time?

* *De Insomniis* ii.

FIRST ARTICLE

Whether the Sensitive Soul Is Transmitted with the Semen?

We proceed thus to the First Article:—

Objection 1. It would seem that the sensitive soul is not transmitted with the semen, but created by God. For every perfect substance, not composed of matter and form, that begins to exist, acquires existence not by generation, but by creation: for nothing is generated save from matter. But the sensitive soul is a perfect substance, otherwise it could not move the body; and since it is the form of a body, it is not composed of matter and form. Therefore it begins to exist not by generation but by creation.

Obj. 2. Further, in living things the principle of generation is the generating power; which, since it is one of the powers of the vegetative soul, is of a lower order than the sensitive soul. Now nothing acts beyond its species. Therefore the sensitive soul cannot be caused by the animal's generating power.

Obj. 3. Further, the generator begets its like: so that the form of the generator must be actually in the cause of generation. But neither the sensitive soul itself nor any part thereof is actually in the semen, for no part of the sensitive soul is elsewhere than in some part of the body; while in the semen there is not even a particle of the body, because there is not a particle of the body which is not made from the semen and by the power thereof. Therefore the sensitive soul is not produced through the semen.

Obj. 4. Further, if there be in the semen any principle productive of the sensitive soul, this principle either remains after the animal is begotten, or it does not remain. Now it cannot remain. For either it would be identified with the sensitive soul of the begotten animal; which is impossible, for thus there would be identity between begetter and begotten, maker and made: or it would be distinct therefrom; and again this is impossible, for it has been proved above (Q. 76, A. 4) that in one animal there is but one formal principle, which is the soul. If on the other hand the aforesaid principle does not remain, this again seems to be impossible: for thus an agent would act to its own destruction, which cannot be. Therefore the sensitive soul cannot be generated from the semen.

On the contrary, The power in the semen is to the animal seminally generated, as the power in the elements of the world is to animals produced from these elements,—for instance by putrefaction. But in the latter animals the soul is produced by the elemental power, according to Genesis 1. 20: *Let the waters bring forth the creeping creatures having life.* Therefore also the souls of animals seminally generated are produced by the seminal power.

I answer that, Some have held that the sensitive souls of animals are created by God (Q. 65, A. 4). This opinion would hold if the sensitive soul were subsistent, having being and operation of itself. For thus, as having being and operation of itself, to be made would needs be proper to it. And since a simple and subsistent thing cannot be made except by creation, it would follow that the sensitive soul would arrive at existence by creation.

But this principle is false,—namely, that being and operation are proper to the sensitive soul, as has been made clear above (Q. 75, A. 3): for it would not cease to exist when the body perishes. Since, therefore, it is not a subsistent form, its relation to existence is that of the corporeal forms, to which existence does not belong as proper to them, but which are said to exist forasmuch as the subsistent composites exist through them.

Wherefore to be made is proper to composites. And since the generator is like the generated, it follows of necessity that both the sensitive soul, and all other like forms are naturally brought into existence by certain corporeal agents that reduce the matter from potentiality to act, through some corporeal power of which they are possessed.

Now the more powerful an agent, the greater scope its action has: for instance, the hotter a body, the greater the distance to which its heat carries. Therefore bodies not endowed with life, which are the lowest in the order of nature, generate their like, not through some medium, but by themselves; thus fire by itself generates fire. But living bodies, as being more powerful, act so as to generate their like, both without and with a medium. Without a medium—in the work of nutrition, in which flesh generates flesh: with a medium—in the act of generation, because the semen of the animal or plant derives a certain active force from the soul of the generator, just as the instrument derives a certain motive power from the principal agent. And as it matters not whether we say that something is moved by the instrument or by the principal agent, so neither does it matter whether we say that the soul of the generated is caused by the soul of the generator, or by some seminal power derived therefrom.

Reply Obj. 1. The sensitive soul is not a perfect self-subsistent substance. We have said enough (Q. 25, A. 3) on this point, nor need we repeat it here.

Reply Obj. 2. The generating power begets not only by its own virtue, but by that of the whole soul, of which it is a power. Therefore the generating power of a plant generates a plant, and that of an animal begets an animal. For the more perfect the soul is, to so much a more perfect effect is its generating power ordained.

Reply Obj. 3. This active force which is in the semen, and which is derived from the soul of the generator, is, as it were, a certain movement of this soul itself: nor is it the soul or a part of the soul, save virtually; thus the form of a bed is not in the saw or the axe, but a certain movement towards that form. Consequently there is no need for this active force to have an actual organ; but it is based on the (vital) spirit in the semen which is frothy, as is attested by its whiteness. In which spirit, moreover, there is a certain heat derived from the power of the heavenly bodies, by virtue of which the inferior bodies also act towards the production of the species as stated above (Q. 115, A. 3, *ad* 2). And since in this (vital) spirit the power of the soul is concurrent with the power of a heavenly body, it has been said that *man and the sun generate man.* Moreover, elemental heat is employed instrumentally by the soul's power, as also by the nutritive power, as stated (*De Anima* ii. 4).

Reply Obj. 4. In perfect animals, generated by coition, the active force is in the semen of the male, as the Philosopher says (*De Gener. Animal.* ii. 3); but the fœtal matter is provided by the female. In this matter the vegetative soul exists from the very beginning, not as to the second act, but as to the first act, as the sensitive soul is in one who sleeps. But as soon as it begins to attract nourishment, then it already operates in act. This matter therefore is transmuted by the power which is in the semen of the male, until it is actually informed by the sensitive soul; not as though the force itself which was in the semen becomes the sensitive soul; for thus, indeed, the generator and generated would be identical; moreover, this would be more like nourishment and growth than generation, as the Philosopher says. And after the sensitive soul, by the power of the active principle in the semen, has been produced in one of the principal parts of the thing generated, then it is that the sensitive soul of the offspring begins to work towards the perfection of its own body, by nourishment and growth. As to the active power which was in the semen, it ceases to exist, when the semen is dissolved and the (vital) spirit thereof vanishes. Nor is there anything unreasonable in this, because this force is not the principal but the instrumental agent; and the movement of an instrument ceases when once the effect has been produced.

SECOND ARTICLE

Whether the Intellectual Soul Is Produced from the Semen?

We proceed thus to the Second Article:—

Objection 1. It would seem that the intellectual soul is produced from the semen. For it is written (Gen. xlvi. 26): *All the souls that came out of* Jacob's *thigh, sixty-six.* But nothing is producd from the thigh of a man, except from the semen. Therefore the intellectual soul is produced from the semen.

Obj. 2. Further, as shown above (Q. 76, A. 3), the intellectual, sensitive, and nutritive souls are, in substance, one soul in man. But the sensitive soul in man is generated from the semen, as in other animals; wherefore the Philosopher says (*De Gener. Animal.* ii. 3) that the animal and the man are not made at the same time, but first of all the animal is made having a sensitive soul. Therefore also the intellectual soul is produced from the semen.

Obj. 3. Further, it is one and the same agent whose action is directed to the matter and to the form: else from the matter and the form there would not result something simply one. But the intellectual soul is the form of the human body, which is produced by the power of the semen. Therefore the intellectual soul also is produced by the power of the semen.

Obj. 4. Further, man begets his like in species. But the human species is constituted by the rational soul. Therefore the rational soul is from the begetter.

Obj. 5. Further, it cannot be said that God concurs in sin. But if the rational soul be created by God, sometimes God concurs in the sin of adultery, since sometimes offspring is begotten of illicit intercourse. Therefore the rational soul is not created by God.

On the contrary, It is written in *De Eccl. Dogmat.* xiv that *the rational soul is not engendered by coition.*

I answer that, It is impossible for an active power existing in matter to extend its action to the production of an immaterial effect. Now it is manifest that the intellectual principle in man transcends matter; for it has an operation in which the body takes no part whatever. It is therefore impossible for the seminal power to produce the intellectual principle.

Again, the seminal power acts by virtue of the soul of the begetter, according as the soul of the begetter is the act of the body, making use of the body in its operation. Now the body has nothing whatever to do in the operation of the intellect. Therefore the power of the intellectual principle, as intellectual, cannot reach to the semen. Hence the Philosopher says (*De Gener. Animal.* ii. 3): *It follows that the intellect alone comes from without.*

Again, since the intellectual soul has an operation independent of the body, it is subsistent, as proved above (Q. 75, A. 2): therefore to be and to be made are proper to it. Moreover, since it is an immaterial substance it cannot be caused through generation, but only through creation by God. Therefore to hold that the intellectual soul is caused by the begetter, is nothing else than to hold the soul to be non-subsistent, and consequently to perish with the body. It is therefore heretical to say that the intellectual soul is transmitted with the semen.

Reply Obj. 1. In the passage quoted, the part is put instead of the whole, the soul for the whole man, by the figure of synecdoche.

Reply Obj. 2. Some say that the vital functions observed in the embryo are not from its soul, but from the soul of the mother; or from the formative power of the semen. Both of these explanations are false; for vital functions such as feeling, nourishment, and growth cannot be from an extrinsic principle. Consequently it must be said that the soul is in the embryo; the nutritive soul from the beginning, then the sensitive, lastly the intellectual soul.

Therefore some say that in addition to the vegetative soul which existed first, another, namely the sensitive, soul supervenes; and in addition to this, again another, namely the intellectual soul. Thus there would be in man three souls of which one would be in potentiality to another. This has been disproved above (Q. 76, A. 3).

Therefore others say that the same soul which was at first merely vegetative, afterwards through the action of the seminal power, becomes a sensitive soul; and finally this same soul becomes intellectual, not indeed through the active seminal power, but by the power of a higher agent, namely God enlightening (the soul) from without. For this reason the Philosopher says that the intellect comes from without.—But this will not hold. First, because no substantial form is susceptive of more or less; but addition of greater perfection constitutes another species, just as the addition of unity constitutes another species of number. Now it is not possible for the same identical form to belong to different species. Secondly, because it would follow that the generation of an animal would be a continuous movement, proceeding gradually from the imperfect to the perfect, as happens in alteration. Thirdly, because it would follow that the generation of a man or an animal is not generation simply, because the subject thereof would be a being in act. For if the vegetative soul is from the beginning in the matter of offspring, and is subsequently gradually brought to perfection; this will imply addition of further perfection without corruption of the preceding perfection. And this is contrary to the nature of generation properly so called. Fourthly, because either that which is caused by the action of God is something subsistent: and thus it must needs be essentially distinct from the pre-existing form, which was non-subsistent; and we shall then come back to the opinion of those who held the existence of several souls in the body:—or else it is not subsistent, but a perfection of the pre-existing soul: and from this it follows of necessity that the intellectual soul perishes with the body, which cannot be admitted.

There is again another explanation, according to those who held that all men have but one intellect in common: but this has been disproved above (Q. 76, A. 2).

We must therefore say that since the generation of one thing is the corruption of another, it follows of necessity that both in men and in other animals, when a more perfect form supervenes the previous form is corrupted: yet so that the supervening form contains the perfection of the previous form, and something in addition. It is in this way that through many generations and corruptions we arrive at the ultimate substantial form, both in man and other animals. This indeed is apparent to the senses in animals generated from putrefaction. We conclude therefore that the intellectual soul is created by God at the end of human generation, and this soul is at the same time sensitive and nutritive, the pre-existing forms being corrupted.

Reply Obj. 3. This argument holds in the case of diverse agents not ordered to one another. But where there are many agents ordered to one another, nothing hinders the power of the higher agent from reaching to the ultimate form; while the powers of the inferior agents extend only to some disposition of matter: thus in the generation of an animal, the seminal power disposes the matter, but the power of the soul gives the form. Now it is manifest from what has been said above (Q. 105, A. 5; Q. 110, A. 1) that the whole of corporeal nature acts as the instrument of a spiritual power, especially of God. Therefore nothing hinders the formation of the body from being due to a corporeal power, while the intellectual soul is from God alone.

Reply Obj. 4. Man begets his like, forasmuch as by his seminal power, the matter is disposed for the reception of a certain species of form.

Reply Obj. 5. In the action of the adulterer, what is of nature is good; in this God concurs. But what there is of inordinate lust is evil; in this God does not concur.

THIRD ARTICLE

Whether Human Souls Were Created Together at the Beginning of the World?

We proceed thus to the Third Article:—

Objection 1. It would seem that human souls were created together at the beginning of the world. For it is written (Gen. ii. 2): *God rested Him from all His work which He had done.* This would not be true if He created new souls every day. Therefore all souls were created at the same time.

Obj. 2. Further, spiritual substances before all others belong to the perfection of the universe. If therefore souls were created with the bodies, every day innumerable spiritual substances would be added to the perfection of the universe: consequently at the beginning the universe would have been imperfect. This is contrary to Genesis ii. 2, where it is said that *God ended* all *His work.*

Obj. 3. Further, the end of a thing corresponds to its beginning. But the intellectual soul remains, when the body perishes. Therefore it began to exist before the body.

On the contrary, it is said (*De Eccl. Dogmat.* xiv., xviii) that *the soul is created together with the body.*

I answer that, Some have maintained that it is accidental to the intellectual soul to be united to the body, asserting that the soul is of the same nature as those spiritual substances which are not united to a body. These, therefore, stated that the souls of men were created together with the angels at the beginning. But this statement is false. Firstly, in the very principle on which it is based. For if it were accidental to the soul to be united to the body, it would follow that man who results from this union is a being by accident; or that the soul is a man, which is false, as proved above (Q. 75, A. 4). Moreover, that the human soul is not of the same nature as the angels, is proved from the different mode of understanding, as shown above (Q. 55, A. 2; Q. 85, A. 1): for man understands through receiving from the senses, and turning to phantasms, as stated above (Q. 84, AA. 6, 7; Q. 85, A. 1). For this reason the soul needs to be united to the body, which is necessary to it for the operation of the sensitive part: whereas this cannot be said of an angel.

Secondly, this statement can be proved to be false in itself. For if it is natural to the soul to be united to the body, it is unnatural to it to be without a body, and as long as it is without a body it is deprived of its natural perfection. Now it was not fitting that God should begin His work with things imperfect and unnatural, for He did not make man without a hand or a foot, which are natural parts of a man. Much less, therefore, did He make the soul without a body.

But if someone say that it is not natural to the soul to be united to the body, he must give the reason why it is united to a body. And the reason must be either because the soul so willed, or for some other reason. If because the soul willed it,—this seems incongruous. First, because it would be unreasonable of the soul to wish to be united to the body, if it did not need the body: for if it did need it, it would be natural for it to be united to it, since *nature does not fail in what is necessary.* Secondly, because there would be no reason why, having been created from the beginning of the world, the soul should, after such a long time, come to wish to be united to the body. For a spiritual substance is above time, and superior to the heavenly revolutions. Thirdly, because it would seem that this body was united to this soul by chance: since for this union to take place two wills would have to concur,—to wit, that of the incoming soul, and that of the begetter.—If, however, this union be neither voluntary nor natural on the part of the soul, then it must be the result of some violent cause, and to the soul would have something of a penal and afflicting nature. This is in keeping with the opinion of Origen, who held that souls were embodied in punishment of sin. Since, therefore, all these opinions are unreasonable, we must simply confess that souls were not created before bodies, but are created at the same time as they are infused into them.

Reply Obj. 1. God is said to have rested on the seventh day, not from all work, since we read (Jo. v. 17): *My Father worketh until now;* but from the creation of any new genera and species, which may not have already existed in the first works. For in this sense, the souls which are created now, existed already, as to the likeness of the species, in the first works, which included the creation of Adam's soul.

Reply Obj. 2. Something can be added every day to the perfection of the universe, as to the number of individuals, but not as to the number of species.

Reply Obj. 3. That the soul remains without the body is due to the corruption of the body, which was a result of sin. Consequently it was not fitting that God should make the soul without the body from the beginning: for as it is written (Wisd. i, 13, 16): *God made not death . . . but the wicked with works and words have called it to them.*

QUESTION 119

Of the Propagation of Man as to the Body

(In Two Articles)

We now consider the propagation of man, as to the body. Concerning this there are two points of inquiry: (1) Whether any part of the food is changed into true human nature? (2) Whether the semen, which is the principle of human generation, is produced from the surplus food?

FIRST ARTICLE

Whether Some Part of the Food Is Changed into True Human Nature?

We proceed thus to the First Article:—

Objection 1. It would seem that none of the food is changed into true human nature. For it is written (Matt. xv. 17): *Whatsoever entereth into the mouth, goeth into the belly, and is cast out into the privy.* But what is cast out is not changed into the reality of human nature. Therefore none of the food is changed into true human nature.

Obj. 2. Further, the Philosopher (*De Gener.* i. 5) distinguishes flesh belonging to the *species* from flesh belonging to *matter;* and says that the latter *comes and goes.* Now what is formed from food comes and goes. Therefore what is produced from food is flesh belonging to matter, not to the species. But what belongs to true human nature belongs to the species. Therefore the food is not changed into true human nature.

Obj. 3. Further, the *radical humor* seems to belong to the reality of human nature; and if it be lost, it cannot be recovered, according to physicians. But it could be recovered if the food were changed into the humor. Therefore food is not changed into true human nature.

Obj. 4. Further, if the food were changed into true human nature, whatever is lost in man could be restored. But man's death is due only to the loss of something. Therefore man would be able by taking food to insure himself against death in perpetuity.

Obj. 5. Further, if the food is changed into true human nature, there is nothing in man which may not recede or be repaired: for what is generated in a man from his food can both recede and be repaired. If therefore a man lived long enough, it would follow that in the end nothing would be left in him of what belonged to him at the beginning. Consequently he would not be numerically the same man throughout his life; since for the thing to be numerically the same, identity of matter is necessary. But this is incongruous. Therefore the food is not changed into true human nature.

On the contrary, Augustine says (*De Vera Relig.* xi): *The bodily food when corrupted, that is, having lost its form, is changed into the texture of the members.* But the texture of the members belongs to true human nature. Therefore the food is changed into the reality of human nature.

I answer that, According to the Philosopher (*Metaph.* ii), *The relation of a thing to truth is the same as its relation to being.* Therefore that belongs to the true nature of any thing which enters into the constitution of that nature. But nature can be considered in two ways: firstly, in general according to the species; secondly, as in the individual. And whereas the form and the common matter belong to a thing's true nature considered in general; individual signate matter, and the form individualized by that matter belong to the true nature considered in this particular individual. Thus a soul and body belong to the true human nature in general, but to the true human nature of Peter and Martin belong this soul and this body.

Now there are certain things whose form cannot exist but in one individual matter: thus the form of the sun cannot exist save in the matter in which it actually is. And in this sense some have said that the human form cannot exist but in a certain individual matter, which, they said, was given that form at the very beginning in the first man. So that whatever may have been added to that which was derived by posterity from the first parent, does not belong to the truth of human nature, as not receiving in truth the form of human nature.

But, said they, that matter which, in the first man, was the subject of the human form, was multiplied in itself: and in this way the multitude of human bodies is derived from the body of the first man. According to these, the food is not changed into true human nature; we take food, they stated, in order to help nature to resist the action of natural heat, and prevent the consumption of the *radical humor;* just as lead or tin is mixed with silver to prevent its being consumed by fire.

But this is unreasonable in many ways. Firstly, because it comes to the same that a form can be produced in another matter, or

that it can cease to be in its proper matter; wherefore all things that can be generated are corruptible, and conversely. Now it is manifest that the human form can cease to exist in this (particular) matter which is its subject: else the human body would not be corruptible. Consequently it can begin to exist in another matter, so that something else be changed into true human nature.—Secondly, because in all beings whose entire matter is contained in one individual there is only one individual in the species: as is clearly the case with the sun, moon and such like. Thus there would only be one individual of the human species.—Thirdly, because multiplication of matter cannot be understood otherwise than either in respect of quantity only, as in things which are rarefied, so that their matter increases in dimensions;—or in respect of the substance itself of the matter. But as long as the substance alone of matter remains, it cannot be said to be multiplied; for multitude cannot consist in the addition of a thing to itself, since of necessity it can only result from division. Therefore some other substance must be added to matter, either by creation, or by something else being changed into it. Consequently no matter can be multiplied save either by rarefaction, as when air is made from water; or by the change of some other thing, as fire is multiplied by the addition of wood; or lastly by creation. Now it is manifest that the multiplication of matter in the human body does not occur by rarefaction: for thus the body of a man of perfect age would be more imperfect than the body of a child. Nor does it occur by creation of fresh matter: for, according to Gregory (*Moral.* xxxii): *All things were created together as to the substance of matter, but not as to the specific form.* Consequently the multiplication of the human body can only be the result of the food being changed into the true human nature.—Fourthly, because, since man does not differ from animals and plants in regard to the vegetative soul, it would follow that the bodies of animals and plants do not increase through a change of nourishment into the body so nourished, but through some kind of multiplication. Which multiplication cannot be natural: since the matter cannot naturally extend beyond a certain fixed quantity; nor again does anything increase naturally, save either by rarefaction or the change of something else into it. Consequently the whole process of generation and nourishment, which are called *natural forces,* would be miraculous. Which is altogether inadmissible.

Wherefore others have said that the human form can indeed begin to exist in some other matter, if we consider the human nature in general: but not if we consider it as in this individual. For in the individual the form remains confined to a certain determinate matter, on which it is first imprinted at the generation of that individual, so that it never leaves that matter until the ultimate dissolution of the individual. And this matter, say they, principally belongs to the true human nature. But since this matter does not suffice for the requisite quantity, some other matter must be added, through the change of food into the substance of the individual partaking thereof, in such a quantity as suffices for the increase required. And this matter, they state, belongs secondarily to the true human nature: because it is not required for the primary existence of the individual, but for the quantity due to him. And if anything further is produced from the food, this does not belong to true human nature, properly speaking. However, this also is inadmissible.—First, because this opinion judges of living bodies as of inanimate bodies; in which, although there be a power of generating their like in species, there is not the power of generating their like in the individual; which power in living bodies is the nutritive power. Nothing, therefore, would be added to living bodies by their nutritive power, if their food were not changed into their true nature.—Secondly, because the active seminal power is a certain impression derived from the soul of the begetter, as stated above (Q. 118, A. 1). Hence it cannot have a greater power in acting, than the soul from which it is derived. If, therefore, by the seminal power a certain matter truly assumes the form of human nature, much more can the soul, by the nutritive power, imprint the true form of human nature on the food which is assimilated.—Thirdly, because food is needed not only for growth, else at the term of growth, food would be needful no longer; but also to renew that which is lost by the action of natural heat. But there would be no renewal, unless what is formed from the food, took the place of what is lost. Wherefore just as that which was there previously belonged to true human nature, so also does that which is formed from the food.

Therefore, according to others, it must be said that the food is really changed into the true human nature by reason of its assuming the specific form of flesh, bones and such like parts. This is what the Philosopher says (*De Anima* ii. 4): *Food nourishes inasmuch as it is potentially flesh.*

Reply Obj. 1. Our Lord does not say that the *whole* of what enters into the mouth, but *all,*—because something from every kind of food is cast out into the privy. It may also be said that whatever is generated from food, can be dissolved by natural heat, and be cast aside

through the pores, as Jerome expounds the passage.

Reply Obj. 2. By flesh belonging to the species, some have understood that which first receives the human species, which is derived from the begetter: this, they say, lasts as long as the individual does. By flesh belonging to the matter these understand what is generated from food: and this, they say, does not always remain, but as it comes so it goes. But this is contrary to the mind of Aristotle. For he says there, that *just as in things which have their species in matter*—for instance, wood or stone —*so in flesh, there is something belonging to the species, and something belonging to matter.* Now it is clear that this distinction has no place in inanimate things, which are not generated seminally, or nourished. Again, since what is generated from food is united to, by mixing with, the body so nourished, just as water is mixed with wine, as the Philosopher says there by way of example: that which is added, and that to which it is added, cannot be different natures, since they are already made one by being mixed together. Therefore there is no reason for saying that one is destroyed by natural heat, while the other remains.

It must therefore be said that this distinction of the Philosopher is not of different kinds of flesh, but of the same flesh considered from different points of view. For if we consider the flesh according to the species, that is, according to that which is formed therein, thus it remains always: because the nature of flesh always remains together with its natural disposition. But if we consider flesh according to matter, then it does not remain, but is gradually destroyed and renewed: thus in the fire of a furnace, the form of fire remains, but the matter is gradually consumed, and other matter is substituted in its place.

Reply Obj. 3. The *radical humor* is said to comprise whatever the virtue of the species is founded on. If this be taken away it cannot be renewed; as when a man's hand or foot is amputated. But the *nutritive humor* is that which has not yet received perfectly the specific nature, but is on the way thereto; such is the blood, and the like. Wherefore if such be taken away, the virtue of the species remains in its root, which is not destroyed.

Reply Obj. 4. Every virtue of a passible body is weakened by continuous action, because such agents are also patient. Therefore the transforming virtue is strong at first so as to be able to transform not only enough for the renewal of what is lost, but also for growth. Later on it can only transform enough for the renewal of what is lost, and then growth ceases. At last it cannot even do this; and then begins decline. In fine, when this virtue fails altogether, the animal dies. Thus the virtue of wine that transforms the water added to it, is weakened by further additions of water, so as to become at length watery, as the Philosopher says by way of example (*De Gener.* i. 5).

Reply Obj. 5. As the Philosopher says (*De Gener.* i. 5), when a certain matter is directly transformed into fire, then fire is said to be generated anew: but when matter is transformed into a fire already existing, then fire is said to be fed. Wherefore if the entire matter together loses the form of fire, and another matter transformed into fire, there will be another distinct fire. But if, while one piece of wood is burning, other wood is laid on, and so on until the first piece is entirely consumed, the same identical fire will remain all the time: because that which is added passes into what pre-existed. It is the same with living bodies, in which by means of nourishment that is renewed which was consumed by natural heat.

SECOND ARTICLE

Whether the Semen Is Produced from Surplus Food?

We proceed thus to the Second Article:—

Objection 1. It would seem that the semen is not produced from the surplus food, but from the substance of the begetter. For Damascene says (*De Fide Orth.* i. 8) that *generation is a work of nature, producing, from the substance of the begetter, that which is begotten.* But that which is generated is produced from the semen. Therefore the semen is produced from the substance of the begetter.

Obj. 2. Further, the son is like his father, in respect of that which he receives from him. But if the semen from which something is generated, is produced from the surplus food, a man would receive nothing from his grandfather and his ancestors in whom the food never existed. Therefore a man would not be more like to his grandfather or ancestors, than to any other men.

Obj. 3. Further, the food of the generator is sometimes the flesh of cows, pigs and suchlike. If therefore, the semen were produced from surplus food, the man begotten of such semen would be more akin to the cow and the pig, than to his father or other relations.

Obj. 4. Further, Augustine says (*Gen. ad lit.* x. 20) that we were in Adam *not only by seminal virtue, but also in the very substance of the body.* But this would not be, if the semen were produced from surplus food. Therefore the semen is not produced therefrom.

On the contrary, The Philosopher proves in many ways (*De Gener. Animal.* i. 18) that *the semen is surplus food.*

I answer that, This question depends in

some way on what has been stated above (A. 1; Q. 118, A. 1). For if human nature has a virtue for the communication of its form to alien matter not only in another, but also in its own subject; it is clear that the food which at first is dissimilar, becomes at length similar through the form communicated to it. Now it belongs to the natural order that a thing should be reduced from potentiality to act gradually: hence in things generated we observe that at first each is imperfect and is afterwards perfected. But it is clear that the common is to the proper and determinate, as imperfect is to perfect: therefore we see that in the generation of an animal, the animal is generated first, then the man or the horse. So therefore food first of all receives a certain common virtue in regard to all the parts of the body, which virtue is subsequently determinate to this or that part.

Now it is not possible that the semen be a kind of solution from what is already transformed into the substance of the members. For this solution, if it does not retain the nature of the member it is taken from, it would no longer be of the nature of the begetter, and would be due to a process of corruption; and consequently it would not have the power of transforming something else into the likeness of that nature. But if it retained the nature of the member it is taken from, then, since it is limited to a certain part of the body, it would not have the power of moving towards (the production of) the whole nature, but only the nature of that part.—Unless one were to say that the solution is taken from all the parts of the body, and that it retains the nature of each part. Thus the semen would be a small animal in act; and generation of animal from animal would be a mere division, as mud is generated from mud, and as animals which continue to live after being cut in two: which is inadmissible.

It remains to be said, therefore, that the semen is not something separated from what was before the actual whole; rather is it the whole, though potentially, having the power, derived from the soul of the begetter, to produce the whole body, as stated above (A. 1; Q. 108, A. 1). Now that which is in potentiality to the whole, is that which is generated from the food, before it is transformed into the substance of the members. Therefore the semen is taken from this. In this sense the nutritive power is said to serve the generative power: because what is transformed by the nutritive power is employed as semen by the generative power. A sign of this, according to the Philosopher, is that animals of great size, which require much food, have little semen in proportion to the size of their bodies, and generate seldom; in like manner fat men, and for the same reason.

Reply Obj. 1. Generation is from the substance of the begetter in animals and plants, inasmuch as the semen owes its virtue to the form of the begetter, and inasmuch as it is in potentiality to the substance.

Reply Obj. 2. The likeness of the begetter to the begotten is on account not of the matter, but of the form of the agent that generates its like. Wherefore in order for a man to be like his grandfather, there is no need that the corporeal seminal matter should have been in the grandfather; but that there be in the semen a virtue derived from the soul of the grandfather through the father. In like manner the third objection is answered. For kinship is not in relation to matter, but rather to the derivation of the forms.

Reply Obj. 4. These words of Augustine are not to be understood as though the immediate seminal virtue, or the corporeal substance from which this individual was formed were actually in Adam: but so that both were in Adam as in principle. For even the corporeal matter, which is supplied by the mother, and which he calls the corporeal substance, is originally derived from Adam: and likewise the active seminal power of the father, which is the immediate seminal virtue (in the production) of this man.

But Christ is said to have been in Adam according to the *corporeal substance*, not according to the seminal virtue. Because the matter from which His Body was formed, and which was supplied by the Virgin Mother, was derived from Adam; whereas the active virtue was not derived from Adam, because His Body was not formed by the seminal virtue of a man, but by the operation of the Holy Ghost. For *such a birth was becoming to Him*,* WHO IS ABOVE ALL GOD FOR EVER BLESSED. Amen.

*Hymn for Vespers at Christmas; *Breviary, O.P.*

HUMAN ACTS

				Question	Article	Page
Human Acts	Acts Proper to Man		Purpose of Man's Existence—See page 1, QQ. 1-5, Sec. I, Part 2	1-5	..	583
		In General	1. The voluntary and involuntary acts.—Is there anything voluntary in human acts?—Can violence be done to the will?	6	8	615
			2. The circumstances of human acts.—What is a circumstance?—Which are the most important of them?	7	4	622
		In Particular	1. Acts Elicited by the Will ..	1. To the End.	1. Volition	1. The object of the will.—Is it only the good?—Is it the end or the means to the end?	8	3	626
						2. By what the will is moved.—Is it moved by sensitive appetite?—By itself or by God?	9	6	628
						3. How it is moved.—Is it moved naturally to anything?—Or by necessity or by lower appetite?	10	4	633
					2. Enjoyment.—Is it an act of the appetitive power?—Does it belong to man alone?—In what does it consist?	11	4	636
					3. Intention.—Is it an act of the intellect or will?—Can we intend two things at the same time?—Is it in animals?	12	5	639
				2. To the Means	1. Choice.—Is it of the will or reason?—Is choice of the means or also of the end?—Does man choose freely?	13	6	642
					2. Counsel.—Is counsel an inquiry?—Is it of the end or the means—of things we do?	14	6	647
					3. Consent.—Of what power is it?—Is it directed to the end or the means?—Does it belong to soul only?	15	4	650
					4. Use.—Is it an act of the will?—Relation of use to choice.—Do animals have it?	16	4	653
			2. Acts Commanded by the Will.—Is a commanded act an act of will or reason?—The order between command and use.—Is reason commanded?	17	9	656
			3. The Good and Evil of Human Acts ...	1. In General.—Is good or evil derived from the act?—Can an act be indifferent?—What gives an act its morality?	18	11	662
				2. In Particular	1. The evil of internal acts.—Does goodness of will depend on object?—How does erring reason bind?	19	10	671
					2. The evil of external acts.—Is goodness or evil the first act of will?—Can the same action be good and bad?	20	6	680
			4. The Consequences of Human Actions by Reason of Their Goodness and Malice.—Is an action good or bad by reason of its being good or evil?	21	4	685

TREATISE ON THE LAST END

Prologue

SINCE, as Damascene states (*De Fide Orthod.* ii. 12), man is said to be made to God's image, in so far as the image implies *an intelligent being endowed with free-will and self-movement:* now that we have treated of the exemplar, *i.e.,* God, and of those things which came forth from the power of God in accordance with His will; it remains for us to treat of His image, *i.e.,* man, inasmuch as he too is the principle of his actions, as having free-will and control of his actions.

QUESTION 1

Of Man's Last End

(In Eight Articles)

IN this matter we shall consider first the last end of human life; and secondly, those things by means of which man may advance towards this end, or stray from the path: for the end is the rule of whatever is ordained to the end. And since the last end of human life is stated to be happiness, we must consider (1) the last end in general; (2) Happiness.

Under the first head there are eight points of inquiry: (1) Whether it belongs to man to act for an end? (2) Whether this is proper to the rational nature? (3) Whether a man's actions are specified by their end? (4) Whether there is any last end of human life? (5) Whether one man can have several last ends? (6) Whether man ordains all to the last end? (7) Whether all men have the same last end? (8) Whether all other creatures concur with man in that last end?

FIRST ARTICLE

Whether It Belongs to Man to Act for an End?

We proceed thus to the First Article:—

Objection 1. It would seem that it does not belong to man to act for an end. For a cause is naturally first. But an end, in its very name, implies something that is last. Therefore an end is not a cause. But that for which a man acts, is the cause of his action; since this preposition *for* indicates a relation of causality. Therefore it does not belong to man to act for an end.

Obj. 2. Further, that which is itself the last end is not for an end. But in some cases the last end is an action, as the Philosopher states (*Ethic.* i. 1). Therefore man does not do everything for an end.

Obj. 3. Further, then does a man seem to act for an end, when he acts deliberately. But man does many things without deliberation, sometimes not even thinking of what he is doing; for instance when one moves one's foot or hand, or scratches one's beard, while intent on something else. Therefore man does not do everything for an end.

On the contrary, All things contained in a genus are derived from the principle of that genus. Now the end is the principle in human operations, as the Philosopher states (*Phys.* ii. 9). Therefore it belongs to man to do everything for an end.

I answer that, Of actions done by man those alone are properly called *human,* which are proper to man as man. Now man differs from irrational animals in this, that he is master of his actions. Wherefore those actions alone are properly called human, of which man is master. Now man is master of his actions through his reason and will; whence, too, the free-will is defined as *the faculty and will of reason.* Therefore those actions are properly called human which proceed from a deliberate will. And if any other actions are found in man, they can be called actions *of a man,* but not properly *human* actions, since they are not proper to man as man.—Now it is clear that whatever actions proceed from a power, are caused by that power in accordance with the nature of its object. But the object of the will is the end and the good. Therefore all human actions must be for an end.

Reply Obj. 1. Although the end be last in the order of execution, yet it is first in the order of the agent's intention. And it is this way that it is a cause.

Reply Obj. 2. If any human action be the last end, it must be voluntary, else it would not be human, as stated above. Now an action is voluntary in one of two ways: first, because

it is commanded by the will, *e.g.*, to walk, or to speak; secondly, because it is elicited by the will, for instance the very act of willing. Now it is impossible for the very act elicited by the will to be the last end. For the object of the will is the end, just as the object of sight is color: wherefore just as the first visible cannot be the act of seeing, because every act of seeing is directed to a visible object; so the first appetible, *i.e.*, the end, cannot be the very act of willing. Consequently it follows that if a human action be the last end, it must be an action commanded by the will: so that there, some action of man, at least the act of willing, is for the end. Therefore whatever a man does, it is true to say that man acts for an end, even when he does that action in which the last end consists.

Reply Obj. 3. Such like actions are not properly human actions; since they do not proceed from deliberation of the reason, which is the proper principle of human actions. Therefore they have indeed an imaginary end, but not one that is fixed by reason.

SECOND ARTICLE

Whether It Is Proper to the Rational Nature to Act for an End?

We proceed thus to the Second Article:—

Objection 1. It would seem that it is proper to the rational nature to act for an end. For man, to whom it belongs to act for an end, never acts for an unknown end. On the other hand, there are many things that have no knowledge of an end; either because they are altogether without knowledge, as insensible creatures: or because they do not apprehend the idea of an end as such, as irrational animals. Therefore it seems proper to the rational nature to act for an end.

Obj. 2. Further, to act for an end is to order one's action to an end. But this is the work of reason. Therefore it does not belong to things that lack reason.

Obj. 3. Further, the good and the end is the object of the will. But *the will is in the reason* (*De Anima* iii. 9). Therefore to act for an end belongs to none but a rational nature.

On the contrary, The Philosopher proves (*Phys.* ii. 5) that *not only mind but also nature acts for an end.*

I answer that, Every agent, of necessity, acts for an end. For if, in a number of causes ordained to one another, the first be removed, the others must, of necessity, be removed also. Now the first of all causes is the final cause. The reason of which is that matter does not receive form, save in so far as it is moved by an agent; for nothing reduces itself from potentiality to act. But an agent does not move except out of intention for an end. For if the agent were not determinate to some particular effect, it would not do one thing rather than another: consequently in order that it produce a determinate effect, it must, of necessity, be determined to some certain one, which has the nature of an end. And just as this determination is effected, in the rational nature, by the *rational appetite,* which is called the will; so, in other things, it is caused by their natural inclination, which is called the *natural appetite.*

Nevertheless it must be observed that a thing tends to an end, by its action or movement, in two ways: first, as a thing, moving itself to the end,—as man; secondly, as a thing moved by another to the end, as an arrow tends to a determinate end through being moved by the archer, who directs his action to the end. Therefore those things that are possessed of reason, move themselves to an end; because they have dominion over their actions through their free-will, which is the *faculty of will and reason.* But those things that lack reason tend to an end, by natural inclination, as being moved by another and not by themselves; since they do not know the nature of an end as such, and consequently cannot ordain anything to an end, but can be ordained to an end only by another. For the entire irrational nature is in comparison to God as an instrument to the principal agent, as stated above (I. Q. 22, A. 2 *ad* 4: Q. 103, A. 1 *ad* 3). Consequently it is proper to the rational nature to tend to an end, as directing (agens) and leading itself to the end: whereas it is proper to the irrational nature to tend to an end, as directed or led by another, whether it apprehend the end, as do irrational animals, or do not apprehend it, as is the case of those things which are altogether void of knowledge.

Reply Obj. 1. When a man of himself acts for an end, he knows the end: but when he is directed or led by another, for instance, when he acts at another's command, or when he is moved under another's compulsion, it is not necessary that he should know the end. And it is thus with irrational creatures.

Reply Obj. 2. To ordain towards an end belongs to that which directs itself to an end: whereas to be ordained to an end belongs to that which is directed by another to an end. And this can belong to an irrational nature, but owing to some one possessed of reason.

Reply Obj. 3. The object of the will is the end and the good in universal. Consequently there can be no will in those things that lack reason and intellect, since they cannot apprehend the universal; but they have a natural appetite or a sensitive appetite, determinate to some particular good. Now it is clear that

particular causes are moved by a universal cause: thus the governor of a city, who intends the common good, moves, by his command, all the particular departments of the city. Consequently all things that lack reason are, of necessity, moved to their particular ends by some rational will which extends to the universal good, namely by the Divine will.

THIRD ARTICLE

Whether Human Acts Are Specified by Their End?

We proceed thus to the Third Article:—

Objection 1. It would seem that human acts are not specified by their end. For the end is an extrinsic cause. But everything is specified by an intrinsic principle. Therefore human acts are not specified by their end.

Obj. 2. Further, that which gives a thing its species should exist before it. But the end comes into existence afterwards. Therefore a human act does not derive its species from the end.

Obj. 3. Further, one thing cannot be in more than one species. But one and the same act may happen to be ordained to various ends. Therefore the end does not give the species to human acts.

On the contrary, Augustine says (*De Mor. Eccl. et Manich.* ii. 13): *According as their end is worthy of blame or praise so are our deeds worthy of blame or praise.*

I answer that Each thing receives its species in respect of an act and not in respect of potentiality; wherefore things composed of matter and form are established in their respective species by their own forms. And this is also to be observed in proper movements. For since movements are, in a way, divided into action and passion, each of these receives its species from an act; action indeed from the act which is the principle of acting, and passion from the act which is the terminus of the movement. Wherefore heating, as an action, is nothing else than a certain movement proceeding from heat, while heating as a passion is nothing else than a movement towards heat: and it is the definition that shows the specific nature. And either way, human acts, whether they be considered as actions, or as passions, receive their species from the end. For human acts can be considered in both ways, since man moves himself, and is moved by himself. Now it has been stated above (A. 1) that acts are called human, inasmuch as they proceed from a deliberate will. Now the object of the will is the good and the end. And hence it is clear that the principle of human acts, in so far as they are human, is the end. In like manner it is their terminus: for the human act terminates at that which the will intends as the end; thus in natural agents the form of the thing generated is conformed to the form of the generator. And since, as Ambrose says (*Prolog. super Luc.*) *morality is said properly of man,* moral acts properly speaking receive their species from the end, for moral acts are the same as human acts.

Reply Obj. 1. The end is not altogether extrinsic to the act, because it is related to the act as principle or terminus; and it is just this that is essential to an act, viz., to proceed from something, considered as action, and to proceed towards something, considered as passion.

Reply Obj. 2. The end, in so far as it pre-exists in the intention, pertains to the will, as stated above (A. 1 *ad* 1). And it is thus that it gives the species to the human or moral act.

Reply Obj. 3. One and the same act, in so far as it proceeds once from the agent, is ordained to but one proximate end, from which it has its species: but it can be ordained to several remote ends, of which one is the end of the other. It is possible, however, that an act which is one in respect of its natural species, be ordained to several ends of the will: thus this act *to kill a man,* which is but one act in respect of its natural species, can be ordained, as to an end, to the safeguarding of justice, and to the satisfying of anger: the result being that there would be several acts in different species of morality: since in one way there will be an act of virtue, in another, an act of vice. For a movement does not receive its species from that which is its terminus accidentally, but only from that which is its *per se* terminus. Now moral ends are accidental to a natural thing, and conversely the relation to a natural end is accidental to morality. Consequently there is no reason why acts which are the same considered in their natural species, should not be diverse, considered in their moral species, and conversely.

FOURTH ARTICLE

Whether There Is One Last End of Human Life?

We proceed thus to the Fourth Article:—

Objection 1. It would seem that there is no last end of human life, but that we proceed to infinity. For good is essentially diffusive, as Dionysius states (*Div. Nom.* iv). Consequently if that which proceeds from good is itself good, the latter must needs diffuse some other good: so that the diffusion of good goes on indefinitely. But good has the nature of an end. Therefore there is an indefinite series of ends.

Obj. 2. Further, things pertaining to the reason can be multiplied to infinity: thus mathematical quantities have no limit. For the same reason the species of numbers are in-

finite, since, given any number, the reason can think of one yet greater. But desire of the end is consequent on the apprehension of the reason. Therefore it seems that there is also an infinite series of ends.

Obj. 3. Further, the good and the end is the object of the will. But the will can react on itself an infinite number of times: for I can will something, and will to will it, and so on indefinitely. Therefore there is an infinite series of ends of the human will, and there is no last end of the human will.

On the contrary, The Philosopher says (*Metaph.* ii. 2) that *to suppose a thing to be indefinite is to deny that it is good.* But the good is that which has the nature of an end. Therefore it is contrary to the nature of an end to proceed indefinitely. Therefore it is necessary to fix one last end.

I answer that, Absolutely speaking, it is not possible to proceed indefinitely in the matter of ends, from any point of view. For in whatsoever things there is an essential order of one to another, if the first be removed, those that are ordained to the first, must of necessity be removed also. Wherefore the Philosopher proves (*Phys.* viii. 5) that we cannot proceed to infinitude in causes of movement, because then there would be no first mover, without which neither can the others move, since they move only through being moved by the first mover. Now there is to be observed a twofold order in ends,—the order of intention, and the order of execution: and in either of these orders there must be something first. For that which is first in the order of intention, is the principle, as it were, moving the appetite; consequently, if you remove this principle, there will be nothing to move the appetite. On the other hand, the principle in execution is that wherein operation has its beginning; and if this principle be taken away, no one will begin to work. Now the principle in the intention is the last end; while the principle in execution is the first of the things which are ordained to the end. Consequently, on neither side is it possible to go on to infinity; since if there were no last end, nothing would be desired, nor would any action have its term, nor would the intention of the agent be at rest; while if there is no first thing among those that are ordained to the end, none would begin to work at anything, and counsel would have no term, but would continue indefinitely.

On the other hand, nothing hinders infinity from being in things that are ordained to one another not essentially but accidentally; for accidental causes are indeterminate. And in this way it happens that there is an accidental infinity of ends, and of things ordained to the end.

Reply Obj. 1. The very nature of good is that something flows from it, but not that it flows from something else. Since, therefore, good has the nature of end, and the first good is the last end, this argument does not prove that there is no last end; but that from the end, already supposed, we may proceed downwards indefinitely towards those things that are ordained to the end. And this would be true if we considered but the power of the First Good, which is infinite. But, since the First Good diffuses itself according to the intellect, to which it is proper to flow forth into its effects according to a certain fixed form; it follows that there is a certain measure to the flow of good things from the First Good from Which all other goods share the power of diffusion. Consequently the diffusion of goods does not proceed indefinitely, but, as it is written (Wisd. xi. 21), God disposes all things *in number, weight and measure.*

Reply Obj. 2. In things which are of themselves, reason begins from principles that are known naturally, and advances to some term. Wherefore the Philosopher proves (*Poster.* i. 3) that there is no infinite process in demonstrations, because there we find a process of things having an essential, not an accidental, connection with one another. But in those things which are accidentally connected, nothing hinders the reason from proceeding indefinitely. Now it is accidental to a stated quantity or number, as such, that quantity or unity be added to it. Wherefore in such like things nothing hinders the reason from an indefinite process.

Reply Obj. 3. This multiplication of acts of the will reacting on itself, is accidental to the order of ends. This is clear from the fact that in regard to one and the same end, the will reacts on itself indifferently once or several times.

FIFTH ARTICLE

Whether One Man Can Have Several Last Ends?

We proceed thus to the Fifth Article:—

Objection 1. It would seem possible for one man's will to be directed at the same time to several things, as last ends. For Augustine says (*De Civ. Dei* xix. 1) that some held man's last end to consist in four things, viz., *in pleasure, repose, the gifts of nature, and virtue.* But these are clearly more than one thing. Therefore one man can place the last end of his will in many things.

Obj. 2. Further, things not in opposition to one another do not exclude one another. Now there are many things which are not in opposition to one another. Therefore the supposition that one thing is the last end of the will does not exclude others.

Obj. 3. Further, by the fact that it places its last end in one thing, the will does not lose its freedom. But before it placed its last end in that thing, *e.g.*, pleasure, it could place it in something else, *e.g.*, riches. Therefore even after having placed his last end in pleasure, a man can at the same time place his last end in riches. Therefore it is possible for one man's will to be directed at the same time to several things, as last ends.

On the contrary, That in which a man rests as in his last end, is master of his affections, since he takes therefrom his entire rule of life. Hence of gluttons it is written (Phil. iii. 19): *Whose god is their belly:* viz., because they place their last end in the pleasures of the belly. Now according to Matth. vi. 24, *No man can serve two masters,* such, namely, as are not ordained to one another. Therefore it is impossible for one man to have several last ends not ordained to one another.

I answer that, It is impossible for one man's will to be directed at the same time to diverse things, as last ends. Three reasons may be assigned for this. First, because, since everything desires its own perfection, a man desires for his ultimate end, that which he desires as his perfect and crowning good. Hence Augustine (*De Civ. Dei* xix. 1): *In speaking of the end of good we mean now, not that it passes away so as to be no more, but that it is perfected so as to be complete.* It is therefore necessary for the last end so to fill man's appetite, that nothing is left besides it for man to desire. Which is not possible, if something else be required for his perfection. Consequently it is not possible for the appetite so to tend to two things, as though each were its perfect good.

The second reason is because, just as in the process of reasoning, the principle is that which is naturally known, so in the process of the rational appetite, *i.e.*, the will, the principle needs to be that which is naturally desired. Now this must needs be one: since nature tends to one thing only. But the principle in the process of the rational appetite is the last end. Therefore that to which the will tends, as to its last end, is one.

The third reason is because, since voluntary actions receive their species from the end, as stated above (A. 3), they must needs receive their genus from the last end, which is common to them all: just as natural things are placed in a genus according to a common form. Since, then, all things that can be desired by the will, belong, as such, to one genus, the last end must needs be one. And all the more because in every genus there is one first principle; and the last end has the nature of a first principle, as stated above. Now as the last end of man, simply as man, is to the whole human race, so is the last end of any individual man to that individual. Therefore, just as of all men there is naturally one last end, so the will of an individual man must be fixed on one last end.

Reply Obj. 1. All these several objects were considered as one perfect good resulting therefrom, by those who placed in them the last end.

Reply Obj. 2. Although it is possible to find several things which are not in opposition to one another, yet it is contrary to a thing's perfect good, that anything besides be required for that thing's perfection.

Reply Obj. 3. The power of the will does not extend to making opposites exist at the same time. Which would be the case were it to tend to several diverse objects as last ends, as has been shown above (*ad* 2).

SIXTH ARTICLE

Whether Man Wills All, Whatsoever He Wills, for the Last End?

We proceed thus to the Sixth Article:—

Objection 1. It would seem that man does not will all, whatsoever he wills, for the last end. For things ordained to the last end are said to be serious matter, as being useful. But jests are foreign to serious matter. Therefore what man does in jest, he ordains not to the last end.

Obj. 2. Further, the Philosopher says at the beginning of his *Metaphysics* (i. 2) that speculative science is sought for its own sake. Now it cannot be said that each speculative science is the last end. Therefore man does not desire all, whatsoever he desires, for the last end.

Obj. 3. Further, whoever ordains something to an end, thinks of that end. But man does not always think of the last end in all that he desires or does. Therefore man neither desires nor does all for the last end.

On the contrary, Augustine says (*De Civ.* Dei xix. 1): *That is the end of our good, for the sake of which we love other things, whereas we love it for its own sake.*

I answer that, Man must, of necessity, desire all, whatsoever he desires, for the last end. This is evident for two reasons. First, because whatever man desires, he desires it under the aspect of good. And if he desire it, not as his perfect good, which is the last end, he must, of necessity, desire it as tending to the perfect good, because the beginning of anything is always ordained to its completion; as is clearly the case in effects both of nature and of art. Wherefore every beginning of perfection is ordained to complete perfection which is achieved through the last end. Secondly, because the last end stands in the same

relation in moving the appetite, as the first mover in other movements. Now it is clear that secondary moving causes do not move save inasmuch as they are moved by the first mover. Therefore secondary objects of the appetite do not move the appetite, except as ordained to the first object of the appetite, which is the last end.

Reply Obj. 1. Actions done jestingly are not directed to any external end; but merely to the good of the jester, in so far as they afford him pleasure or relaxation. But man's consummate good is his last end.

Reply Obj. 2. The same applies to speculative science; which is desired as the scientist's good, included in complete and perfect good, which is the ultimate end.

Reply Obj. 3. One need not always be thinking of the last end, whenever one desires or does something: but the virtue of the first intention, which was in respect of the last end, remains in every desire directed to any object whatever, even though one's thoughts be not actually directed to the last end. Thus while walking along the road one needs not to be thinking of the end at every step.

SEVENTH ARTICLE

Whether All Men Have the Same Last End?

We proceed thus to the Seventh Article:—

Objection 1. It would seem that all men have not the same last end. For before all else the unchangeable good seems to be the last end of man. But some turn away from the unchangeable good, by sinning. Therefore all men have not the same last end.

Obj. 2. Further, man's entire life is ruled according to his last end. If, therefore, all men had the same last end, they would not have various pursuits in life. Which is evidently false.

Obj. 3. Further, the end is the term of action. But actions are of individuals. Now although men agree in their specific nature, yet they differ in things pertaining to individuals. Therefore all men have not the same last end.

On the contrary, Augustine says (*De Trin.* xiii. 3) that all men agree in desiring the last end, which is happiness.

I answer that, We can speak of the last end in two ways: first, considering only the aspect of last end; secondly, considering the thing in which the aspect of last end is realized. So, then, as to the aspect of last end, all agree in desiring the last end: since all desire the fulfilment of their perfection, and it is precisely this fulfilment in which the last end consists, as stated above (A. 5). But as to the thing in which this aspect is realized, all men are not agreed as to their last end: since some desire riches, as their consummate good; some, pleasure; others, something else. Thus to every taste the sweet is pleasant; but to some, the sweetness of wine is most pleasant, to others, the sweetness of honey, or of something similar. Yet that sweet is absolutely the best of all pleasant things, in which he who has the best taste takes most pleasure. In like manner that good is most complete which the man with well-disposed affections desires for his last end.

Reply Obj. 1. Those who sin turn from that in which their last end really consists: but they do not turn away from the intention of the last end, which intention they mistakenly seek in other things.

Reply Obj. 2. Various pursuits in life are found among men by reason of the various things in which men seek to find their last end.

Reply Obj. 3. Although actions are of individuals, yet their first principle of action is nature, which tends to one thing, as stated above (A. 5).

EIGHTH ARTICLE

Whether Other Creatures Concur in That Last End?

We proceed thus to the Eighth Article:—

Objection 1. It would seem that all other creatures concur in man's last end. For the end corresponds to the beginning. But man's beginning—*i.e., God*—is also the beginning of all else. Therefore all other things concur in man's last end.

Obj. 2. Further, Dionysius says (*Div. Nom.* iv) that *God turns all things to Himself as to their last end.* But He is also man's last end; because He alone is to be enjoyed by man, as Augustine says (*De Doctr. Christ.* i. 5, 22). Therefore other things, too, concur in man's last end.

Obj. 3. Further, man's last end is the object of the will. But the object of the will is the universal good, which is the end of all. Therefore all must needs concur in man's last end.

On the contrary, man's last end is happiness; which all men desire, as Augustine says (*De Trin.* xiii. 3, 4). But *happiness is not possible for animals bereft of reason,* as Augustine says (QQ. 83, qu. 5). Therefore other things do not concur in man's last end.

I answer that, As the Philosopher says (*Phys.* ii. 2), the end is twofold,—the end *for which* and the end *by which;* viz., the thing itself in which is found the aspect of good, and the use or acquisition of that thing. Thus we say that the end of the movement of a weighty body is either a lower place as *thing,* or to be in a lower place, as *use;* and the end of the miser is money as *thing,* or possession of money as *use.*

If, therefore, we speak of man's last end as of the thing which is the end, thus all other things concur in man's last end, since God is the last end of man and of all other things.—If, however, we speak of man's last end, as of the acquisition of the end, then irrational creatures do not concur with man in this end. For man and other rational creatures attain to their last end by knowing and loving God: this is not possible to other creatures, which acquire their last end, in so far as they share in the Divine likeness, inasmuch as they are, or live, or even know.

Hence it is evident how the objections are solved: since happiness means the acquisition of the last end.

QUESTION 2

Of Those Things in Which Man's Happiness Consists

(In Eight Articles)

We have now to consider happiness: and (1) in what it consists; (2) what it is; (3) how we can obtain it.

Concerning the first there are eight points of inquiry: (1) Whether happiness consists in wealth? (2) Whether in honor? (3) Whether in fame or glory? (4) Whether in power? (5) Whether in any good of the body? (6) Whether in pleasure? (7) Whether in any good of the soul? (8) Whether in any created good?

FIRST ARTICLE

Whether Man's Happiness Consists in Wealth?

We proceed thus to the First Article:—

Objection 1. It would seem that man's happiness consists in wealth. For since happiness is man's last end, it must consist in that which has the greatest hold on man's affections. Now this is wealth: for it is written (Eccles. x. 19): *All things obey money.* Therefore man's happiness consists in wealth.

Obj. 2. Further, according to Boëthius (*De Consol.* iii), happiness is *a state of life made perfect by the aggregate of all good things.* Now money seems to be the means of possessing all things: for, as the Philosopher says (*Ethic.* v. 5), money was invented, that it might be a sort of guarantee for the acquisition of whatever man desires. Therefore happiness consists in wealth.

Obj. 3. Further, since the desire for the sovereign good never fails, it seems to be infinite. But this is the case with riches more than anything else; since *a covetous man shall not be satisfied with riches* (Eccles. v. 9). Therefore happiness consists in wealth.

On the contrary, Man's good consists in retaining happiness rather than in spreading it. But as Boëthius says (*De Consol.* ii), *wealth shines in giving rather than in hoarding: for the miser is hateful, whereas the generous man is applauded.* Therefore man's happiness does not consist in wealth.

I answer that, It is impossible for man's happiness to consist in wealth. For wealth is twofold, as the Philosopher says (*Polit.* i. 3), viz., natural and artificial. Natural wealth is that which serves man as a remedy for his natural wants: such as food, drink, clothing, cars, dwellings, and such like, while artificial wealth is that which is not a direct help to nature, as money, but is invented by the art of man, for the convenience of exchange, and as a measure of things salable.

Now it is evident that man's happiness cannot consist in natural wealth. For wealth of this kind is sought for the sake of something else, viz., as a support of human nature: consequently it cannot be man's last end, rather is it ordained to man as to its end. Wherefore in the order of nature, all such things are below man, and made for him, according to Ps. viii. 8: *Thou hast subjected all things under his feet.*

And as to artificial wealth, it is not sought save for the sake of natural wealth; since man would not seek it except because, by its means, he procures for himself the necessaries of life. Consequently much less can it be considered in the light of the last end. Therefore it is impossible for happiness, which is the last end of man, to consist in wealth.

Reply Obj. 1. All material things obey money, so far as the multitude of fools is concerned, who know no other than material goods, which can be obtained for money. But we should take our estimation of human goods not from the foolish but from the wise: just as it is for a person, whose sense of taste is in good order, to judge whether a thing is palatable.

Reply Obj. 2. All things salable can be had for money: not so spiritual things, which cannot be sold. Hence it is written (Prov. xvii. 16): *What doth it avail a fool to have riches, seeing he cannot buy wisdom.*

Reply Obj. 3. The desire for natural riches is not infinite: because they suffice for nature in a certain measure. But the desire for artificial wealth is infinite, for it is the servant of disordered concupiscence, which is not curbed,

as the Philosopher makes clear (*Polit.* i. 3). Yet this desire for wealth is infinite otherwise than the desire for the sovereign good. For the more perfectly the sovereign good is possessed, the more it is loved, and other things despised: because the more we possess it, the more we know it. Hence it is written, Ecclus. xxiv. 29): *They that eat me shall yet hunger.* Whereas in the desire for wealth and for whatsoever temporal goods, the contrary is the case: for when we already possess them, we despise them, and seek others: which is the sense of Our Lord's words (Jo. iv. 13): *Whosoever drinketh of this water,* by which temporal goods are signified, *shall thirst again.* The reason of this is that we realize more their insufficiency when we possess them: and this very fact shows that they are imperfect, and that the sovereign good does not consist therein.

SECOND ARTICLE

Whether Man's Happiness Consists in Honors?

We proceed thus to the Second Article:—

Objection 1. It would seem that man's happiness consists in honors. For happiness or bliss is *the reward of virtue,* as the Philosopher says (*Ethic.* i. 9). But honor more than anything else seems to be that by which virtue is rewarded, as the Philosopher says (*Ethic.* iv. 3). Therefore happiness consists especially in honor.

Obj. 2. Further, that which belongs to God and to persons of great excellence seems especially to be happiness, which is the perfect good. But that is honor, as the Philosopher says (*Ethic.* iv. 3). Moreover, the Apostle says (1 Tim. i. 17): *To . . . the only God be honor and glory.* Therefore happiness consists in honor.

Obj. 3. Further, that which man desires above all is happiness. But nothing seems more desirable to man than honor: since man suffers loss in all other things, lest he should suffer loss of honor. Therefore happiness consists in honor.

On the contrary, Happiness is in the happy. But honor is not in the honored, but rather in him who honors, and who offers deference to the person honored, as the Philosopher says (*Ethic.* i. 5). Therefore happiness does not consist in honor.

I answer that, It is impossible for happiness to consist in honor. For honor is given to a man on account of some excellence in him; and consequently it is a sign and attestation of the excellence that is in the person honored. Now a man's excellence is in proportion, especially, to his happiness, which is man's perfect good; and to its parts, *i.e.,* those goods by which he has a certain share of happiness. And therefore honor can result from happiness, but happiness cannot principally consist therein.

Reply Obj. 1. As the Philosopher says (*ibid.*), honor is not that reward of virtue, for which the virtuous work: but they receive honor from men by way of reward, *as from those who have nothing greater to offer.* But virtue's true reward is happiness itself, for which the virtuous work: whereas if they worked for honor, it would no longer be a virtue, but ambition.

Reply Obj. 2. Honor is due to God and to persons of great excellence as a sign of attestation of excellence already existing: not that honor makes them excellent.

Reply Obj. 3. That man desires honor above all else, arises from his natural desire for happiness, from which honor results, as stated above. Wherefore man seeks to be honored especially by the wise, on whose judgment he believes himself to be excellent or happy.

THIRD ARTICLE

Whether Man's Happiness Consists in Fame or Glory?

We proceed thus to the Third Article:—

Objection 1. It would seem that man's happiness consists in glory. For happiness seems to consist in that which is paid to the saints for the trials they have undergone in the world. But this is glory: for the Apostle says (Rom. viii. 18) *The sufferings of this time are not worthy to be compared with the glory to come, that shall be revealed in us.* Therefore happiness consists in glory.

Obj. 2. Further, good is diffusive of itself, as stated by Dionysius (*Div. Nom.* iv.). But man's good is spread abroad in the knowledge of others by glory more than by anything else: since, according to Ambrose,* glory consists *in being well known and praised.* Therefore man's happiness consists in glory.

Obj. 3. Further, happiness is the most enduring good. Now this seems to be fame or glory; because by this men attain to eternity after a fashion. Hence Boëthius says (*De Consol.* ii): *You seem to beget unto yourselves eternity, when you think of your fame in future time.* Therefore man's happiness consists in fame or glory.

On the contrary, Happiness is man's true good. But it happens that fame or glory is false: for as Boëthius says (*De Consol.* iii), *many owe their renown to the lying reports spread among the people. Can anything be more shameful? For those who receive false fame, must needs blush at their own praise.* Therefore man's happiness does not consist in fame or glory.

I answer that, Man's happiness cannot con-

* Augustine,—*Contra Maxim. Arian.* ii. 13.

sist in human fame or glory. For glory consists *in being well known and praised,* as Ambrose* says. Now the thing known is related to human knowledge otherwise than to God's knowledge: for human knowledge is caused by the things known, whereas God's knowledge is the cause of the things known. Wherefore the perfection of human good, which is called happiness, cannot be caused by human knowledge: but rather human knowledge of another's happiness proceeds from, and, in a fashion, is caused by, human happiness itself, inchoate or perfect. Consequently man's happiness cannot consist in fame or glory. On the other hand, man's good depends on God's knowledge as its cause. And therefore man's beatitude depends, as on its cause, on the glory which man has with God; according to Ps. xc. 15, 16: *I will deliver him, and I will glorify him; I will fill him with length of days, and I will show him my salvation.*

Furthermore, we must observe that human knowledge often fails, especially in contingent singulars, such as are human acts. For this reason human glory is frequently deceptive. But since God cannot be deceived, His glory is always true; hence it is written (2 Cor. x. 18): *He . . . is approved . . . whom God commendeth.*

Reply Obj. 1. The Apostle speaks, then, not of the glory which is with men, but of the glory which is from God, with His Angels. Hence it is written (Mark viii. 38): *The Son of Man shall confess him in the glory of His Father, before His angels.*†

Reply Obj. 2. A man's good which, through fame or glory, is in the knowledge of many, if this knowledge be true, must needs be derived from good existing in the man himself: and hence it presupposes perfect or inchoate happiness. But if the knowledge be false, it does not harmonize with the thing: and thus good does not exist in him who is looked upon as famous. Hence it follows that fame can nowise make man happy.

Reply Obj. 3. Fame has no stability; in fact, it is easily ruined by false report. And if sometimes it endures, this is by accident. But happiness endures of itself, and for ever.

FOURTH ARTICLE

Whether Man's Happiness Consists in Power?

We proceed thus to the Fourth Article:—

Objection 1. It would seem that happiness consists in power. For all things desire to become like to God, as to their last end and first beginning. But men who are in power, seem, on account of the similarity of power, to be most like to God: hence also in Scripture they are called *gods* (Exod. xxii. 28),—*Thou shalt not speak ill of the gods.* Therefore happiness consists in power.

Obj. 2. Further, happiness is the perfect good. But the highest perfection for man is to be able to rule others; which belongs to those who are in power. Therefore happiness consists in power.

Obj. 3. Further, since happiness is supremely desirable, it is contrary to that which is before all to be shunned. But, more than aught else, men shun servitude, which is contrary to power. Therefore happiness consists in power.

On the contrary, Happiness is the perfect good. But power is most imperfect. For as Boëthius says (*De Consol.* iii), *the power of man cannot relieve the gnawings of care, nor can it avoid the thorny path of anxiety:* and further on: *Think you a man is powerful who is surrounded by attendants, whom he inspires with fear indeed, but whom he fears still more?* Therefore happiness does not consist in power.

I answer that, It is impossible for happiness to consist in power; and this for two reasons. First because power has the nature of principle, as is stated in *Metaph.* v. 12, whereas happiness has the nature of last end.—Secondly, because power has relation to good and evil: whereas happiness is man's proper and perfect good. Wherefore some happiness might consist in the good use of power, which is by virtue, rather than in power itself.

Now four general reasons may be given to prove that happiness consists in none of the foregoing external goods. First, because, since happiness is man's supreme good, it is incompatible with any evil. Now all the foregoing can be found both in good and in evil men.—Secondly, because, since it is the nature of happiness to *satisfy of itself,* as stated in *Ethic.* i. 7, having gained happiness, man cannot lack any needful good. But after acquiring any one of the foregoing, man may still lack many goods that are necessary to him; for instance, wisdom, bodily health, and such like.—Thirdly, because, since happiness is the perfect good, no evil can accrue to anyone therefrom. This cannot be said of the foregoing: for it is written (Eccles. v. 12) that *riches* are sometimes *kept to the hurt of the owner;* and the same may be said of the other three.—Fourthly, because man is ordained to happiness through principles that are in him; since he is ordained thereto naturally. Now the four goods mentioned above are due rather to external causes, and in most cases to fortune; for which reason they are called goods of for-

* Augustine,—*Contra Maxim. Arian.* ii. 13.

† St. Thomas joins Mark viii. 38 with Luke xii. 8, owing to a possible variant in his text, or to the fact that he was quoting from memory.

tune. Therefore it is evident that happiness nowise consists in the foregoing.

Reply Obj. 1. God's power is His goodness: hence He cannot use His power otherwise than well. But it is not so with men. Consequently it is not enough for man's happiness, that he become like God in power, unless he become like Him in goodness also.

Reply Obj. 2. Just as it is a very good thing for a man to make good use of power in ruling many, so is it a very bad thing if he makes a bad use of it. And so it is that power is towards good and evil.

Reply Obj. 3. Servitude is a hindrance to the good use of power: therefore is it that men naturally shun it; not because man's supreme good consists in power.

FIFTH ARTICLE

Whether Man's Happiness Consists in Any Bodily Good?

We proceed thus to the Fifth Article:—

Objection 1. It would seem that man's happiness consists in bodily goods. For it is written (Ecclus. xxx. 16): *There is no riches above the riches of the health of the body.* But happiness consists in that which is best. Therefore it consists in the health of the body.

Obj. 2. Further, Dionysius says (*Div. Nom.* v), that *to be* is better than *to live,* and *to live* is better than all that follows. But for man's being and living, the health of the body is necessary. Since, therefore, happiness is man's supreme good, it seems that health of the body belongs more than anything else to happiness.

Obj. 3. Further, the more universal a thing is, the higher the principle from which it depends; because the higher a cause is, the greater the scope of its power. Now just as the causality of the efficient cause consists in its flowing into something, so the causality of the end consists in its drawing the appetite. Therefore, just as the First Cause is that which flows into all things, so the last end is that which attracts the desire of all. But being itself is that which is most desired by all. Therefore man's happiness consists most of all in things pertaining to his being, such as the health of the body.

On the contrary, Man surpasses all other animals in regard to happiness. But in bodily goods he is surpassed by many animals; for instance, by the elephant in longevity, by the lion in strength, by the stag in fleetness. Therefore man's happiness does not consist in goods of the body.

I answer that, It is impossible for man's happiness to consist in the goods of the body; and this for two reasons. First, because, if a thing be ordained to another as to its end, its last end cannot consist in the preservation of its being. Hence a captain does not intend as a last end, the preservation of the ship entrusted to him, since a ship is ordained to something else as its end, viz., to navigation. Now just as the ship is entrusted to the captain that he may steer its course, so man is given over to his will and reason; according to Ecclus. xv. 14; *God made man from the beginning and left him in the hand of his own counsel.* Now it is evident that man is ordained to something as his end: since man is not the supreme good. Therefore the last end of man's reason and will cannot be the preservation of man's being.

Secondly, because, granted that the end of man's will and reason be the preservation of man's being, it could not be said that the end of man is some good of the body. For man's being consists in soul and body; and though the being of the body depends on the soul, yet the being of the human soul depends not on the body, as shown above (I, Q. 75, A. 2); and the very body is for the soul, as matter for its form, and the instruments for the man that puts them into motion, that by their means he may do his work. Wherefore all goods of the body are ordained to the goods of the soul, as to their end. Consequently happiness, which is man's last end, cannot consist in goods of the body.

Reply Obj. 1. Just as the body is ordained to the soul, as its end, so are external goods ordained to the body itself. And therefore it is with reason that the good of the body is preferred to external goods, which are signified by *riches,* just as the good of the soul is preferred to all bodily goods.

Reply Obj. 2. Being taken simply, as including all perfection of being, surpasses life and all that follows it; for thus being itself includes all these. And in this sense Dionysius speaks. But if we consider being itself as participated in this or that thing, which does not possess the whole perfection of being, but has imperfect being, such as the being of any creature; then it is evident that being itself together with an additional perfection is more excellent. Hence in the same passage Dionysius says that things that live are better than things that exist, and intelligent better than living things.

Reply Obj. 3. Since the end corresponds to the beginning; this argument proves that the last end is the first beginning of being, in Whom every perfection of being is: Whose likeness, according to their proportion, some desire as to being only, some as to living being, some as to being which is living, intelligent and happy. And this belongs to few.

SIXTH ARTICLE

Whether Man's Happiness Consists in Pleasure?

We proceed thus to the Sixth Article:—

Objection 1. It would seem that man's happiness consists in pleasure. For since happiness is the last end, it is not desired for something else, but other things for it. But this answers to pleasure more than to anything else: *for it is absurd to ask anyone what is his motive in wishing to be pleased* (*Ethic.* x. 2). Therefore happiness consists principally in pleasure and delight.

Obj. 2. Further, *the first cause goes more deeply into the effect than the second cause* (*De Causis* 1). Now the causality of the end consists in its attracting the appetite. Therefore, seemingly that which moves most the appetite, answers to the notion of the last end. Now this is pleasure: and a sign of this is that delight so far absorbs man's will and reason, that it causes him to despise other goods. Therefore it seems that man's last end, which is happiness, consists principally in pleasure.

Obj. 3. Further, since desire is for good, it seems that what all desire is best. But all desire delight; both wise and foolish, and even irrational creatures. Therefore delight is the best of all. Therefore happiness, which is the supreme good, consists in pleasure.

On the contrary, Boëthius says (*De Consol.* iii): *Any one that chooses to look back on his past excesses, will perceive that pleasures have a sad ending: and if they can render a man happy, there is no reason why we should not say that the very beasts are happy too.*

I answer that, Because bodily delights are more generally known, *the name of pleasure has been appropriated to them* (*Ethic.* vii. 13), although other delights excel them: and yet happiness does not consist in them. Because in every thing, that which pertains to its essence is distinct from its proper accident: thus in man it is one thing that he is a mortal rational animal, and another that he is a risible animal. We must therefore consider that every delight is a proper accident resulting from happiness, or from some part of happiness; since the reason that a man is delighted is that he has some fitting good, either in reality, or in hope, or at least in memory. Now a fitting good, if indeed it be the perfect good, is precisely man's happiness: and if it is imperfect, it is a share of happiness, either proximate, or remote, or at least apparent. Therefore it is evident that neither is delight, which results from the perfect good, the very essence of happiness, but something resulting therefrom as its proper accident.

But bodily pleasure cannot result from the perfect good even in that way. For it results from a good apprehended by sense, which is a power of the soul, which power makes use of the body. Now good pertaining to the body, and apprehended by sense, cannot be man's perfect good. For since the rational soul excels the capacity of corporeal matter, that part of the soul which is independent of a corporeal organ, has a certain infinity in regard to the body and those parts of the soul which are tied down to the body: just as immaterial things are in a way infinite as compared to material things, since a form is, after a fashion, contracted and bounded by matter, so that a form which is independent of matter is, in a way, infinite. Therefore sense, which is a power of the body, knows the singular, which is determinate through matter: whereas the intellect, which is a power independent of matter, knows the universal, which is abstracted from matter, and contains an infinite number of singulars. Consequently it is evident that good which is fitting to the body, and which causes bodily delight through being apprehended by sense, is not man's perfect good, but is quite a trifle as compared with the good of the soul. Hence it is written (Wisd. vii. 9) that *all gold in comparison of her, is as a little sand.* And therefore bodily pleasure is neither happiness itself, nor a proper accident of happiness.

Reply Obj. 1. It comes to the same whether we desire good, or desire delight, which is nothing else than the appetite's rest in good: thus it is owing to the same natural force that a weighty body is borne downwards and that it rests there. Consequently just as good is desired for itself, so delight is desired for itself and not for anything else, if the preposition *for* denote the final cause. But if it denote the formal or rather the motive cause, thus delight is desirable for something else, *i.e.*, for the good, which is the object of that delight, and consequently is its principle, and gives it its form: for the reason that delight is desired is that it is rest in the thing desired.

Reply Obj. 2. The vehemence of desire for sensible delight arises from the fact that operations of the senses, through being the principles of our knowledge, are more perceptible. And so it is that sensible pleasures are desired by the majority.

Repy Obj. 3. All desire delight in the same way as they desire good: and yet they desire delight by reason of the good and not conversely, as stated above (*ad* 1). Consequently it does not follow that delight is the supreme and essential good, but that every delight results from some good, and that some delight results from that which is the essential and supreme good.

SEVENTH ARTICLE

Whether Some Good of the Soul Constitutes Man's Happiness?

We proceed thus to the Seventh Article:—

Objection 1. It would seem that some good of the soul constitutes man's happiness. For happiness is man's good. Now this is threefold, external goods, goods of the body, and goods of the soul. But happiness does not consist in external goods, nor in goods of the body, as shown above (AA. 4, 5). Therefore it consists in goods of the soul.

Obj. 2. Further, we love that for which we desire good, more than the good that we desire for it: thus we love a friend for whom we desire money, more than we love money. But whatever good a man desires, he desires it for himself. Therefore he loves himself more than all other goods. Now happiness is what is loved above all: which is evident from the fact that for its sake all else is loved and desired. Therefore happiness consists in some good of man himself: not, however, in goods of the body; therefore, in goods of the soul.

Obj. 3. Further, perfection is something belonging to that which is perfected. But happiness is a perfection of man. Therefore happiness is something belonging to man. But it is not something belonging to the body, as shown above (A. 5). Therefore it is something belonging to the soul; and thus it consists in goods of the soul.

On the contrary, As Augustine says (*De Doctr. Christ.* i. 22), *that which constitutes the life of happiness is to be loved for its own sake.* But man is not to be loved for his own sake, but whatever is in man is to be loved for God's sake. Therefore happiness consists in no good of the soul.

I answer that, As stated above (Q. 1, A. 8), the end is twofold: namely, the thing itself, which we desire to attain, and the use, namely, the attainment or possession of that thing. If, then, we speak of man's last end, as to the thing itself which we desire as last end, it is impossible for man's last end to be the soul itself or something belonging to it. Because the soul, considered in itself, is as something existing in potentiality: for it becomes knowing actually, from being potentially knowing; and actually virtuous, from being potentially virtuous. Now since potentiality is for the sake of act as for its fulfilment, that which in itself is in potentiality cannot be the last end. Therefore the soul itself cannot be its own last end.

In like manner neither can anything belonging to it, whether power, habit, or act. For that good which is the last end, is the perfect good fulfilling the desire. Now man's appetite, otherwise the will, is for the universal good. And any good inherent to the soul is a participated good, and consequently a portioned good. Therefore none of them can be man's last end.

But if we speak of man's last end, as to the attainment or possession thereof, or as to any use whatever of the thing itself desired as an end, thus does something of man, in respect of his soul, belong to his last end: since man attains happiness through his soul. Therefore the thing itself which is desired as end, is that which constitutes happiness, and makes man happy; but the attainment of this thing is called happiness. Consequently we must say that happiness is something belonging to the soul; but that which constitutes happiness is something outside the soul.

Reply Obj. 1. Inasmuch as this division includes all goods that man can desire, thus the good of the soul is not only power, habit, or act, but also the object of these, which is something outside. And in this way nothing hinders us from saying that what constitutes happiness is a good of the soul.

Reply Obj. 2. As far as the proposed objection is concerned, happiness is loved above all, as the good desired; whereas a friend is loved as that for which good is desired; and thus, too, man loves himself. Consequently it is not the same kind of love in both cases. As to whether man loves anything more than himself with the love of friendship, there will be occasion to inquire when we treat of Charity.

Reply Obj. 3. Happiness itself, since it is a perfection of the soul, is an inherent good of the soul; but that which constitutes happiness, viz., which makes man happy, is something outside his soul, as stated above.

EIGHTH ARTICLE

Whether Any Created Good Constitutes Man's Happiness?

We proceed thus to the Eighth Article:—

Objection 1. It would seem that some created good constitutes man's happiness. For Dionysius says (*Div. Nom.* vii) that Divine wisdom *unites the ends of first things to the beginnings of second things,* from which we may gather that the summit of a lower nature touches the base of the higher nature. But man's highest good is happiness. Since then the angel is above man in the order of nature, as stated in the First Part (Q. 111, A. 1), it seems that man's happiness consists in man somehow reaching the angel.

Obj. 2. Further, the last end of each thing is that which, in relation to it, is perfect: hence the part is for the whole, as for its end. But

the universe of creatures which is called the macrocosm, is compared to man who is called the microcosm (*Phys.* viii. 2), as perfect to imperfect. Therefore man's happiness consists in the whole universe of creatures.

Obj. 3. Further, man is made happy by that which lulls his natural desire. But man's natural desire does not reach out to a good surpassing his capacity. Since then man's capacity does not include that good which surpasses the limits of all creation, it seems that man can be made happy by some created good. Consequently some created good constitutes man's happiness.

On the contrary, Augustine says (*De Civ. Dei* xix. 26): *As the soul is the life of the body, so God is man's life of happiness: of Whom it is written: "Happy is that people whose God is the Lord"* (Ps. cxliii. 15).

I answer that, It is impossible for any created good to constitute man's happiness. For happiness is the perfect good, which lulls the appetite altogether; else it would not be the last end, if something yet remained to be desired. Now the object of the will, *i.e.*, of man's appetite, is the universal good; just as the object of the intellect is the universal true. Hence it is evident that naught can lull man's will, save the universal good. This is to be found, not in any creature, but in God alone; because every creature has goodness by participation. Wherefore God alone can satisfy the will of man, according to the words of Ps. cii. 5: *Who satisfieth thy desire with good things.* Therefore God alone constitutes man's happiness.

Reply Obj. 1. The summit of man does indeed touch the base of the angelic nature, by a kind of likeness; but man does not rest there as in his last end, but reaches out to the universal fount itself of good, which is the common object of happiness of all the blessed, as being the infinite and perfect good.

Reply Obj. 2. If a whole be not the last end, but ordained to a further end, then the last end of a part thereof is not the whole itself, but something else. Now the universe of creatures, to which man is compared as part to whole, is not the last end, but is ordained to God, as to its last end. Therefore the last end of man is not the good of the universe, but God himself.

Reply Obj. 3. Created good is not less than that good of which man is capable, as of something intrinsic and inherent to him: but it is less than the good of which he is capable, as of an object, and which is infinite. And the participated good which is in an angel, and in the whole universe, is a finite and restricted good.

QUESTION 3

What Is Happiness

(In Eight Articles)

We have now to consider (1) what happiness is, and (2) what things are required for it.

Concerning the first there are eight points of inquiry: (1) Whether happiness is something uncreated? (2) If it be something created, whether it is an operation? (3) Whether it is an operation of the sensitive, or only of the intellectual part? (4) If it be an operation of the intellectual part, whether it is an operation of the intellect, or of the will? (5) If it be an operation of the intellect, whether it is an operation of the speculative or of the practical intellect? (6) If it be an operation of the speculative intellect, whether it consists in the consideration of speculative sciences? (7) Whether it consists in the consideration of separate substances, viz., angels? (8) Whether it consists in the sole contemplation of God seen in His Essence?

FIRST ARTICLE

Whether Happiness Is Something Uncreated?

We proceed thus to the First Article:—

Objection 1. It would seem that happiness is something uncreated. For Boëthius says (*De Consol.* iii): *We must needs confess that God is happiness itself.*

Obj. 2. Further, happiness is the supreme good. But it belongs to God to be the supreme good. Since, then, there are not several supreme goods, it seems that happiness is the same as God.

Obj. 3. Further, happiness is the last end, to which man's will tends naturally. But man's will should tend to nothing else as an end, but to God, Who alone is to be enjoyed, as Augustine says (*De Doctr. Christ.* i. 5, 22). Therefore happiness is the same as God.

On the contrary, Nothing made is uncreated. But man's happiness is something made; because according to Augustine (*De Doctr. Christ.* i. 3): *Those things are to be enjoyed, which make us happy.* Therefore happiness is not something uncreated.

I answer that, As stated above (Q. 1, A. 8; Q. 2, A. 7), our end is twofold. First, there is the thing itself which we desire to attain: thus for the miser, the end is money. Secondly there is the attainment or possession, the use

or enjoyment of the thing desired; thus we may say that the end of the miser is the possession of money; and the end of the intemperate man is to enjoy something pleasurable. In the first sense, then, man's last end is the uncreated good, namely, God, Who alone by His infinite goodness can perfectly satisfy man's will. But in the second way, man's last end is something created, existing in him, and this is nothing else than the attainment or enjoyment of the last end. Now the last end is called happiness. If, therefore, we consider man's happiness in its cause or object, then it is something uncreated; but if we consider it as to the very essence of happiness, then it is something created.

Reply Obj. 1. God is happiness by His Essence: for He is happy not by acquisition or participation of something else, but by His Essence. On the other hand, men are happy, as Boëthius says (*loc. cit.*), by participation; just as they are called *gods,* by participation. And this participation of happiness, in respect of which man is said to be happy, is something created.

Reply Obj. 2. Happiness is called man's supreme good, because it is the attainment or enjoyment of the supreme good.

Reply Obj. 3. Happiness is said to be the last end, in the same way as the attainment of the end is called the end.

SECOND ARTICLE

Whether Happiness Is an Operation?

We proceed thus to the Second Article:—

Objection 1. It would seem that happiness is not an operation. For the Apostle says (Rom. vi. 22): *You have your fruit unto sanctification, and the end, life everlasting.* But life is not an operation, but the very being of living things. Therefore the last end, which is happiness, is not an operation.

Obj. 2. Further, Boëthius says (*De Consol.* iii) that happiness is *a state made perfect by the aggregate of all good things.* But state does not indicate operation. Therefore happiness is not an operation.

Obj. 3. Further, happiness signifies something existing in the happy one: since it is man's final perfection. But the meaning of operation does not imply anything existing in the operator, but rather something proceeding therefrom. Therefore happiness is not an operation.

Obj. 4. Further, happiness remains in the happy one. Now operation does not remain, but passes. Therefore happiness is not an operation.

Obj. 5. Further, to one man there is one happiness. But operations are many. Therefore happiness is not an operation.

Obj. 6. Further, happiness is in the happy one uninterruptedly. But human operation is often interrupted; for instance, by sleep, or some other occupation, or by cessation. Therefore happiness is not an operation.

On the contrary, The Philosopher says (*Ethic.* i. 13) that *happiness is an operation according to perfect virtue.*

I answer that, In so far as man's happiness is something created, existing in him, we must needs say that it is an operation. For happiness is man's supreme perfection. Now each thing is perfect in so far as it is actual; since potentiality without act is imperfect. Consequently happiness must consist in man's last act. But it is evident that operation is the last act of the operator, wherefore the Philosopher calls it *second act* (*De Anima* ii. 1): because that which has a form can be potentially operating, just as he who knows is potentially considering. And hence it is that in other things, too, each one is said to be *for its operation* (*De Cœlo* ii. 3). Therefore man's happiness must of necessity consist in an operation.

Reply Obj. 1. Life is taken in two senses. First for the very being of the living. And thus happiness is not life: since it has been shown (Q. 2, A. 5) that the being of a man, no matter in what it may consist, is not that man's happiness; for of God alone is it true that His Being is His Happiness. Secondly, life means the operation of the living, by which operation the principle of life is made actual: thus we speak of active and contemplative life, or of a life of pleasure. And in this sense eternal life is said to be the last end, as is clear from Jo. xvii. 3: *This is eternal life, that they may know Thee, the only true God.*

Reply Obj. 2. Boëthius, in defining happiness, considered happiness in general: for considered thus it is the perfect common good; and he signified this by saying that happiness is *a state made perfect by the aggregate of all good things,* thus implying that the state of a happy man consists in possessing the perfect good. But Aristotle expressed the very essence of happiness, showing by what man is established in this state, and that it is by some kind of operation. And so it is that he proves happiness to be *the perfect good* (*Ethic.* 1. 7).

Reply Obj. 3. As stated in *Metaph.* ix. 7 action is twofold. One proceeds from the agent into outward matter, such as *to burn* and *to cut.* And such an operation cannot be happiness: for such an operation is an action and a perfection, not of the agent, but rather of the patient, as is stated in the same passage. The other is an action that remains in the agent, such as to feel, to understand, and to

will: and such an action is a perfection and an act of the agent. And such an operation can be happiness.

Reply Obj. 4. Since happiness signifies some final perfection; according as various things capable of happiness can attain to various degrees of perfection, so must there be various meanings applied to happiness. For in God there is happiness essentially; since His very Being is His operation, whereby He enjoys no other than Himself. In the happy angels, the final perfection is in respect of some operation, by which they are united to the Uncreated Good: and this operation of theirs is one only and everlasting. But in men, according to their present state of life, the final perfection is in respect of an operation whereby man is united to God: but this operation neither can be continual, nor, consequently, is it one only, because operation is multiplied by being discontinued. And for this reason in the present state of life, perfect happiness cannot be attained by man. Wherefore the Philosopher, in placing man's happiness in this life (*Ethic.* i. 10), says that it is imperfect, and after a long discussion, concludes: *We call men happy, but only as men.* But God has promised us perfect happiness, when we shall be *as the angels . . . in heaven* (*Matth.* xxii. 30).

Consequently in regard to this perfect happiness, the objection fails: because in that state of happiness, man's mind will be united to God by one, continual, everlasting operation. But in the present life, in as far as we fall short of the unity and continuity of that operation, so do we fall short of perfect happiness. Nevertheless it is a participation of happiness: and so much the greater, as the operation can be more continuous and more one. Consequently the active life, which is busy with many things, has less of happiness than the contemplative life, which is busied with one thing, *i.e.*, the contemplation of truth. And if at any time man is not actually engaged in this operation, yet since he can always easily turn to it, and since he ordains the very cessation, by sleeping or occupying himself otherwise, to the aforesaid occupation, the latter seems, as it were, continuous. From these remarks the replies to Objections 5 and 6 are evident.

THIRD ARTICLE

Whether Happiness Is an Operation of the Sensitive Part, or of the Intellective Part Only?

We proceed thus to the Third Article:—

Objection 1. It would seem that happiness consists in an operation of the senses also. For there is no more excellent operation in man than that of the senses, except the intellective operation. But in us the intellective operation depends on the sensitive: since *we cannot understand without a phantasm* (*De Anima* iii. 7). Therefore happiness consists in an operation of the senses also.

Obj. 2. Further, Boëthius says (*De Consol.* iii) that happiness is *a state made perfect by the aggregate of all good things.* But some goods are sensible, which we attain by the operation of the senses. Therefore it seems that the operation of the senses is needed for happiness.

Obj. 3. Further, happiness is the perfect good, as we find proved in *Ethic.* i. 7: which would not be true, were not man perfected thereby in all his parts. But some parts of the soul are perfected by sensitive operations. Therefore sensitive operation is required for happiness.

On the contrary, Irrational animals have the sensitive operation in common with us: but they have not happiness in common with us. Therefore happiness does not consist in a sensitive operation.

I answer that, A thing may belong to happiness in three ways: (1) essentially, (2) antecedently, (3) consequently. Now the operation of sense cannot belong to happiness essentially. For man's happiness consists essentially in his being united to the Uncreated Good, Which is his last end, as shown above (A. 1): to Which man cannot be united by an operation of his senses. Again, in like manner, because, as shown above (Q. 2, A. 5), man's happiness does not consist in goods of the body, which goods alone, however, we attain through the operation of the senses.

Nevertheless the operations of the senses can belong to happiness, both antecedently and consequently: antecedently, in respect of imperfect happiness, such as can be had in this life, since the operation of the intellect demands a previous operation of the sense;—consequently, in that perfect happiness which we await in heaven; because at the resurrection, *from the very happiness of the soul,* as Augustine says (*Ep. ad Dioscor.*) *the body and the bodily senses will receive a certain overflow, so as to be perfected in their operations;* a point which will be explained further on when we treat of the resurrection (Suppl. QQ. 82-85). But then the operation whereby man's mind is united to God will not depend on the senses.

Reply Obj. 1. This objection proves that the operation of the senses is required antecedently for imperfect happiness, such as can be had in this life.

Reply Obj. 2. Perfect happiness, such as the angels have, includes the aggregate of all good things, by being united to the universal source of all good; not that it requires each

individual good. But in this imperfect happiness, we need the aggregate of those goods that suffice for the most perfect operation of this life.

Reply Obj. 3. In perfect happiness the entire man is perfected, in the lower part of his nature, by an overflow from the higher. But in the imperfect happiness of this life, it is otherwise; we advance from the perfection of the lower part to the perfection of the higher part.

FOURTH ARTICLE

Whether, If Happiness Is in the Intellective Part, It Is an Operation of the Intellect or of the Will?

We proceed thus to the Fourth Article:—

Objection 1. It would seem that happiness consists in an act of the will. For Augustine says (*De Civ. Dei* xix. 10, 11), that man's happiness consists in peace; wherefore it is written (Ps. cxlvii. 3): *Who hath placed peace in thy end* (Douay,—*borders*). But peace pertains to the will. Therefore man's happiness is in the will.

Obj. 2. Further, happiness is the supreme good. But good is the object of the will. Therefore happiness consists in an operation of the will.

Obj. 3. Further, the last end corresponds to the first mover: thus the last end of the whole army is victory, which is the end of the general, who moves all the men. But the first mover in regard to operations is the will: because it moves the other powers, as we shall state further on (Q. 9, AA. 1, 3). Therefore happiness regards the will.

Obj. 4. Further, if happiness be an operation, it must needs be man's most excellent operation. But the love of God, which is an act of the will, is a more excellent operation than knowledge, which is an operation of the intellect, as the Apostle declares (1 Cor. xiii). Therefore it seems that happiness consists in an act of the will.

Obj. 5. Further, Augustine says (*De Trin.* xiii. 5) that *happy is he who has whatever he desires, and desires nothing amiss.* And a little further on (6) he adds: *He is almost happy who desires well, whatever he desires: for good things make a man happy, and such a man already possesses some good—i.e., a good will.* Therefore happiness consists in an act of the will.

On the contrary, Our Lord said (Jo. xvii. 3: *This is eternal life: that they may know Thee, the only true God.* Now eternal life is the last end, as stated above (A. 2 *ad* 1). Therefore man's happiness consists in the knowledge of God, which is an act of the intellect.

I answer that, As stated above (Q. 2, A. 6) two things are needed for happiness: one, which is the essence of happiness: the other, that is, as it were, its proper accident, *i.e.,* the delight connected with it. I say, then, that as to the very essence of happiness, it is impossible for it to consist in an act of the will. For it is evident from what has been said (AA. 1, 2; Q. 2, A. 7) that happiness is the attainment of the last end. But the attainment of the end does not consist in the very act of the will. For the will is directed to the end, both absent, when it desires it; and present, when it is delighted by resting therein. Now it is evident that the desire itself of the end is not the attainment of the end, but is a movement towards the end: while delight comes to the will from the end being present; and not conversely, is a thing made present, by the fact that the will delights in it. Therefore, that the end be present to him who desires it, must be due to something else than an act of the will.

This is evidently the case in regard to sensible ends. For if the acquisition of money were through an act of the will, the covetous man would have it from the very moment that he wished for it. But at that moment it is far from him; and he attains it, by grasping it in his hand, or in some like manner; and then he delights in the money got. And so it is with an intelligible end. For at first we desire to attain an intelligible end; we attain it, through its being made present to us by an act of the intellect; and then the delighted will rests in the end when attained.

So, therefore, the essence of happiness consists in an act of the intellect: but the delight that results from happiness pertains to the will. In this sense Augustine says (*Conf.* x. 23) that happiness is *joy in truth,* because, to wit, joy itself is the consummation of happiness.

Reply Obj. 1. Peace pertains to man's last end, not as though it were the very essence of happiness; but because it is antecedent and consequent thereto: antecedent, in so far as all those things are removed which disturb and hinder man in attaining the last end: consequent, inasmuch as, when man has attained his last end, he remains at peace, his desire being at rest.

Reply Obj. 2. The will's first object is not its act: just as neither is the first object of the sight, vision, but a visible thing. Wherefore, from the very fact that happiness belongs to the will, as the will's first object, it follows that it does not belong to it as its act.

Reply Obj. 3. The intellect apprehends the end before the will does: yet motion towards the end begins in the will. And therefore to the will belongs that which last of all follows the attainment of the end, viz., delight or enjoyment.

Reply Obj. 4. Love ranks above knowledge

in moving, but knowledge precedes love in attaining: for *naught is loved save what is known,* as Augustine says (*De Trin.* x. 1). Consequently we first attain an intelligible end by an act of the intellect; just as we first attain a sensible end by an act of sense.

Reply Obj. 5. He who has whatever he desires, is happy, because he has what he desires: and this indeed is by something other than the act of his will. But to desire nothing amiss is needed for happiness, as a necessary disposition thereto. And a good will is reckoned among the good things which make a man happy, forasmuch as it is an inclination of the will: just as a movement is reduced to the genus of its terminus, for instance, *alteration* to the genus *quality.*

FIFTH ARTICLE

Whether Happiness Is an Operation of the Speculative, or of the Practical Intellect?

We proceed thus to the Fifth Article:—

Objection 1. It would seem that happiness is an operation of the practical intellect. For the end of every creature consists in becoming like God. But man is like God, by his practical intellect, which is the cause of things understood, rather than by his speculative intellect, which derives its knowledge from things. Therefore man's happiness consists in an operation of the practical intellect rather than of the speculative.

Obj. 2. Further, happiness is man's perfect good. But the practical intellect is ordained to the good rather than the speculative intellect, which is ordained to the true. Hence we are said to be good, in reference to the perfection of the practical intellect, but not in reference to the perfection of the speculative intellect, according to which we are said to be knowing or understanding. Therefore man's happiness consists in an act of the practical intellect rather than of the speculative.

Obj. 3. Further, happiness is a good of man himself. But the speculative intellect is more concerned with things outside man; whereas the practical intellect is concerned with things belonging to man himself, viz., his operations and passions. Therefore man's happiness consists in an operation of the practical intellect rather than of the speculative.

On the contrary, Augustine says (*De Trin.* i. 8) that *contemplation is promised us, as being the goal of all our actions, and the everlasting perfection of our joys.*

I answer that, Happiness consists in an operation of the speculative rather than of the practical intellect. This is evident for three reasons. First because if man's happiness is an operation, it must needs be man's highest operation. Now man's highest operation is that of his highest power in respect of its highest object: and his highest power is the intellect, whose highest object is the Divine Good, which is the object, not of the practical, but of the speculative intellect. Consequently happiness consists principally in such an operation, viz., in the contemplation of Divine things. And since that *seems to be each man's self, which is best in him,* according to *Ethic.* ix. 8, and x. 7, therefore such an operation is most proper to man and most delightful to him.

Secondly, it is evident from the fact that contemplation is sought principally for its own sake. But the act of the practical intellect is not sought for its own sake but for the sake of action: and these very actions are ordained to some end. Consequently it is evident that the last end cannot consist in the active life, which pertains to the practical intellect.

Thirdly, it is again evident, from the fact that in the contemplative life man has something in common with things above him, viz., with God and the angels, to whom he is made like by happiness. But in things pertaining to the active life, other animals also have something in common with man, although imperfectly.

Therefore the last and perfect happiness, which we await in the life to come, consists entirely in contemplation. But imperfect happiness, such as can be had here, consists first and principally in contemplation, but secondarily, in an operation of the practical intellect directing human actions and passions, as stated in *Ethic.* x. 7, 8.

Reply Obj. 1. The asserted likeness of the practical intellect to God is one of proportion; that is to say, by reason of its standing in relation to what it knows, as God does to what He knows. But the likeness of the speculative intellect to God is one of union and *information;* which is a much greater likeness.—And yet it may be answered that, in regard to the principal thing known, which is His Essence, God has not practical but merely speculative knowledge.

Reply Obj. 2. The practical intellect is ordained to good which is outside of it: but the speculative intellect has good within it, viz., the contemplation of truth. And if this good be perfect, the whole man is perfected and made good thereby: such a good the practical intellect has not; but it directs man thereto.

Reply Obj. 3. This argument would hold, if man himself were his own last end; for then the consideration and direction of his actions and passions would be his happiness. But since man's last end is something outside of him, to wit, God, to Whom we reach out by an operation of the speculative intellect; there-

fore man's happiness consists in an operation of the speculative intellect rather than of the practical intellect.

SIXTH ARTICLE

Whether Happiness Consists in the Consideration of Speculative Sciences?

We proceed thus to the Sixth Article:—

Objection 1. It would seem that man's happiness consists in the consideration of speculative sciences. For the Philosopher says (*Ethic.* i. 13) that *happiness is an operation according to perfect virtue.* And in distinguishing the virtues, he gives no more than three speculative virtues—*knowledge, wisdom* and *understanding,* which all belong to the consideration of speculative sciences. Therefore man's final happiness consists in the consideration of speculative sciences.

Obj. 2. Further, that which all desire for its own sake, seems to be man's final happiness. Now such is the consideration of speculative sciences; because, as stated in *Metaph.* i. 1, *all men naturally desire to know;* and, a little farther on (2), it is stated that speculative sciences are sought for their own sakes. Therefore happiness consists in the consideration of speculative sciences.

Obj. 3. Further, happiness is man's final perfection. Now everything is perfected, according as it is reduced from potentiality to act. But the human intellect is reduced to act by the consideration of speculative sciences. Therefore it seems that in the consideration of these sciences, man's final happiness consists.

On the contrary, It is written (Jer. ix. 23): *Let not the wise man glory in his wisdom:* and this is said in reference to speculative sciences. Therefore man's final happiness does not consist in the consideration of these.

I answer that, As stated above (A. 2 *ad* 4), man's happiness is twofold, one perfect, the other imperfect. And by perfect happiness we are to understand that which attains to the true notion of happiness; and by imperfect happiness that which does not attain thereto, but partakes of some particular likeness of happiness. Thus perfect prudence is in man, with whom is the idea of things to be done; while imperfect prudence is in certain irrational animals, who are possessed of certain particular instincts in respect of works similar to works of prudence.

Accordingly perfect happiness cannot consist essentially in the consideration of speculative sciences. To prove this, we must observe that the consideration of a speculative science does not extend beyond the scope of the principles of that science: since the entire science is virtually contained in its principles. Now the first principles of speculative sciences are received through the senses, as the Philosopher clearly states at the beginning of the *Metaphysics* (i. 1), and at the end of the *Posterior Analytics* (ii. 15). Wherefore the entire consideration of speculative sciences cannot extend farther than knowledge of sensibles can lead. Now man's final happiness, which is his final perfection, cannot consist in the knowledge of sensibles. For a thing is not perfected by something lower, except in so far as the lower partakes of something higher. Now it is evident that the form of a stone or of any sensible, is lower than man. Consequently the intellect is not perfected by the form of a stone, as such, but inasmuch as it partakes of a certain likeness to that which is above the human intellect, viz., the intelligible light, or something of the kind. Now whatever is by something else is reduced to that which is of itself. Therefore man's final perfection must needs be through knowledge of something above the human intellect. But it has been shown (Part 1, Q. 88, A. 2), that man cannot acquire through sensibles, the knowledge of separate substances, which are above the human intellect. Consequently it follows that man's happiness cannot consist in the consideration of speculative sciences. However, just as in sensible forms there is a participation of the higher substances, so the consideration of speculative sciences is a certain participation of true and perfect happiness.

Reply Obj. 1. In his book on *Ethics* the Philosopher treats of imperfect happiness, such as can be had in this life, as stated above (A. 2 *ad* 4).

Reply Obj. 2. Not only is perfect happiness naturally desired, but also any likeness or participation thereof.

Reply Obj. 3. Our intellect is reduced to act, in a fashion, by the consideration of speculative sciences, but not to its final and perfect act.

SEVENTH ARTICLE

Whether Happiness Consists in the Knowledge of Separate Substances, Namely, Angels?

We proceed thus to the Seventh Article:—

Objection 1. It would seem that man's happiness consists in the knowledge of separate substances, namely, angels. For Gregory says in a homily (xxvi. *in Ev.*): *It avails nothing to take part in the feasts of men, if we fail to take part in the feasts of angels;* by which he means final happiness. But we can take part in the feasts of the angels by contemplating them. Therefore it seems that man's final happiness consists in contemplating the angels.

Obj. 2. Further, the final perfection of each thing is for it to be united to its principle:

wherefore a circle is said to be a perfect figure, because its beginning and end coincide. But the beginning of human knowledge is from the angels, by whom men are enlightened, as Dionysius says (*Cæl. Hier.* iv). Therefore the perfection of the human intellect consists in contemplating the angels.

Obj. 3. Further, each nature is perfect, when united to a higher nature; just as the final perfection of a body is to be united to the spiritual nature. But above the human intellect, in the natural order, are the angels. Therefore the final perfection of the human intellect is to be united to the angels by contemplation.

On the contrary, It is written (Jerem. ix. 24): *Let him that glorieth, glory in this, that he understandeth and knoweth Me.* Therefore man's final glory or happiness consists only in the knowledge of God.

I answer that, As stated above (A. 6), man's perfect happiness consists not in that which perfects the intellect by some participation, but in that which is so by its essence. Now it is evident that whatever is the perfection of a power is so in so far as the proper formal object of that power belongs to it. Now the proper object of the intellect is the true. Therefore the contemplation of whatever has participated truth, does not perfect the intellect with its final perfection. Since, therefore, the order of things is the same in being and in truth (*Metaph.* ii. 1); whatever are beings by participation, are true by participation. Now angels have being by participation: because in God alone is His Being His Essence, as shown in the First Part. (Q. 44, A. 1). It follows that God alone is truth by His Essence, and that contemplation of Him makes man perfectly happy. However, there is no reason why we should not admit a certain imperfect happiness in the contemplation of the angels; and higher indeed than in the consideration of speculative science.

Reply Obj. 1. We shall take part in the feasts of the angels, by contemplating not only the angels, but, together with them, also God Himself.

Reply Obj. 2. According to those that hold human souls to be created by the angels, it seems fitting enough, that man's happiness should consist in the contemplation of the angels, in the union, as it were, of man with his beginning. But this is erroneous, as stated in the First Part (Q. 90, A. 3). Wherefore the final perfection of the human intellect is by union with God, Who is the first principle both of the creation of the soul and of its enlightenment. Whereas the angel enlightens as a minister, as stated in the First Part (Q. 111, A. 2 *ad* 2). Consequently, by his ministration he helps man to attain to happiness; but he is not the object of man's happiness.

Reply Obj. 3. The lower nature may reach the higher in two ways. First, according to a degree of the participating power: and thus man's final perfection will consist in his attaining to a contemplation such as that of the angels. Secondly, as the object is attained by the power: and thus the final perfection of each power is to attain that in which is found the fulness of its formal object.

EIGHTH ARTICLE

Whether Man's Happiness Consists in the Vision of the Divine Essence?

We proceed thus to the Eighth Article:—

Objection 1. It would seem that man's happiness does not consist in the vision of the Divine Essence. For Dionysius says (*Myst. Theol.* i) that by that which is highest in his intellect, man is united to God as to something altogether unknown. But that which is seen in its essence is not altogether unknown. Therefore the final perfection of the intellect, namely, happiness, does not consist in God being seen in His Essence.

Obj. 2. Further, the higher perfection belongs to the higher nature. But to see His own Essence is the perfection proper to the Divine intellect. Therefore the final perfection of the human intellect does not reach to this, but consists in something less.

On the contrary, It is written (1 Jo. iii. 2): *When He shall appear, we shall be like to Him; and* (Vulg., *because*) *we shall see Him as He is.*

I answer that, Final and perfect happiness can consist in nothing else than the vision of the Divine Essence. To make this clear, two points must be observed. First, that man is not perfectly happy, so long as something remains for him to desire and seek: secondly, that the perfection of any power is determined by the nature of its object. Now the object of the intellect is *what a thing is, i.e.,* the essence of a thing, according to *De Anima* iii. 6. Wherefore the intellect attains perfection, in so far as it knows the essence of a thing. If therefore an intellect know the essence of some effect, whereby it is not possible to know the essence of the cause, *i.e.* to know of the cause *what it is;* that intellect cannot be said to reach that cause simply, although it may be able to gather from the effect the knowledge that the cause is. Consequently, when man knows an effect, and knows that it has a cause, there naturally remains in man the desire to know about that cause, *what it is.* And this desire is one of wonder, and causes inquiry,

as is stated in the beginning of the *Metaphysics* (i. 2). For instance, if a man, knowing the eclipse of the sun, consider that it must be due to some cause, and know not what that cause is, he wonders about it, and from wondering proceeds to inquire. Nor does this inquiry cease until he arrive at a knowledge of the essence of the cause.

If therefore the human intellect, knowing the essence of some created effect, knows no more of God than *that He is;* the perfection of that intellect does not yet reach simply the First Cause, but there remains in it the natural desire to seek the cause. Wherefore it is not yet perfectly happy. Consequently, for perfect happiness the intellect needs to reach the very Essence of the First Cause. And thus it will have its perfection through union with God as with that object, in which alone man's happiness consists, as stated above (AA. 1, 7; Q. 2, A. 8).

Reply Obj. 1. Dionysius speaks of the knowledge of wayfarers journeying towards happiness.

Reply Obj. 2. As stated above (Q. 1, A. 8), the end has a twofold acceptation. First, as to the thing itself which is desired: and in this way, the same thing is the end of the higher and of the lower nature, and indeed of all things, as stated above (*ibid.*). Secondly, as to the attainment of this thing; and thus the end of the higher nature is different from that of the lower, according to their respective habitudes to that thing. So then the happiness of God, Who, in understanding his Essence, comprehends It, is higher than that of a man or angel who sees It indeed, but comprehends It not.

QUESTION 4

Of Those Things That Are Required for Happiness

(In Eight Articles)

We have now to consider those things that are required for happiness: and concerning this there are eight points of inquiry: (1) Whether delight is required for happiness? (2) Which is of greater account in happiness, delight or vision? (3) Whether comprehension is required? (4) Whether rectitude of the will is required? (5) Whether the body is necessary for man's happiness? (6) Whether any perfection of the body is necessary? (7) Whether any external goods are necessary? (8) Whether the fellowship of friends is necessary?

FIRST ARTICLE

Whether Delight Is Required for Happiness?

We proceed thus to the First Article:—

Objection 1. It would seem that delight is not required for happiness. For Augustine says (*De Trin.* i. 8) that *vision is the entire reward of faith.* But the prize or reward of virtue is happiness, as the Philosopher clearly states (*Ethic.* i. 9). Therefore nothing besides vision is required for happiness.

Obj. 2. Further, happiness is *the most self-sufficient of all goods,* as the Philosopher declares (*Ethic.* i. 7). But that which needs something else is not self-sufficient. Since then the essence of happiness consists in seeing God, as stated above (Q. 3, A. 8); it seems that delight is not necessary for happiness.

Obj. 3. Further, the *operation of bliss or happiness should be unhindered* (*Ethic.* vii. 13). But delight hinders the operation of the intellect: since it destroys the estimate of prudence (*Ethic.* vi. 5). Therefore delight is not necessary for happiness.

On the contrary, Augustine says (*Conf.* x. 23) that happiness is *joy in truth.*

I answer that, One thing may be necessary for another in four ways. First, as a preamble and preparation to it: thus instruction is necessary for science. Secondly, as perfecting it: thus the soul is necessary for the life of the body. Thirdly, as helping it from without: thus friends are necessary for some undertaking. Fourthly, as something attendant on it: thus we might say that heat is necessary for fire. And in this way delight is necessary for happiness. For it is caused by the appetite being at rest in the good attained. Wherefore, since happiness is nothing else but the attainment of the Sovereign Good, it cannot be without concomitant delight.

Reply Obj. 1. From the very fact that a reward is given to anyone, the will of him who deserves it is at rest, and in this consists delight. Consequently, delight is included in the very notion of reward.

Reply Obj. 2. The very sight of God causes delight. Consequently, he who sees God cannot need delight.

Reply Obj. 3. Delight that is attendant upon the operation of the intellect does not hinder it, rather does it perfect it, as stated in *Ethic.* x. 4: since what we do with delight, we do with greater care and perseverance. On the other hand, delight which is extraneous to the

operation is a hindrance thereto:—sometimes by distracting the attention; because, as already observed, we are more attentive to those things that delight us; and when we are very attentive to one thing, we must needs be less attentive to another:—sometimes on account of opposition; thus a sensual delight that is contrary to reason, hinders the estimate of prudence more than it hinders the estimate of the speculative intellect.

SECOND ARTICLE

Whether in Happiness Vision Ranks before Delight?

We proceed thus to the Second Article:—

Objection 1. It would seem that in happiness, delight ranks before vision. For *delight is the perfection of operation* (*Ethic.* x. 4). But perfection ranks before the thing perfected. Therefore delight ranks before the operation of the intellect, *i.e.,* vision.

Obj. 2. Further, that by reason of which a thing is desirable, is yet more desirable. But operations are desired on account of the delight they afford: hence, too, nature has adjusted delight to those operations which are necessary for the preservation of the individual and of the species, lest animals should disregard such operations. Therefore, in happiness, delight ranks before the operation of the intellect, which is vision.

Obj. 3. Further, vision corresponds to faith; while delight or enjoyment corresponds to charity. But charity ranks before faith, as the Apostle says (1 Cor. xiii. 13). Therefore delight or enjoyment ranks before vision.

On the contrary, The cause is greater than its effect. But vision is the cause of delight. Therefore vision ranks before delight.

I answer that, The Philosopher discusses this question (*Ethic.* x. 4), and leaves it unsolved. But if one consider the matter carefully, the operation of the intellect which is vision, must needs rank before delight. For delight consists in a certain repose of the will. Now that the will finds rest in anything, can only be on account of the goodness of that thing in which it reposes. If therefore the will reposes in an operation, the will's repose is caused by the goodness of the operation. Nor does the will seek good for the sake of repose; for thus the very act of the will would be the end, which has been disproved above (Q. 1, A. 1 *ad* 2; Q. 3, A. 4): but it seeks to be at rest in the operation, because that operation is its good. Consequently it is evident that the operation in which the will reposes ranks before the resting of the will therein.

Reply Obj. 1. As the Philosopher says (*ibid.*) *delight perfects operation as vigor perfects youth,* because it is a result of youth. Consequently delight is a perfection attendant upon vision; but not a perfection whereby vision is made perfect in its own species.

Reply Obj. 2. The apprehension of the senses does not attain to the universal good, but to some particular good which is delightful. And consequently, according to the sensitive appetite which is in animals, operations are sought for the sake of delight. But the intellect apprehends the universal good, the attainment of which results in delight: wherefore its purpose is directed to good rather than to delight. Hence it is that the Divine intellect, which is the Author of nature, adjusted delights to operations on account of the operations. And we should form our estimate of things not simply acording to the order of the sensitive appetite, but rather according to the order of the intellectual appetite.

Reply Obj. 3. Charity does not seek the beloved good for the sake of delight: it is for charity a consequence that it delights in the good gained which it loves. Thus delight does not answer to charity as its end, but vision does, whereby the end is first made present to charity.

THIRD ARTICLE

Whether Comprehension Is Necessary for Happiness?

We proceed thus to the Third Article:—

Objection 1. It would seem that comprehension is not necessary for happiness. For Augustine says (*Ad Paulinam de Videndo Deum*):* *To reach God with the mind is happiness, to comprehend Him is impossible.* Therefore happiness is without comprehension.

Obj. 2. Further, happiness is the perfection of man as to his intellective part, wherein there are no other powers than the intellect and will, as stated in the First Part (QQ. 79, *and foll.*). But the intellect is sufficiently perfected by seeing God, and the will by enjoying Him. Therefore there is no need for comprehension as a third.

Obj. 3. Further, happiness consists in an operation. But operations are determined by their objects: and there are two universal objects, the true and the good: of which the true corresponds to vision, and good to delight. Therefore there is no need for comprehension as a third.

On the contrary, The Apostle says (1 Cor. ix. 24): *So run that you may comprehend* (Douay,—*obtain*). But happiness is the goal of the spiritual race: hence he says (2 Tim. iv. 7, 8): *I have fought a good fight, I have finished my course, I have kept the faith; as to the rest there is laid up for me a crown of*

* Cf. *Serm.* xxxviii. *de Verb. Dom.*

justice. Therefore comprehension is necessary for Happiness.

I answer that, Since Happiness consists in gaining the last end, those things that are required for Happiness must be gathered from the way in which man is ordered to an end. Now man is ordered to an intelligible end partly through his intellect, and partly through his will:—through his intellect, in so far as a certain imperfect knowledge of the end preexists in the intellect:—through the will, first by love which is the will's first movement towards anything; secondly, by a real relation of the lover to the thing beloved, which relation may be threefold. For sometimes the thing beloved is present to the lover: and then it is no longer sought for. Sometimes it is not present, and it is impossible to attain it: and then, too, it is not sought for. But sometimes it is possible to attain it, yet it is raised above the capability of the attainer, so that he cannot have it forthwith; and this is the relation of one that hopes, to that which he hopes for, and this relation alone causes a search for the end. To these three, there are a corresponding three in Happiness itself. For perfect knowledge of the end corresponds to imperfect knowledge; presence of the end corresponds to the relation of hope; but delight in the end now present results from love, as already stated (A. 2 *ad* 3). And therefore these three must concur in Happiness; to wit, vision, which is perfect knowledge of the intelligible end; comprehension, which implies presence of the end; and delight or enjoyment, which implies repose of the lover in the object beloved.

Reply Obj. 1. Comprehension is twofold. First, inclusion of the comprehended in the comprehensor; and thus whatever is comprehended by the finite, is itself finite. Wherefore God cannot be thus comprehended by a created intellect. Secondly, comprehension means nothing but the holding of something already present and possessed: thus one who runs after another is said to comprehend* him when he lays hold on him. And in this sense comprehension is necessary for Happiness.

Reply Obj. 2. Just as hope and love pertain to the will, because it is the same one that loves a thing, and that tends towards it while not possessed, so, too, comprehension and delight belong to the will, since it is the same that possesses a thing and reposes therein.

Reply Obj. 3. Comprehension is not a distinct operation from vision; but a certain relation to the end already gained. Wherefore even vision itself, or the thing seen, inasmuch as it is present, is the object of comprehension.

* In English we should say *"catch."*

FOURTH ARTICLE

Whether Rectitude of the Will Is Necessary for Happiness?

We proceed thus to the Fourth Article:—

Objection 1. It would seem that rectitude of the will is not necessary for Happiness. For Happiness consists essentially in an operation of the intellect, as stated above (Q. 3, A. 4). But rectitude of the will, by reason of which men are said to be clean of heart, is not necessary for the perfect operation of the intellect: for Augustine says (*Retract.* i. 4): *I do not approve of what I said in a prayer: O God, Who didst will none but the clean of heart to know the truth. For it can be answered that many who are not clean of heart, know many truths.* Therefore rectitude of the will is not necessary for Happiness.

Obj. 2. Further, what precedes does not depend on what follows. But the operation of the intellect precedes the operation of the will. Therefore Happiness, which is the perfect operation of the intellect, does not depend on rectitude of the will.

Obj. 3. Further, that which is ordained to another as its end, is not necessary, when the end is already gained; as a ship, for instance, after arrival in port. But rectitude of the will, which is by reason of virtue, is ordained to Happiness as its end. Therefore, Happiness once obtained, rectitude of the will is no longer necessary.

On the contrary, It is written (Matth. v. 8): *Blessed are the clean of heart; for they shall see God:* and (Heb. xii. 14): *Follow peace with all men, and holiness; without which no man shall see God.*

I answer that, Rectitude of the will is necessary for Happiness both antecedently and concomitantly. Antecedently, because rectitude of the will consists in being duly ordered to the last end. Now the end in comparison to what is ordained to the end is as form compared to matter. Wherefore, just as matter cannot receive a form, unless it be duly disposed thereto, so nothing gains an end, except it be duly ordained thereto. And therefore none can obtain Happiness, without rectitude of the will. Concomitantly, because as stated above (Q. 3, A. 8), final Happiness consists in the vision of the Divine Essence, Which is the very essence of goodness. So that the will of him who sees the Essence of God, of necessity, loves, whatever he loves, in subordination to God; just as the will of him who sees not God's Essence, of necessity, loves whatever he loves, under that common notion of good which he knows. And this is precisely what makes the will right. Wherefore it is evident that Happiness cannot be without a right will.

Reply Obj. 2. Every act of the will is preceded by an act of the intellect: but a certain act of the will precedes a certain act of the intellect. For the will tends to the final act of the intellect which is happiness. And consequently right inclination of the will is required antecedently for happiness, just as the arrow must take a right course in order to strike the target.

Reply Obj. 3. Not everything that is ordained to the end, ceases with the getting of the end: but only that which involves imperfection, such as movement. Hence the instruments of movement are no longer necessary, when the end has been gained: but the due order to the end is necessary.

FIFTH ARTICLE

Whether the Body Is Necessary for Man's Happiness?

We proceed thus to the Fifth Article:—

Objection 1. It would seem that the body is necessary for Happiness. For the perfection of virtue and grace presupposes the perfection of nature. But Happiness is the perfection of virtue and grace. Now the soul, without the body, has not the perfection of nature; since it is naturally a part of human nature, and every part is imperfect while separated from its whole. Therefore the soul cannot be happy without the body.

Obj. 2. Further, Happiness is a perfect operation, as stated above (Q. 3, AA. 2, 5). But perfect operation follows perfect being: since nothing operates except in so far as it is an actual being. Since, therefore, the soul has not perfect being, while it is separated from the body, just as neither has a part, while separate from its whole; it seems that the soul cannot be happy without the body.

Obj. 3. Further, Happiness is the perfection of man. But the soul, without the body, is not man. Therefore Happiness cannot be in the soul separated from the body.

Obj. 4. Further, according to the Philosopher (*Ethic.* vii. 13) *the operation of bliss,* in which operation happiness consists, is *not hindered.* But the operation of the separate soul is hindered; because, as Augustine says (*Gen. ad lit.,* xii. 35), the soul *has a natural desire to rule the body, the result of which is that it is held back, so to speak, from tending with all its might to the heavenward journey, i.e.,* to the vision of the Divine Essence. Therefore the soul cannot be happy without the body.

Obj. 5. Further, Happiness is the sufficient good and lulls desire. But this cannot be said of the separated soul; for it yet desires to be united to the body, as Augustine says (*ibid.*). Therefore the soul is not happy while separated from the body.

Obj. 6. Further, in Happiness man is equal to the angels. But the soul without the body is not equal to the angels, as Augustine says (*ibid.*). Therefore it is not happy.

On the contrary, It is written (Apoc. xiv. 13): *Happy* (Douay,—*blessed*) *are the dead who die in the Lord.*

I answer that, Happiness is twofold; the one is imperfect and is had in this life; the other is perfect, consisting in the vision of God. Now it is evident that the body is necessary for the happiness of this life. For the happiness of this life consists in an operation of the intellect, either speculative or practical. And the operation of the intellect in this life cannot be without a phantasm, which is only in a bodily organ, as was shown in the First Part (Q. 84, AA. 6, 7). Consequently that happiness which can be had in this life, depends, in a way, on the body.

But as to perfect Happiness, which consists in the vision of God, some have maintained that it is not possible to the soul separated from the body; and have said that the souls of saints, when separated from their bodies, do not attain to that Happiness until the Day of Judgment, when they will receive their bodies back again. And this is shown to be false, both by authority and by reason. By authority, since the Apostle says (2 Cor. v. 6): *While we are in the body, we are absent from the Lord;* and he points out the reason of this absence, saying: *For we walk by faith and not by sight.* Now from this it is clear that so long as we walk by faith and not by sight, bereft of the vision of the Divine Essence, we are not present to the Lord. But the souls of the saints, separated from their bodies, are in God's presence; wherefore the text continues: *But we are confident and have a good will to be absent . . . from the body, and to be present with the Lord.* Whence it is evident that the souls of the saints, separated from their bodies, *walk by sight,* seeing the Essence of God, wherein is true Happiness.

Again this is made clear by reason. For the intellect needs not the body, for its operation, save on account of the phantasms, wherein it looks on the intelligible truth, as stated in the First Part (Q. 84, A. 7). Now it is evident that the Divine Essence cannot be seen by means of phantasms, as stated in the First Part (Q. 12, A. 3). Wherefore, since man's perfect Happiness consists in the vision of the Divine Essence, it does not depend on the body. Consequently, without the body the soul can be happy.

We must, however, notice that something may belong to a thing's perfection in two ways.

First, as constituting the essence thereof; thus the soul is necessary for man's perfection. Secondly, as necessary for its well-being: thus, beauty of body and keenness of perfection belong to man's perfection. Wherefore though the body does not belong in the first way to the perfection of human Happiness, yet it does in the second way. For since operation depends on a thing's nature, the more perfect is the soul in its nature, the more perfectly it has its proper operation, wherein its happiness consists. Hence Augustine, after inquiring (*Gen. ad lit.* xii. 35) *whether that perfect Happiness can be ascribed to the souls of the dead separated from their bodies,* answers *that they cannot see the Unchangeable Substance, as the blessed angels see It; either for some other more hidden reason, or because they have a natural desire to rule the body.*

Reply Obj. 1. Happiness is the perfection of the soul on the part of the intellect, in respect of which the soul transcends the organs of the body; but not according as the soul is the natural form of the body. Wherefore the soul retains that natural perfection in respect of which happiness is due to it, though it does not retain that natural perfection in respect of which it is the form of the body.

Reply Obj. 2. The relation of the soul to being is not the same as that of other parts: for the being of the whole is not that of any individual part: wherefore, either the part ceases altogether to be, when the whole is destroyed, just as the parts of an animal, when the animal is destroyed; or, if they remain, they have another actual being, just as a part of a line has another being from that of the whole line. But the human soul retains the being of the composite after the destruction of the body: and this because the being of the form is the same as that of its matter, and this is the being of the composite. Now the soul subsists in its own being, as stated in the First Part (Q. 75, A. 2). It follows, therefore, that after being separated from the body it has perfect being, and that consequently it can have a perfect operation; although it has not the perfect specific nature.

Reply Obj. 3. Happiness belongs to man in respect of his intellect: and, therefore, since the intellect remains, it can have Happiness. Thus the teeth of an Ethiopian, in respect of which he is said to be white, can retain their whiteness, even after extraction.

Reply Obj. 4. One thing is hindered by another in two ways. First, by way of opposition; thus cold hinders the action of heat: and such a hindrance to operation is repugnant to Happiness. Secondly, by way of some kind of defect, because, to wit, that which is hindered has not all that is necessary to make it perfect in every way: and such a hindrance to operation is not incompatible with Happiness, but prevents it from being perfect in every way. And thus it is that separation from the body is said to hold the soul back from tending with all its might to the vision of the Divine Essence. For the soul desires to enjoy God in such a way that the enjoyment also may overflow into the body, as far as possible. And therefore, as long as it enjoys God, without the fellowship of the body, its appetite is at rest in that which it has, in such a way, that it would still wish the body to attain to its share.

Reply Obj. 5. The desire of the separated soul is entirely at rest, as regards the thing desired; since, to wit, it has that which suffices its appetite. But it is not wholly at rest, as regards the desirer, since it does not possess that good in every way that it would wish to possess it. Consequently, after the body has been resumed, Happiness increases not in intensity, but in extent.

Reply Obj. 6. The statement made (*ibid.*) to the effect that *the souls of the departed see not God as the angels do,* is not to be understood as referring to inequality of quantity; because even now some souls of the Blessed are raised to the higher orders of angels, thus seeing God more clearly than the lower angels. But it refers to inequality of proportion: because the angels, even the lowest, have every perfection of Happiness that they ever will have, whereas the separated souls of the saints have not.

SIXTH ARTICLE

Whether Perfection of the Body Is Necessary for Happiness?

We proceed thus to the Sixth Article:—

Objection 1. It would seem that perfection of the body is not necessary for man's perfect Happiness. For perfection of the body is a bodily good. But it has been shown above (Q. 2) that Happiness does not consist in bodily goods. Therefore no perfect disposition of the body is necessary for man's Happiness.

Obj. 2. Further, man's Happiness consists in the vision of the Divine Essence, as shown above (Q. 3, A. 8). But the body has no part in this operation, as shown above (A. 5). Therefore no disposition of the body is necessary for Happiness.

Obj. 3. Further, the more the intellect is abstracted from the body, the more perfectly it understands. But Happiness consists in the most perfect operation of the intellect. Therefore the soul should be abstracted from the body in every way. Therefore, in no way is

a disposition of the body necessary for Happiness.

On the contrary, Happiness is the reward of virtue; wherefore it is written (Jo. xiii. 17): *You shall be blessed, if you do them.* But the reward promised to the saints is not only that they shall see and enjoy God, but also that their bodies shall be well-disposed; for it is written (Isa. lxvi. 14): *You shall see and your heart shall rejoice, and your bones shall flourish like a herb.* Therefore good disposition of the body is necessary for Happiness.

I answer that, If we speak of that happiness which man can acquire in this life, it is evident that a well-disposed body is of necessity required for it. For this happiness consists, according to the Philosopher (*Ethic.* i. 13) in *an operation according to perfect virtue;* and it is clear that man can be hindered, by indisposition of the body, from every operation of virtue.

But speaking of perfect Happiness, some have maintained that no disposition of body is necessary for Happiness; indeed, that it is necessary for the soul to be entirely separated from the body. Hence Augustine (*De Civ. Dei.* xxii. 26) quotes the words of Porphyry who said that *for the soul to be happy, it must be severed from everything corporeal.* But this is unreasonable. For since it is natural to the soul to be united to the body; it is not possible for the perfection of the soul to exclude its natural perfection.

Consequently, we must say that perfect disposition of the body is necessary, both antecedently and consequently, for that Happiness which is in all ways perfect.—Antecedently, because, as Augustine says (*Gen. ad lit.* xii. 35), *if the body be such, that the governance thereof is difficult and burdensome, like unto flesh which is corruptible and weighs upon the soul, the mind is turned away from that vision of the highest heaven.* Whence he concludes that, *when this body will no longer be "natural," but "spiritual," then will it be equalled to the angels, and that will be its glory, which erstwhile was its burden.*—Consequently, because from the Happiness of the soul there will be an overflow on to the body, so that this too will obtain its perfection. Hence Augustine says (*Ep. ad Dioscor.*) that *God gave the soul such a powerful nature that from its exceeding fulness of happiness the vigor of incorruption overflows into the lower nature.*

Reply Obj. 1. Happiness does not consist in bodily good as its object: but bodily good can add a certain charm and perfection to Happiness.

Reply Obj. 2. Although the body has no part in that operation of the intellect whereby the Essence of God is seen, yet it might prove a hindrance thereto. Consequently, perfection of the body is necessary, lest it hinder the mind from being lifted up.

Reply Obj. 3. The perfect operation of the intellect requires indeed that the intellect be abstracted from this corruptible body which weighs upon the soul; but not from the spiritual body, which will be wholly subject to the spirit. On this point we shall treat in the Third Part of this work (Suppl., Q. 82, *seqq.*).

SEVENTH ARTICLE

Whether Any External Goods Are Necessary for Happiness?

We proceed thus to the Seventh Article—

Objection 1. It would seem that external goods also are necessary for Happiness. For that which is promised the saints for reward, belongs to Happiness. But external goods are promised the saints; for instance, food and drink, wealth and a kingdom: for it is said (Luke xxii. 30): *That you may eat and drink at My table in My kingdom:* and (Matth. vi. 20): *Lay up to yourselves treasures in heaven:* and (Matth. xxv. 34): *Come, ye blessed of My Father, possess you the kingdom.* Therefore external goods are necessary for Happiness.

Obj. 2. Further, according to Boëthius (*De Consol.* iii): happiness is *a state made perfect by the aggregate of all good things.* But some of man's goods are external, although they be of least account, as Augustine says (*De Lib. Arb.* ii. 19). Therefore they too are necessary for Happiness.

Obj. 3. Further, Our Lord said (Matth. v. 12): *Your reward is very great in heaven.* But to be in heaven implies being in a place. Therefore at least external place is necessary for Happiness.

On the contrary, It is written (Ps. lxxii. 25): *For what have I in heaven? and besides Thee what do I desire upon earth?* As though to say: "I desire nothing but this,—*It is good for me to adhere to my God.*" Therefore nothing further external is necessary for Happiness.

I answer that, For imperfect happiness, such as can be had in this life, external goods are necessary, not as belonging to the essence of happiness, but by serving as instruments to happiness, which consists in an operation of virtue, as stated in *Ethic.* i. 13. For man needs in this life, the necessaries of the body, both for the operation of contemplative virtue, and for the operation of active virtue, for which latter he needs also many other things by means of which to perform its operations.

On the other hand, such goods as these are nowise necessary for perfect Happiness, which consists in seeing God. The reason of this is that all suchlike external goods are requisite either for the support of the animal body; or for certain operations which belong to human life, which we perform by means of the animal body: whereas that perfect Happiness which consists in seeing God, will be either in the soul separated from the body, or in the soul united to the body then no longer animal but spiritual. Consequently these external goods are nowise necessary for that Happiness, since they are ordained to the animal life.—And since, in this life, the felicity of contemplation, as being more God-like, approaches nearer than that of action to the likeness of that perfect Happiness, therefore it stands in less need of these goods of the body as stated in *Ethic* x. 8.

Reply Obj. 1. All those material promises contained in Holy Scripture, are to be understood metaphorically, inasmuch as Scripture is wont to express spiritual things under the form of things corporeal, in order *that from things we know, we may rise to the desire of things unknown,* as Gregory says (*Hom.* xi. *in Ev.*). Thus food and drink signify the delight of Happiness: wealth, the sufficiency of God for man; the kingdom, the lifting up of man to union with God.

Reply Obj. 2. These goods that serve for the animal life, are incompatible with that spiritual life wherein perfect Happiness consists. Nevertheless in that Happiness there will be the aggregate of all good things, because whatever good there be in these things, we shall possess it all in the Supreme Fount of goodness.

Reply Obj. 3. According to Augustine (*De Serm. Dom. in Monte* i. 5), it is not a material heaven that is described as the reward of the saints, but a heaven raised on the height of spiritual goods. Nevertheless a bodily place, viz., the empyrean heaven, will be appointed to the Blessed, not as a need of Happiness, but by reason of a certain fitness and adornment.

EIGHTH ARTICLE

Whether the Fellowship of Friends Is Necessary for Happiness?

We proceed thus to the Eighth Article:—

Objection 1. It would seem that friends are necessary for Happiness. For future Happiness is frequently designated by Scripture under the name of *glory*. But glory consists in man's good being brought to the notice of many. Therefore the fellowship of friends is necessary for Happiness.

Obj. 2. Further, Boëthius* says that *there is no delight in possessing any good whatever, without someone to share it with us.* But delight is necessary for Happiness. Therefore fellowship of friends is also necessary.

Obj. 3. Further, charity is perfected in Happiness. But charity includes the love of God and of our neighbor. Therefore it seems that fellowship of friends is necessary for Happiness.

On the contrary, It is written (Wisd. vii. 11): *All good things came to me together with her, i.e.,* with divine wisdom, which consists in contemplating God. Consequently nothing else is necessary for Happiness.

I answer that, If we speak of the happiness of this life, the happy man needs friends, as the Philosopher says (*Ethic.* ix. 9), not, indeed, to make use of them, since he suffices himself; nor to delight in them, since he possesses perfect delight in the operation of virtue; but for the purpose of a good operation, viz., that he may do good to them; that he may delight in seeing them do good; and again that he may be helped by them in his good work. For in order that man may do well, whether in the works of the active life, or in those of the contemplative life, he needs the fellowship of friends.

But if we speak of perfect Happiness which will be in our heavenly Fatherland, the fellowship of friends is not essential to Happiness; since man has the entire fulness of his perfection in God. But the fellowship of friends conduces to the well-being of Happiness. Hence Augustine says (*Gen. ad lit.* viii. 25) that *the spiritual creatures receive no other interior aid to happiness than the eternity, truth, and charity of the Creator. But if they can be said to be helped from without, perhaps it is only by this that they see one another and rejoice in God, at their fellowship.*

Reply Obj. 1. That glory which is essential to Happiness, is that which man has, not with man but with God.

Reply Obj. 2. This saying is to be understood of the possession of good that does not fully satisfy. This does not apply to the question under consideration; because man possesses in God a sufficiency of every good.

Reply Obj. 3. Perfection of charity is essential to Happiness, as to the love of God, but not as to the love of our neighbor. Wherefore if there were but one soul enjoying God, it would be happy, though having no neighbor to love. But supposing one neighbor to be there, love of him results from perfect love of God. Consequently, friendship is, as it were, concomitant with perfect Happiness.

* Seneca, *Ep.* 6.

QUESTION 5

Of the Attainment of Happiness

(In Eight Articles)

We must now consider the attainment of Happiness. Under this heading there are eight points of inquiry: (1) Whether man can attain Happiness? (2) Whether one man can be happier than another? (3) Whether any man can be happy in this life? (4) Whether Happiness once had can be lost? (5) Whether man can attain Happiness by means of his natural powers? (6) Whether man attains Happiness through the action of some higher creature? (7) Whether any actions of man are necessary in order that man may obtain Happiness of God? (8) Whether every man desires Happiness?

FIRST ARTICLE

Whether Man Can Attain Happiness?

We proceed thus to the First Article:—

Objection 1. It would seem that man cannot attain happiness. For just as the rational is above the sensible nature, so the intellectual is above the rational, as Dionysius declares (*Div. Nom.* iv, vi, vii) in several passages. But irrational animals that have the sensitive nature only, cannot attain the end of the rational nature. Therefore neither can man, who is of rational nature, attain the end of the intellectual nature, which is Happiness.

Obj. 2. Further, True Happiness consists in seeing God, Who is pure Truth. But from his very nature, man considers truth in material things: wherefore *he understands the intelligible species in the phantasm* (*De Anima* iii. 7). Therefore he cannot attain Happiness.

Obj. 3. Further, Happiness consists in attaining the Sovereign Good. But we cannot arrive at the top without surmounting the middle. Since, therefore, the angelic nature through which man cannot mount is midway between God and human nature; it seems that he cannot attain Happiness.

On the contrary, It is written (Ps. xciii. 12): *Blessed is the man whom Thou shalt instruct, O Lord.*

I answer that, Happiness is the attainment of the Perfect Good. Whoever, therefore, is capable of the Perfect Good can attain Happiness. Now, that man is capable of the Perfect Good, is proved both because his intellect can apprehend the universal and perfect good, and because his will can desire it. And therefore man can attain Happiness.—This can be proved again from the fact that man is capable of seeing God, as stated in the First Part (Q. 12, A. 1): in which vision, as we stated above (Q. 3, A. 8) man's perfect Happiness consists.

Reply Obj. 1. The rational exceeds the sensitive nature, otherwise than the intellectual surpasses the rational. For the rational exceeds the sensitive nature in respect of the object of its knowledge: since the senses have no knowledge whatever of the universal, whereas the reason has knowledge thereof. But the intellectual surpasses the rational nature, as to the mode of knowing the same intelligible truth: for the intellectual nature grasps forthwith the truth which the rational nature reaches by the inquiry of reason, as was made clear in the First Part (Q. 58, A. 3; Q. 79, A. 8). Therefore reason arrives by a kind of movement at that which the intellect grasps. Consequently the rational nature can attain Happiness, which is the perfection of the intellectual nature: but otherwise than the angels. Because the angels attained it forthwith after the beginning of their creation: whereas man attains it after a time. But the sensitive nature can nowise attain this end.

Reply Obj. 2. To man in the present state of life the natural way of knowing intelligible truth is by means of phantasms. But after this state of life, he has another natural way, as was stated in the First Part (Q. 84, A. 7; Q. 89, A. 1).

Reply Obj. 3. Man cannot surmount the angels in the degree of nature, so as to be above them naturally. But he can surmount them by an operation of the intellect, by understanding that there is above the angels something that makes men happy; and when he has attained it, he will be perfectly happy.

SECOND ARTICLE

Whether One Man Can Be Happier Than Another?

We proceed thus to the Second Article:—

Objection 1. It would seem that one man cannot be happier than another. For Happiness is *the reward of virtue,* as the Philosopher says (*Ethic.* i. 9). But equal reward is given for all the works of virtue; because it is written (Matth. xx. 10) that all who labor in the vineyard *received every man a penny;* for, as Gregory says (*Hom.* xix. *in Evang.*), *each was equally rewarded with eternal life.* Therefore one man cannot be happier than another.

Obj. 2. Further, Happiness is the supreme good. But nothing can surpass the supreme.

Therefore one man's Happiness cannot be surpassed by another's.

Obj. 3. Further, since Happiness is *the perfect and sufficient good* (*Ethic.* i. 7) it brings rest to man's desire. But his desire is not at rest, if he yet lacks some good that can be got. And if he lack nothing that he can get, there can be no still greater good. Therefore either man is not happy; or, if he be happy, no other Happiness can be greater.

On the contrary, It is written (Jo. xiv. 2): *In My Father's house there are many mansions;* which, according to Augustine (*Tract.* lxvii. *in Joan.*) signify *the diverse dignities of merits in the one eternal life.* But the dignity of eternal life which is given according to merit, is Happiness itself. Therefore there are diverse degrees of Happiness, and Happiness is not equally in all.

I answer that, As stated above (Q. 1, A. 8; Q. 2, A. 7), Happiness implies two things, to wit, the last end itself, *i.e.,* the Sovereign Good; and the attainment or enjoyment of that same Good. As to that Good itself, Which is the object and cause of Happiness, one Happiness cannot be greater than another, since there is but one Sovereign Good, namely, God, by enjoying Whom, men are made happy.—But as to the attainment or enjoyment of this Good, one man can be happier than another; because the more a man enjoys this Good the happier he is. Now, that one man enjoys God more than another, happens through his being better disposed or ordered to the enjoyment of Him. And in this sense one man can be happier than another.

Reply Obj. 1. The one penny signifies that Happiness is one in its object. But the many mansions signify the manifold Happiness in the divers degrees of enjoyment.

Reply Obj. 2. Happiness is said to be the supreme good, inasmuch as it is the perfect possession or enjoyment of the Supreme Good.

Reply Obj. 3. None of the Blessed lacks any desirable good; since they have the Infinite Good Itself, Which is *the good of all good,* as Augustine says (*Enarr. in* Ps. cxxxiv). But one is said to be happier than another, by reason of diverse participation of the same good. And the addition of other goods does not increase Happiness, hence Augustine says (*Conf.* v. 4): *He who knows Thee, and others besides, is not the happier for knowing them, but is happy for knowing Thee alone.*

THIRD ARTICLE

Whether One Can Be Happy in This Life?

We proceed thus to the Third Article:—

Objection 1. It would seem that Happiness can be had in this life. For it is written (Ps. cxviii. 1): *Blessed are the undefiled in the way, who walk in the law of the Lord.* But this happens in this life. Therefore one can be happy in this life.

Obj. 2. Further, imperfect participation in the Sovereign Good does not destroy the nature of Happiness, otherwise one would not be happier than another. But men can participate in the Sovereign Good in this life, by knowing and loving God, albeit imperfectly. Therefore man can be happy in this life.

Obj. 3. Further, what is said by many cannot be altogether false: since what is in many, comes, apparently, from nature; and nature does not fail altogether. Now many say that Happiness can be had in this life, as appears from Ps. cxliii. 15: *They have called the people happy that hath these things,* to wit, the good things of this life. Therefore one can be happy in this life.

On the contrary, It is written (Job xiv. 1): *Man born of a woman, living for a short time, is filled with many miseries.* But Happiness excludes misery. Therefore man cannot be happy in this life.

I answer that, A certain participation of Happiness can be had in this life: but perfect and true Happiness cannot be had in this life. This may be seen from a twofold consideration.

First, from the general notion of happiness. For since happiness is a *perfect and sufficient good,* it excludes every evil, and fulfils every desire. But in this life every evil cannot be excluded. For this present life is subject to many unavoidable evils; to ignorance on the part of the intellect; to inordinate affection on the part of the appetite, and to many penalties on the part of the body; as Augustine sets forth in *De Civ. Dei* xix. 4. Likewise neither can the desire for good be satiated in this life. For man naturally desires the good, which he has, to be abiding. Now the goods of the present life pass away; since life itself passes away, which we naturally desire to have, and would wish to hold abidingly, for man naturally shrinks from death. Wherefore it is impossible to have true Happiness in this life.

Secondly, from a consideration of the specific nature of Happiness, viz., the vision of the Divine Essence, which man cannot obtain in this life, as was shown in the First Part (Q. 12, A. 11). Hence it is evident that none can attain true and perfect Happiness in this life.

Reply Obj. 1. Some are said to be happy in this life, either on account of the hope of obtaining Happiness in the life to come, according to Rom. viii. 24: *We are saved by hope;* or on account of a certain participation of

Happiness, by reason of a kind of enjoyment of the Sovereign Good.

Reply Obj. 2. The imperfection of participated Happiness is due to one of two causes. First, on the part of the object of Happiness, which is not seen in Its Essence: and this imperfection destroys the nature of true Happiness. Secondly, the imperfection may be on the part of the participator, who indeed attains the object of Happiness, in itself, namely, God: imperfectly, however, in comparison with the way in which God enjoys Himself. This imperfection does not destroy the true nature of Happiness; because since Happiness is an operation, as stated above (Q. 3, A. 2), the true nature of Happiness is taken from the object, which specifies the act, and not from the subject.

Reply Obj. 3. Men esteem that there is some kind of happiness to be had in this life, on account of a certain likeness to true Happiness. And thus they do not fail altogether in their estimate.

FOURTH ARTICLE

Whether Happiness Once Had Can Be Lost?

We proceed thus to the Fourth Article:—

Objection 1. It would seem that Happiness can be lost. For Happiness is a perfection. But every perfection is in the thing perfected according to the mode of the latter. Since then man is, by his nature, changeable, it seems that Happiness is participated by man in a changeable manner. And consequently it seems that man can lose Happiness.

Obj. 2. Further, Happiness consists in an act of the intellect; and the intellect is subject to the will. But the will can be directed to opposites. Therefore it seems that it can desist from the operation whereby man is made happy: and thus man will cease to be happy.

Obj. 3. Further, the end corresponds to the beginning. But man's Happiness has a beginning, since man was not always happy. Therefore it seems that it has an end.

On the contrary, It is written (Matth. xxv. 46) of the righteous that *they shall go ... into life everlasting,* which, as above stated (A. 2), is the Happiness of the saints. Now what is eternal ceases not. Therefore Happiness cannot be lost.

I answer that, If we speak of imperfect happiness, such as can be had in this life, in this sense it can be lost. This is clear of contemplative happiness, which is lost either by forgetfulness, for instance, when knowledge is lost through sickness; or again by certain occupations, whereby a man is altogether withdrawn from contemplation.

This is also clear of active happiness: since man's will can be changed so as to fall to vice from the virtue, in whose act that happiness principally consists. If, however, the virtue remain unimpaired, outward changes can indeed disturb such like happiness, in so far as they hinder many acts of virtue; but they cannot take it away altogether, because there still remains an act of virtue, whereby man bears these trials in a praiseworthy manner.—And since the happiness of this life can be lost, a circumstance that appears to be contrary to the nature of happiness, therefore did the Philosopher state (*Ethic.* i. 10) that some are happy in this life, not simply, but *as men,* whose nature is subject to change.

But if we speak of that perfect Happiness which we await after this life, it must be observed that Origen (*Peri Archon.* ii 3), following the error of certain Platonists, held that man can become unhappy after the final Happiness.

This, however, is evidently false, for two reasons. First, from the general notion of happiness. For since happiness is the *perfect and sufficient good,* it must needs set man's desire at rest and exclude every evil. Now man naturally desires to hold to the good that he has, and to have the surety of his holding: else he must of necessity be troubled with the fear of losing it, or with the sorrow of knowing that he will lose it. Therefore it is necessary for true Happiness that man have the assured opinion of never losing the good that he possesses. If this opinion be true, it follows that he never will lose happiness: but if it be false, it is in itself an evil that he should have a false opinion: because the false is the evil of the intellect, just as the true is its good, as stated in *Ethic.* vi. 2. Consequently he will no longer be truly happy, if evil be in him.

Secondly, it is again evident if we consider the specific nature of Happiness. For it has been shown above (Q. 3, A. 8) that man's perfect Happiness consists in the vision of the Divine Essence. Now it is impossible for anyone seeing the Divine Essence, to wish not to see It. Because every good that one possesses and yet wishes to be without, is either insufficient, something more sufficing being desired in its stead; or else has some inconvenience attached to it, by reason of which it becomes wearisome. But the vision of the Divine Essence fills the soul with all good things, since it unites it to the source of all goodness; hence it is written (Ps. xvi. 15): *I shall be satisfied when Thy glory shall appear;* and (Wisd. vii. 11): *All good things came to me together with her, i.e.,* with the contemplation of wisdom. In like manner neither has it any inconvenience attached to it; because it is written of the contemplation of wisdom (Wisd.

viii. 16): *Her conversation hath no bitterness, nor her company any tediousness.* It is thus evident that the happy man cannot forsake Happiness of his own accord. Moreover, neither can he lose Happiness, through God taking it away from him. Because, since the withdrawal of Happiness is a punishment, it cannot be enforced by God, the just Judge, except for some fault; and he that sees God cannot fall into a fault, since rectitude of the will, of necessity, results from that vision as was shown above (Q. 4, A. 4).—Nor again can it be withdrawn by any other agent. Because the mind that is united to God is raised above all other things: and consequently no other agent can sever the mind from that union. Therefore it seems unreasonable that as time goes on, man should pass from happiness to misery, and *vice versa;* because such like viscissitudes of time can only be for such things as are subject to time and movement.

Reply Obj. 1. Happiness is consummate perfection, which excludes every defect from the happy. And therefore whoever has happiness has it altogether unchangeably: this is done by the Divine power, which raises man to the participation of eternity which transcends all change.

Reply Obj. 2. The will can be directed to opposites, in things which are ordained to the end; but it is ordained, of natural necessity, to the last end. This is evident from the fact that man is unable not to wish to be happy.

Reply Obj. 3. Happiness has a beginning owing to the condition of the participator: but it has no end by reason of the condition of the good, the participation of which makes man happy. Hence the beginning of happiness is from one cause, its endlessness is from another.

FIFTH ARTICLE

Whether Man Can Attain Happiness by His Natural Powers?

We proceed thus to the Fifth Article:—

Objection 1. It would seem that man can attain Happiness by his natural powers. For nature does not fail in necessary things. But nothing is so necessary to man as that by which he attains the last end. Therefore this is not lacking to human nature. Therefore man can attain Happiness by his natural powers.

Obj. 2. Further, since man is more noble than irrational creatures, it seems that he must be better equipped than they. But irrational creatures can attain their end by their natural powers. Much more therefore can man attain Happiness by his natural powers.

Obj. 3. Further, Happiness is a *perfect operation,* according to the Philosopher (*Ethic.* vii. 13). Now the beginning of a thing belongs to the same principle as the perfecting thereof. Since, therefore, the imperfect operation, which is as the beginning in human operations, is subject to man's natural power, whereby he is master of his own actions; it seems that he can attain to perfect operation, *i.e.,* Happiness, by his natural powers.

On the contrary, Man is naturally the principle of his action, by his intellect and will. But final Happiness prepared for the saints, surpasses the intellect and will of man; for the Apostle says (1 Cor. ii. 9): *Eye hath not seen, nor ear heard, neither hath it entered into the heart of man, what things God hath prepared for them that love Him.* Therefore man cannot attain Happiness by his natural powers.

I answer that, Imperfect happiness that can be had in this life, can be acquired by man by his natural powers, in the same way as virtue, in whose operation it consists: on this point we shall speak further on (Q. 63). But man's perfect Happiness, as stated above (Q. 3, A. 8), consists in the vision of the Divine Essence. Now the vision of God's Essence surpasses the nature not only of man, but also of every creature, as was shown in the First Part (Q. 12, A. 4). For the natural knowledge of every creature is in keeping with the mode of his substance: thus it is said of the intelligence (*De Causis; Prop.* viii.) that *it knows things that are above it, and things that are below it, according to the mode of its substance.* But every knowledge that is according to the mode of created substance, falls short of the vision of the Divine Essence, which infinitely surpasses all created substance. Consequently neither man, nor any creature, can attain final Happiness by his natural powers.

Reply Obj. 1. Just as nature does not fail man in necessaries, although it has not provided him with weapons and clothing, as it provided other animals, because it gave him reason and hands, with which he is able to get these things for himself; so neither did it fail man in things necessary, although it gave him not the wherewithal to attain Happiness: since this it could not do. But it did give him free-will, with which he can turn to God, that He may make him happy. *For what we do by means of our friends, is done, in a sense, by ourselves* (*Ethic.* iii. 3).

Reply Obj. 2. The nature that can attain perfect good, although it needs help from without in order to attain it, is of more noble condition than a nature which cannot attain perfect good, but attains some imperfect good, although it need no help from without in order to attain it, as the Philosopher says (*De Cælo* ii. 12). Thus he is better disposed to health

who can attain perfect health, albeit by means of medicine, than he who can attain but imperfect health, without the help of medicine. And therefore the rational creature, which can attain the perfect good of happiness, but needs the Divine assistance for the purpose, is more perfect than the irrational creature, which is not capable of attaining this good, but attains some imperfect good by its natural powers.

Reply Obj. 3. When imperfect and perfect are of the same species, they can be caused by the same power. But this does not follow of necessity, if they be of different species: for not everything, that can cause the disposition of matter, can produce the final perfection. Now the imperfect operation, which is subject to man's natural power, is not of the same species as that perfect operation which is man's happiness: since operation takes its species from its object. Consequently the argument does not prove.

SIXTH ARTICLE

Whether Man Attains Happiness through the Action of Some Higher Creature?

We proceed thus to the Sixth Article:—

Objection 1. It would seem that man can be made happy through the action of some higher creature, viz., an angel. For since we observe a twofold order in things—one, of the parts of the universe to one another, the other, of the whole universe to a good which is outside the universe; the former order is ordained to the second as to its end (*Metaph.* xii. 10). Thus the mutual order of the parts of an army is dependent on the order of the whole army to the general. But the mutual order of the parts of the universe consists in the higher creatures acting on the lower, as stated in the First Part (Q. 109, A. 2): while happiness consists in the order of man to a good which is outside the universe, *i.e.*, God. Therefore man is made happy, through a higher creature, viz., an angel, acting on him.

Obj. 2. Further, that which is such in potentiality, can be reduced to act, by that which is such actually: thus what is potentially hot, is made actually hot, by something that is actually hot. But man is potentially happy. Therefore he can be made actually happy by an angel who is actually happy.

Obj. 3. Further, Happiness consists in an operation of the intellect, as stated above (Q. 3, A. 4). But an angel can enlighten man's intellect, as shown in the First Part (Q. 111, A. 1). Therefore an angel can make a man happy.

On the contrary, It is written (Ps. lxxxiii. 12): *The Lord will give grace and glory.*

I answer that, Since every creature is subject to the laws of nature, from the very fact that its power and action are limited: that which surpasses created nature, cannot be done by the power of any creature. Consequently if anything need to be done that is above nature, it is done by God immediately; such as raising the dead to life, restoring sight to the blind, and such like. Now it has been shown above (A. 5) that Happiness is a good surpassing created nature. Therefore it is impossible that it be bestowed through the action of any creature: but by God alone is man made happy,—if we speak of perfect Happiness. If, however, we speak of imperfect happiness, the same is to be said of it as of the virtue, in whose act it consists.

Rely Obj. 1. It often happens in the case of active powers ordained to one another, that it belongs to the highest power to reach the last end, while the lower powers contribute to the attainment of that last end, by causing a disposition thereto: thus to the art of sailing, which commands the art of ship-buiding, it belongs to use a ship for the end for which it was made. Thus, too, in the order of the universe, man is indeed helped by angels in the attainment of his last end, in respect of certain preliminary dispositions thereto: whereas he attains the last end itself through the First Agent, which is God.

Reply Obj. 2. When a form exists perfectly and naturally in something, it can be the principle of action on something else: for instance, a hot thing heats through heat. But if a form exist in something imperfectly and not naturally, it cannot be the principle whereby it is communicated to something else: thus the *intention* of color which is in the pupil, cannot make a thing white; nor indeed can everything enlightened or heated give heat or light to something else; for if they could, enlightening and heating would go on to infinity. But the light of glory, whereby God is seen, is in God perfectly and naturally; whereas in any creature, it is imperfectly and by likeness or participation. Consequently no creature can communicate its Happiness to another.

Reply Obj. 3. A happy angel enlightens the intellect of a man or of a lower angel, as to certain notions of the Divine works: but not as to the vision of the Divine Essence, as was stated in the First Part (Q. 106, A. 1): since in order to see this, all are immediately enlightened by God.

SEVENTH ARTICLE

Whether Any Good Works Are Necessary That Man May Receive Happiness from God?

We proceed thus to the Seventh Article:—

Objection 1. It would seem that no works

of man are necessary that he may obtain Happiness from God. For since God is an agent of infinite power, He requires before acting, neither matter, nor disposition of matter, but can forthwith produce the whole effect. But man's works, since they are not required for Happiness, as the efficient cause thereof, as stated above (A. 6), can be required only as dispositions thereto. Therefore God who does not require dispositions before acting, bestows Happiness without any previous works.

Obj. 2. Further, just as God is the immediate cause of Happiness, so is He the immediate cause of nature. But when God first established nature, He produced creatures without any previous disposition or action on the part of the creature, but made each one perfect forthwith in its species. Therefore it seems that He bestows Happiness on man without any previous works.

Obj. 3. Further, the Apostle says (Rom. iv. 6) that Happiness is of the man *to whom God reputeth justice without works.* Therefore no works of man are necessary for attaining Happiness.

On the contrary, It is written (Jo. xiii. 17): *If you know these things, you shall be blessed if you do them.* Therefore Happiness is obtained through works.

I answer that, Rectitude of the will, as stated above (Q. 4, A. 4), is necessary for Happiness; since it is nothing else than the right order of the will to the last end; and it is therefore necessary for obtaining the end, just as the right disposition of matter, in order to receive the form. But this does not prove that any work of man need precede his Happiness: for God could make a will having a right tendency to the end, and at the same time attaining the end; just as sometimes He disposes matter and at the same time introduces the form. But the order of Divine wisdom demands that it should not be thus; for as is stated in *De Cœlo* ii. 12, *of those things that have a natural capacity for the perfect good, one has it without movement, some by one movement, some by several.* Now to possess the perfect good without movement, belongs to that which has it naturally: and to have Happiness naturally belongs to God alone. Therefore it belongs to God alone not to be moved towards Happiness by any previous operation. Now since Happiness surpasses every created nature, no pure creature can becomingly gain Happiness, without the movement of operation, whereby it tends thereto. But the angel, who is above man in the natural order, obtained it, according to the order of Divine wisdom, by one movement of a meritorious work, as was explained in the First Part (Q. 62, A. 5); whereas man obtains it by many movements of works which are called merits. Wherefore also according to the Philosopher (*Ethic.* i. 9), happiness is the reward of works of virtue.

Reply Obj. 1. Works are necessary to man in order to gain Happiness; not on account of the insufficiency of the Divine power which bestows Happiness, but that the order in things be observed.

Reply Obj. 2. God produced the first creatures so that they were perfect forthwith, without any previous disposition or operation of the creature; because He instituted the first individuals of the various species, that through them nature might be propagated to their progeny. In like manner, because Happiness was to be bestowed on others through Christ, who is God and Man, *Who,* according to Heb. ii. 10, *had brought many children into glory;* therefore, from the very beginning of His conception, His soul was happy, without any previous meritorious operation. But this is peculiar to Him: for Christ's merit avails baptized children for the gaining of Happiness, though they have no merits of their own; because by Baptism they are made members of Christ.

Reply Obj. 3. The Apostle is speaking of the Happiness of Hope, which is bestowed on us by sanctifying grace, which is not given on account of previous works. For grace is not a term of movement, as Happiness is; rather is it the principle of the movement that tends towards Happiness.

EIGHTH ARTICLE

Whether Every Man Desires Happiness?

We proceed thus to the Eighth Article:—

Objection 1. It would seem that not all desire Happiness. For no man can desire what he knows not; since the apprehended good is the object of the appetite (*De Anima* iii. 10). But many know not what Happiness is. This is evident from the fact that, as Augustine says (*De Trin.* xiii. 4), *some thought that Happiness consists in pleasures of the body; some, in a virtue of the soul; some, in other things.* Therefore not all desire Happiness.

Obj. 2. Further, the essence of Happiness is the vision of the Divine Essence, as stated above (Q. 3, A. 8). But some consider it impossible for man to see the Divine Essence; wherefore they desire it not. Therefore all men do not desire Happiness.

Obj. 3. Further, Augustine says (*De Trin.* xiii. 5) that *happy is he who has all he desires, and desires nothing amiss.* But all do not desire this; for some desire certain things amiss, and yet they wish to desire such things Therefore all do not desire Happiness.

On the contrary, Augustine says (*De Trin.* xiii. 3): *If that actor had said: "You all wish to be happy; you do not wish to be unhappy," he would have said that which none would have failed to acknowledge in his will.* Therefore everyone desires to be happy.

I answer that, Happiness can be considered in two ways. First according to the general notion of happiness: and thus, of necessity, every man desires happiness. For the general notion of happiness consists in the perfect good, as stated above (AA. 3, 4). But since good is the object of the will, the perfect good of a man is that which entirely satisfies his will. Consequently to desire happiness is nothing else than to desire that one's will be satisfied. And this everyone desires. Secondly we may speak of Happiness according to its specific notion, as to that in which it consists. And thus all do not know Happiness; because they know not in what thing the general notion of happiness is found. And consequently, in this respect, not all desire it. Wherefore the reply to the first Objection is clear.

Reply Obj. 2. Since the will follows the apprehension of the intellect or reason; just as it happens that where there is no real distinction, there may be a distinction according to the consideration of reason; so does it happen that one and the same thing is desired in one way, and not desired in another. So that happiness may be considered as the final and perfect good, which is the general notion of happiness: and thus the will naturally and of necessity tends thereto, as stated above. Again it can be considered under other special aspects, either on the part of the operation itself, or on the part of the operating power, or on the part of the object; and thus the will does not tend thereto of necessity.

Reply Obj. 3. This definition of Happiness given by some,—*Happy is the man that has all he desires,* or, *whose every wish is fulfilled,* is a good and adequate definition, if it be understood in a certain way; but an inadequate definition if understood in another. For if we understand it simply of all that man desires by his natural appetite, thus it is true that he who has all that he desires, is happy: since nothing satisfies man's natural desire, except the perfect good which is Happiness. But if we understand it of those things that man desires according to the apprehension of the reason, thus it does not belong to Happiness, to have certain things that man desires; rather does it belong to unhappiness, in so far as the possession of such things hinders man from having all that he desires naturally; thus it is that reason sometimes accepts as true things that are a hindrance to the knowledge of truth. And it was through taking this into consideration that Augustine added so as to include perfect Happiness,—that he *desires nothing amiss:* although the first part suffices if rightly understood, to wit, that *happy is he who has all he desires.*

QUESTION 6

Of the Voluntary and the Involuntary

(In Eight Articles)

Since therefore Happiness is to be gained by means of certain acts, we must in due sequence consider human acts, in order to know by what acts we may obtain Happiness, and by what acts we are prevented from obtaining it. But because operations and acts are concerned with things singular, consequently all practical knowledge is incomplete unless it take account of things in detail. The study of Morals, therefore, since it treats of human acts, should consider first the general principles; and secondly matters of detail.

In treating of the general principles, the points that offer themselves for our consideration are—(1) human acts themselves; (2) their principles. Now of human acts some are proper to man; others are common to man and animals. And since Happiness is man's proper good, those acts which are proper to man have a closer connection with Happiness than have those which are common to man and the other animals. First, then, we must consider those acts which are proper to man; secondly, those acts which are common to man and the other animals, and are called Passions. The first of these points offers a twofold consideration: (1) What makes a human act? (2) What distinguishes human acts?

And since those acts are properly called human, which are voluntary, because the will is the rational appetite, which is proper to man; we must consider acts in so far as they are voluntary.

First, then, we must consider the voluntary and involuntary in general; secondly, those acts which are voluntary, as being elicited by the will, and as issuing from the will immediately; thirdly, those acts which are voluntary, as being commanded by the will, which issue from the will through the medium of the other powers.

And because voluntary acts have certain cir-

cumstances, according to which we form our judgment concerning them, we must first consider the voluntary and the involuntary, and afterwards, the circumstances of those acts which are found to be voluntary or involuntary. Under the first head there are eight points of inquiry: (1) Whether there is anything voluntary in human acts? (2) Whether in irrational animals? (3) Whether there can be voluntariness without any action? (4) Whether violence can be done to the will? (5) Whether violence causes involuntariness? (6) Whether fear causes involuntariness? (7) Whether concupiscence causes involuntariness? (8) Whether ignorance causes involuntariness?

FIRST ARTICLE

Whether There Is Anything Voluntary in Human Acts?

We proceed thus to the First Article:—

Objection 1. It would seem that there is nothing voluntary in human acts. For that is voluntary *which has its principle within itself,* as Gregory of Nyssa,* Damascene (*De Fide Orthod.* ii. 24), and Aristotle (*Ethic.* iii. 1) declare. But the principle of human acts is not in man himself, but outside him: since man's appetite is moved to act, by the appetible object which is outside him, and is as a *mover unmoved* (*De Anima* iii. 10). Therefore there is nothing voluntary in human acts.

Obj. 2. Further, the Philosopher (*Phys.* viii. 2) proves that in animals no new movement arises that is not preceded by a motion from without. But all human acts are new, since none is eternal. Consequently, the principle of all human acts is from without: and therefore there is nothing voluntary in them.

Obj. 3. Further, he that acts voluntarily, can act of himself. But this is not true of man; for it is written (Jo. xv. 5): *Without Me you can do nothing.* Therefore there is nothing voluntary in human acts.

On the contrary, Damascene says (*De Fide Orthod.* ii) that *the voluntary is an act consisting in a rational operation.* Now such are human acts. Therefore there is something voluntary in human acts.

I answer that, There must needs be something voluntary in human acts. In order to make this clear, we must take note that the principle of some acts or movements is within the agent, or that which is moved; whereas the principle of some movements or acts is outside. For when a stone is moved upwards, the principle of this movement is outside the stone: whereas when it is moved downwards, the principle of this movement is in the stone. Now of those things that are moved by an intrinsic principle, some move themselves, some not. For since every agent or thing moved, acts or is moved for an end, as stated above (Q. 1, A. 2); those are perfectly moved by an intrinsic principle, whose intrinsic principle is one not only of movement but of movement for an end. Now in order for a thing to be done for an end, some knowledge of the end is necessary. Therefore, whatever so acts or is moved by an intrinsic principle, that it has some knowledge of the end, has within itself the principle of its act, so that it not only acts, but acts for an end. On the other hand, if a thing has no knowledge of the end, even though it have an intrinsic principle of action or movement, nevertheless the principle of acting or being moved for an end is not in that thing, but in something else, by which the principle of its action towards an end is imprinted on it. Wherefore such like things are not said to move themselves, but to be moved by others. But those things which have a knowledge of the end are said to move themselves because there is in them a principle by which they not only act but also act for an end. And consequently, since both are from an intrinsic principle, to wit, that they act and that they act for an end, the movements of such things are said to be voluntary: for the word *voluntary* implies that their movements and acts are from their own inclination. Hence it is that, according to the definitions of Aristotle, Gregory of Nyssa, and Damascene,† the voluntary is defined not only as having *a principle within* the agent, but also as implying *knowledge.* Therefore, since man especially knows the end of his work, and moves himself, in his acts especially is the voluntary to be found.

Reply Obj. 1. Not every principle is a first principle. Therefore, although it is essential to the voluntary act that its principle be within the agent, nevertheless it is not contrary to the nature of the voluntary act that this intrinsic principle be caused or moved by an extrinsic principle: because it is not essential to the voluntary act that its intrinsic principle be a first principle.—Yet again it must be observed that a principle of movement may happen to be first in a genus, but not first simply: thus in the genus of things subject to alteration, the first principle of alteration is a heavenly body, which nevertheless is not the first mover simply, but is moved locally by a higher mover. And so the intrinsic principle of the voluntary act, *i.e.,* the cognitive and appetitive power, is the first principle in the genus of appetitive movement, although it is moved by an extrinsic principle according to other species of movement.

* Nemesius, *De Natura Hom.* xxxii. † See objection 2.

Reply Obj. 2. New movements in animals are indeed preceded by a motion from without; and this in two respects. First, in so far as by means of an extrinsic motion an animal's senses are confronted with something sensible, which, on being apprehended, moves the appetite. Thus a lion, on seeing a stag in movement and coming towards him, begins to be moved towards the stag.—Secondly, in so far as some extrinsic motion produces a physical change in an animal's body, as in the case of cold or heat; and through the body being affected by the motion of an outward body, the sensitive appetite which is the power of a bodily organ, is also moved indirectly; thus it happens that through some alteration in the body the appetite is roused to the desire of something. But this is not contrary to the nature of voluntariness, as stated above (*ad* 1), for such movements caused by an extrinsic principle are of another genus of movement.

Reply Obj. 3. God moves man to act, not only by proposing the appetible to the senses, or by effecting a change in his body, but also by moving the will itself; because every movement either of the will or of nature, proceeds from God as the First Mover. And just as it is not incompatible with nature that the natural movement be from God as the First Mover, inasmuch as nature is an instrument of God moving it: so it is not contrary to the essence of a voluntary act, that it proceed from God, inasmuch as the will is moved by God. Nevertheless both natural and voluntary movements have this in common, that it is essential that they should proceed from a principle within the agent.

SECOND ARTICLE

Whether There Is Anything Voluntary in Irrational Animals?

We proceed thus to the Second Article:—

Objection 1. It would seem that there is nothing voluntary in irrational animals. For a thing is called *voluntary* from *voluntas* (*will*). Now since the will is in the reason (*De Anima* iii. 9), it cannot be in irrational animals. Therefore neither is there anything voluntary in them.

Obj. 2. Further, according as human acts are voluntary, man is said to be master of his actions. But irrational animals are not masters of their actions; for *they act not; rather are they acted upon,* as Damascene says (*De Fide Orthod.* ii. 27). Therefore there is no such thing as a voluntary act in irrational animals.

Obj. 3. Further, Damascene says (*ibid.,* 24) that *voluntary acts lead to praise and blame.* But neither praise nor blame is due to the acts of irrational animals. Therefore such acts are not voluntary.

On the contrary, The Philosopher says (*Ethic.* iii. 2) that *both children and irrational animals participate in the voluntary.* The same is said by Damascene (*loc. cit.*) and Gregory of Nyssa.*

I answer that, As stated above (A. 1), it is essential to the voluntary act that its principle be within the agent, together with some knowledge of the end. Now knowledge of the end is twofold; perfect and imperfect. Perfect knowledge of the end consists in not only apprehending the thing which is the end, but also in knowing it under the aspect of end, and the relationship of the means to that end. And such knowledge belongs to none but the rational nature.—But imperfect knowledge of the end consists in mere apprehension of the end, without knowing it under the aspect of end, or the relationship of an act to the end. Such knowledge of the end is exercised by irrational animals, through their senses and their natural estimative power.

Consequently perfect knowledge of the end leads to the perfect voluntary; inasmuch as, having apprehended the end, a man can, from deliberating about the end and the means thereto, be moved, or not, to gain that end.—But imperfect knowledge of the end leads to the imperfect voluntary; inasmuch as the agent apprehends the end, but does not deliberate, and is moved to the end at once. Wherefore the voluntary in its perfection belongs to none but the rational nature: whereas the imperfect voluntary is within the competency of even irrational animals.

Reply Obj. 1. The will is the name of the rational appetite; and consequently it cannot be in things devoid of reason. But the word *voluntary* is derived from *voluntas* (*will*), and can be extended to those things in which there is some participation of will, by way of likeness thereto. It is thus that voluntary action is attributed to irrational animals, in so far as they are moved to an end, through some kind of knowledge.

Reply Obj. 2. The fact that man is master of his actions, is due to his being able to deliberate about them: for since the deliberating reason is indifferently disposed to opposite things, the will can be inclined to either. But it is not thus that voluntariness is in irrational animals, as stated above.

Reply Obj. 3. Praise and blame are the result of the voluntary act, wherein is the perfect voluntary; such as is not to be found in irrational animals.

* Nemesius, *De Nat. Hom.* xxxii.

THIRD ARTICLE

Whether There Can Be Voluntariness without Any Act?

We proceed thus to the Third Article:—

Objection 1. It would seem that voluntariness cannot be without any act. For that is voluntary which proceeds from the will. But nothing can proceed from the will, except through some act, at least an act of the will. Therefore there cannot be voluntariness without act.

Obj. 2. Further, just as one is said to wish by an act of the will, so when the act of the will ceases, one is said not to wish. But not to wish implies involuntariness, which is contrary to voluntariness. Therefore there can be nothing voluntary when the act of the will ceases.

Obj. 3. Further, knowledge is essential to the voluntary, as stated above (AA. 1, 2). But knowledge involves an act. Therefore voluntariness cannot be without some act.

On the contrary, The word *voluntary* is applied to that of which we are masters. Now we are masters in respect of to act and not to act, to will and not to will. Therefore just as to act and to will are voluntary, so also are not to act and not to will.

I answer that, Voluntary is what proceeds from the will. Now one thing proceeds from another in two ways. First, directly; in which sense something proceeds from another inasmuch as this other acts; for instance, heating from heat. Secondly, indirectly; in which sense something proceeds from another through this other not acting; thus the sinking of a ship is set down to the helmsman, from his having ceased to steer.—But we must take note that the cause of what follows from want of action is not always the agent as not acting; but only then when the agent can and ought to act. For if the helmsman were unable to steer the ship or if the ship's helm be not entrusted to him, the sinking of the ship would not be set down to him, although it might be due to his absence from the helm.

Since, then, the will by willing and acting, is able, and sometimes ought, to hinder not-willing and not-acting; this not-willing and not-acting is imputed to, as though proceeding from, the will. And thus it is that we can have the voluntary without an act; sometimes without outward act, but with an interior act; for instance, when one wills not to act; and sometimes without even an interior act, as when one does not will to act.

Reply Obj. 1. We apply the word *voluntary* not only to that which proceeds from the will directly, as from its action; but also to that which proceeds from it indirectly as from its inaction.

Reply Obj. 2. *Not to wish* is said in two senses. First, as though it were one word, and the infinitive of *I-do-not-wish.* Consequently just as when I say *I do not wish to read,* the sense is, *I wish not to read;* so *not to wish to read* is the same as *to wish not to read,* and in this sense *not to wish* implies involuntariness.—Secondly it is taken as a sentence: and then no act of the will is affirmed. And in this sense *not to wish* does not imply involuntariness.

Reply Obj. 3. Voluntariness requires an act of knowledge in the same way as it requires an act of will; namely, in order that it be in one's power to consider, to wish and to act. And then, just as not to wish, and not to act, when it is time to wish and to act, is voluntary, so is it voluntary not to consider.

FOURTH ARTICLE

Whether Violence Can Be Done to the Will?

We proceed thus to the Fourth Article:—

Objection 1. It would seem that violence can be done to the will. For everything can be compelled by that which is more powerful. But there is something, namely, God, that is more powerful than the human will. Therefore it can be compelled, at least by Him.

Obj. 2. Further, every passive subject is compelled by its active principle, when it is changed by it. But the will is a passive force: for it is a *mover moved* (*De Anima* iii. 10). Therefore, since it is sometimes moved by its active principle, it seems that sometimes it is compelled.

Obj. 3. Further, violent movement is that which is contrary to nature. But the movement of the will is sometimes contrary to nature; as is clear of the will's movement to sin, which is contrary to nature, as Damascene says (*De Fide Orthod.* iv. 20). Therefore the movement of the will can be compelled.

On the contrary, Augustine says (*De Civ. Dei* v. 10) that what is done by the will is not done of necessity. Now, whatever is done under compulsion is done of necessity: consequently what is done by the will, cannot be compelled. Therefore the will cannot be compelled to act.

I answer that, The act of the will is twofold: one is its immediate act, as it were, elicited by it, namely, *to wish;* the other is an act of the will commanded by it, and put into execution by means of some other power, such as *to walk* and *to speak,* which are commanded by the will to be executed by means of the motive power.

As regards the commanded acts of the will, then, the will can suffer violence, in so far as violence can prevent the exterior members from executing the will's command. But as to the will's own proper act, violence cannot be done to the will.

The reason of this is that the act of the will is nothing else than an inclination proceeding from the interior principle of knowledge: just as the natural appetite is an inclination proceeding from an interior principle without knowledge. Now what is compelled or violent is from an exterior principle. Consequently it is contrary to the nature of the will's own act, that it should be subject to compulsion and violence: just as it is also contrary to the nature of a natural inclination or movement. For a stone may have an upward movement from violence, but that this violent movement be from its natural inclination is impossible. In like manner a man may be dragged by force: but it is contrary to the very notion of violence, that he be thus dragged of his own will.

Reply Obj. 1. God Who is more powerful than the human will, can move the will of man, according to Prov. xxi. 1: *The heart of the king is in the hand of the Lord; whithersoever He will He shall turn it.* But if this were by compulsion, it would no longer be by an act of the will, nor would the will itself be moved, but something else against the will.

Reply Obj. 2. It is not always a violent movement, when a passive subject is moved by its active principle; but only when this is done against the interior inclination of the passive subject. Otherwise every alteration and generation of simple bodies would be unnatural and violent: whereas they are natural by reason of the natural interior aptitude of the matter or subject to such a disposition. In like manner when the will is moved, according to its own inclination, by the appetible object, this movement is not violent but voluntary.

Reply Obj. 3. That to which the will tends by sinning, although in reality it is evil and contrary to the rational nature, nevertheless is apprehended as something good and suitable to nature, in so far as it is suitable to man by reason of some pleasurable sensation or some vicious habit.

FIFTH ARTICLE

Whether Violence Causes Involuntariness?

We proceed thus to the Fifth Article:—

Objection 1. It would seem that violence does not cause involuntariness. For we speak of voluntariness and involuntariness in respect of the will. But violence cannot be done to the will, as shown above (A. 4). Therefore violence cannot cause involuntariness.

Obj. 2. Further, that which is done involuntarily is done with grief, as Damascene (*De Fide Orthod.* ii. 24) and the Philosopher (*Ethic.* iii. 5) say. But sometimes a man suffers compulsion without being grieved thereby. Therefore violence does not cause involuntariness.

Obj. 3. Further, what is from the will cannot be involuntary. But some violent actions proceed from the will: for instance, when a man with a heavy body goes upwards; or when a man contorts his limbs in a way contrary to their natural flexibility. Therefore violence does not cause involuntariness.

On the contrary, The Philosopher (*Ethic.* iii. 1) and Damascene (*loc. cit.*) say that *things done under compulsion are involuntary.*

I answer that, Violence is directly opposed to the voluntary, as likewise to the natural. For the voluntary and the natural have this in common, that both are from an intrinsic principle; whereas violence is from an extrinsic principle. And for this reason, just as in things devoid of knowledge, violence effects something against nature: so in things endowed with knowledge, it effects something against the will. Now that which is against nature is said to be *unnatural;* and in like manner that which is against the will is said to be *involuntary.* Therefore violence causes involuntariness.

Reply Obj. 1. The involuntary is opposed to the voluntary. Now it has been said (A. 4) that not only the act, which proceeds immediately from the will, is called voluntary, but also the act commanded by the will. Consequently, as to the act which proceeds immediately from the will, violence cannot be done to the will, as stated above (*ibid.*): wherefore violence cannot make that act involuntary. But as to the commanded act, the will can suffer violence: and consequently in this respect violence causes involuntariness.

Reply Obj. 2. As that is said to be natural, which is according to the inclination of nature; so that is said to be voluntary, which is according to the inclination of the will. Now a thing is said to be natural in two ways. First, because it is from nature as from an active principle: thus it is natural for fire to produce heat. Secondly, according to a passive principle; because, to wit, there is in nature an inclination to receive an action from an extrinsic principle: thus the movement of the heavens is said to be natural, by reason of the natural aptitude in a heavenly body to receive such movement; although the cause of that movement is a voluntary agent. In like manner an act is said to be voluntary in two ways. First, in regard to action, for instance, when one

wishes to be passive to another. Hence when action is brought to bear on something, by an extrinsic agent, as long as the will to suffer that action remains in the passive subject, there is not violence simply: for although the patient does nothing by way of action, he does something by being willing to suffer. Consequently this cannot be called involuntary.

Reply Obj. 3. As the Philosopher says (*Phys.* viii. 4) the movement of an animal, whereby at times an animal is moved against the natural inclination of the body, although it is not natural to the body, is nevertheless somewhat natural to the animal, to which it is natural to be moved according to its appetite. Accordingly this is violent, not simply but in a certain respect.—The same remark applies in the case of one who contorts his limbs in a way that is contrary to their natural disposition. For this is violent in a certain respect, *i.e.*, as to that particular limb; but not simply, *i.e.*, as to the man himself.

SIXTH ARTICLE

Whether Fear Causes Involuntariness Simply?

We proceed thus to the Sixth Article:—

Objection 1. It would seem that fear causes involuntariness simply. For just as violence regards that which is contrary to the will at the time, so fear regards a future evil which is repugnant to the will. But violence causes involuntariness simply. Therefore fear too causes involuntariness simply.

Obj. 2. Further, that which is such of itself, remains such, whatever be added to it: thus what is hot of itself, as long as it remains, is still hot, whatever be added to it. But that which is done through fear, is involuntary in itself. Therefore, even with the addition of fear, it is involuntary.

Obj. 3. Further, that which is such, subject to a condition, is such in a certain respect; whereas what is such, without any condition, is such simply: thus what is necessary, subject to a condition, is necessary in some respect: but what is necessary absolutely, is necessary simply. But that which is done through fear, is absolutely involuntary; and is not voluntary, save under a condition, namely, in order that the evil feared may be avoided. Therefore that which is done through fear, is involuntary simply.

On the contrary, Gregory of Nyssa* and the Philosopher (*Ethic.* iii. 1) say that such things as are done through fear are *voluntary rather than involuntary.*

I answer that, As the Philosopher says (*Ethic.* iii) and likewise Gregory of Nyssa in his book on Man (Nemesius, *loc. cit.*), such things as are done through fear *are of a mixed character,* being partly voluntary and partly involuntary. For that which is done through fear, considered in itself, is not voluntary; but it becomes voluntary in this particular case, in order, namely, to avoid the evil feared.

But if the matter be considered aright, such things are voluntary rather than involuntary; for they are voluntary simply, but involuntary in a certain respect. For a thing is said to be simply, according as it is in act; but according as it is only in the apprehension, it is not simply, but in a certain respect. Now that which is done through fear, is in act in so far as it is done. For, since acts are concerned with singulars; and the singular, as such, is here and now; that which is done is in act, in so far as it is here and now and under other individuating circumstances. And that which is done through fear, is voluntary, inasmuch as it is here and now, that is to say, in so far as, under the circumstances, it hinders a greater evil which was feared; thus the throwing of the cargo into the sea becomes voluntary during the storm, through fear of the danger: wherefore it is clear that it is voluntary simply. And hence it is that what is done out of fear is essentially voluntary, because its principle is within.—But if we consider what is done through fear, as outside this particular case, and inasmuch as it is repugnant to the will, this is merely a consideration of the mind. And consequently what is done through fear is involuntary, considered in that respect, that is to say, outside the actual circumstances of the case.

Reply Obj. 1. Things done through fear and compulsion, differ not only according to present and future time, but also in this, that the will does not consent, but is moved entirely counter to that which is done through compulsion: whereas what is done through fear, becomes voluntary, because the will is moved towards it, albeit not for its own sake, but on account of something else, that is, in order to avoid an evil which is feared. For the conditions of a voluntary act are satisfied, if it be done on account of something else voluntary: since the voluntary is not only what we wish, for its own sake, as an end, but also what we wish for the sake of something else, as an end. It is clear therefore that in what is done from compulsion, the will does nothing inwardly; whereas in what is done through fear, the will does something. Accordingly, as Gregory of Nyssa† says, in order to exclude things done through fear, a violent action is defined as not only one, *the principal whereof is from*

* Nemesius, *De Nat. Hom.* xxx. † Nemesius, *loc. cit.*

without, but with the addition, *in which he that suffers violence concurs not at all;* because the will of him that is in fear, does concur somewhat in that which he does through fear.

Reply Obj. 2. Things that are such absolutely, remain such, whatever be added to them; for instance, a cold thing, or a white thing: but things that are such relatively, vary according as they are compared with different things. For what is big in comparison with one thing, is small in comparison with another. Now a thing is said to be voluntary, not only for its own sake, as it were absolutely; but also for the sake of something else, as it were relatively. Accordingly, nothing prevents a thing which was not voluntary in comparison with one thing, from becoming voluntary when compared with another.

Reply Obj. 3. That which is done through fear, is voluntary without any condition, that is to say, according as it is actually done: but it is involuntary, under a certain condition, that is to say, if such a fear were not threatening. Consequently, this argument proves rather the opposite.

SEVENTH ARTICLE

Whether Concupiscence Causes Involuntariness?

We proceed thus to the Seventh Article:—

Objection 1. It would seem that concupiscence causes involuntariness. For just as fear is a passion, so is concupiscence. But fear causes involuntariness to a certain extent. Therefore concupiscence does so too.

Obj. 2. Further, just as the timid man through fear acts counter to that which he proposed, so does the incontinent, through concupiscence. But fear causes involuntariness to a certain extent. Therefore concupiscence does so also.

Obj. 3. Further, knowledge is necessary for voluntariness. But concupiscence impairs knowledge; for the Philosopher says (*Ethic.* vi. 5) that *delight,* or the lust of pleasure, *destroys the judgment of prudence.* Therefore concupiscence causes involuntariness.

On the contrary, Damascene says (*De Fide Orthod.* ii. 24): *The involuntary act deserves mercy or indulgence, and is done with regret.* But neither of these can be said of that which is done out of concupiscence. Therefore concupiscence does not cause involuntariness.

I answer that, Concupiscence does not cause involuntariness, but on the contrary makes something to be voluntary. For a thing is said to be voluntary, from the fact that the will is moved to it. Now concupiscence inclines the will to desire the object of concupiscence. Therefore the effect of concupiscence is to make something to be voluntary rather than involuntary.

Reply Obj. 1. Fear regards evil, but concupiscence regards good. Now evil of itself is counter to the will, whereas good harmonizes with the will. Therefore fear has a greater tendency than concupiscence to cause involuntariness.

Reply Obj. 2. He who acts from fear retains the repugnance of the will to that which he does, considered in itself. But he that acts from concupiscence, *e.g.,* an incontinent man, does not retain his former will whereby he repudiated the object of his concupiscence; for his will is changed so that he desires that which previously he repudiated. Accordingly, that which is done out of fear is involuntary, to a certain extent, but that which is done from concupiscence is nowise involuntary. For the man who yields to concupiscence acts counter to that which he purposed at first, but not counter to that which he desires now; whereas the timid man acts counter to that which in itself he desires now.

Reply Obj. 3. If concupiscence were to destroy knowledge altogether, as happens with those whom concupiscence has rendered mad, it would follow that concupiscence would take away voluntariness. And yet properly speaking it would not result in the act being involuntary, because in things bereft of reason, there is neither voluntary nor involuntary. But sometimes in those actions which are done from concupiscence, knowledge is not completely destroyed, because the power of knowing is not taken away entirely, but only the actual consideration in some particular possible act. Nevertheless, this itself is voluntary, according as by voluntary we mean that which is in the power of the will, for example, *not to act* or *not to will,* and in like manner *not to consider;* for the will can resist the passion, as we shall state later on (Q. 10, A. 3; Q. 77, A. 7).

EIGHTH ARTICLE

Whether Ignorance Causes Involuntariness?

We proceed thus to the Eighth Article:—

Objection 1. It would seem that ignorance does not cause involuntariness. For *the involuntary act deserves pardon,* as Damascene says (*De Fide Orthod.* ii. 24). But sometimes that which is done through ignorance does not deserve pardon, according to 1 Cor. xiv. 38: *If any man know not, he shall not be known.* Therefore ignorance does not cause involuntariness.

Obj. 2. Further, every sin implies ignorance; according to Prov. xiv. 22: *They err, that work evil.* If, therefore, ignorance causes involuntariness, it would follow that every sin is involuntary: which is opposed to the saying of Augustine, that *every sin is voluntary* (*De Vera Relig.* xiv).

Obj. 3. Further, *involuntariness is not without sadness,* as Damascene says (*loc. cit*). But some things are done out of ignorance, but without sadness: for instance, a man may kill a foe, whom he wishes to kill, thinking at the time that he is killing a stag. Therefore igorance does not cause involuntariness.

On the contrary, Damascene (*loc. cit.*) and the Philosopher (*Ethic.* iii. 1) say that *what is done through ignorance is involuntary.*

I answer that, If ignorance cause involuntariness, it is in so far as it deprives one of knowledge, which is a necessary condition of voluntariness, as was declared above (A. 1). But it is not every ignorance that deprives one of this knowledge. Accordingly, we must take note that ignorance has a threefold relationship to the act of the will: in one way, *concomitantly;* in another, *consequently;* in a third way, *antecedently.* — *Concomitantly,* when there is ignorance of what is done; but, so that even if it were known, it would be done. For then, ignorance does not induce one to wish this to be done, but it just happens that a thing is at the same time done and not known: thus in the example given (*Obj.* 3) a man did indeed wish to kill his foe, but killed him in ignorance, thinking to kill a stag. And ignorance of this kind, as the Philosopher states (*Ethic.* iii. 1), does not cause involuntariness, since it is not the cause of anything that is repugnant to the will: but it causes *non-voluntariness,* since that which is unknown cannot be actually willed. Ignorance is *consequent* to the act of the will, in so far as ignorance itself is voluntary: and this happens in two ways, in accordance with the two aforesaid modes of voluntary (A. 3). First, because the act of the will is brought to bear on the ignorance: as when a man wishes not to know, that he may have an excuse for sin, or that he may not be withheld from sin; according to Job. xxi. 14: *We desire not the knowledge of Thy ways.* And this is called *affected ignorance.*— Secondly, ignorance is said to be voluntary, when it regards that which one can and ought to know: for in this sense *not to act* and *not to will* are said to be voluntary, as stated above (A. 3). And ignorance of this kind happens, either when one does not actually consider what one can and ought to consider;—this is called *ignorance of evil choice,* and arises from some passion or habit: or when one does not take the trouble to acquire the knowledge which one ought to have; in which sense, ignorance of the general principles of law, which one ought to know, is voluntary, as being due to negligence.—Accordingly, if in either of these ways, ignorance is voluntary, it cannot cause involuntariness simply. Nevertheless it causes involuntariness in a certain respect, inasmuch as it precedes the movement of the will towards the act, which movement would not be, if there were knowledge. Ignorance is *antecedent* to the act of the will, when it is not voluntary, and yet is the cause of man's willing what he would not will otherwise. Thus a man may be ignorant of some circumstance of his act, which he was not bound to know, the result being that he does that which he would not do, if he knew of that circumstance; for instance, a man, after taking proper precaution, may not know that someone is coming along the road, so that he shoots an arrow and slays a passer-by. Such ignorance causes involuntariness simply.

From this may be gathered the solution of the objections. For the first objection deals with ignorance of what a man is bound to know. The second, with ignorance of choice, which is voluntary to a certain extent, as stated above. The third, with that ignorance which is concomitant with the act of the will.

QUESTION 7

Of the Circumstances of Human Acts

(In Four Articles)

We must now consider the circumstances of human acts: under which head there are four points of inquiry: (1) What is a circumstance? (2) Whether a theologian should take note of the circumstances of human acts? (3) How many circumstances are there? (4) Which are the most important of them?

FIRST ARTICLE

Whether a Circumstance Is an Accident of a Human Act?

We proceed thus to the First Article:—

Objection 1. It would seem that a circumstance is not an accident of a human act. For

Tully says (*De Invent. Rhetor.* i) that a circumstance is that from *which an orator adds authority and strength to his argument.* But oratorical arguments are derived principally from things pertaining to the essence of a thing, such as the definition, the genus, the species, and the like, from which also Tully declares that an orator should draw his arguments. Therefore a circumstance is not an accident of a human act.

Obj. 2. Further, *to be in* is proper to an accident. But that which surrounds (*circumstat*) is rather out than in. Therefore the circumstances are not accidents of human acts.

Obj. 3. Further, an accident has no accident. But human acts themselves are accidents. Therefore the circumstances are not accidents of acts.

On the contrary, The particular conditions of any singular thing are called its individuating accidents. But the Philosopher (*Ethic.* iii. 1) calls the circumstances particular things,* *i.e.,* the particular conditions of each act. Therefore the circumstances are individual accidents of human acts.

I answer that, Since, according to the Philosopher (*Peri Herm.* i), *words are the signs of what we understand,* it must needs be that in naming things we follow the process of intellectual knowledge. Now our intellectual knowledge proceeds from the better known to the less known. Accordingly with us, names of more obvious things are transferred so as to signify things less obvious: and hence it is that, as stated in *Metaph.* x. 4, *the notion of distance has been transferred from things that are apart locally, to all kinds of opposition:* and in like manner words that signify local movement are employed to designate all other movements, because bodies which are circumscribed by place, are best known to us. And hence it is that the word *circumstance* has passed from located things to human acts.

Now in things located, that is said to surround something, which is outside it, but touches it, or is placed near it. Accordingly, whatever conditions are outside the substance of an act, and yet in some way touch the human act, are called circumstances. Now what is outside a thing's substance, while it belongs to that thing, is called its accident. Wherefore the circumstances of human acts should be called their accidents.

Reply Obj. 1. The orator gives strength to his argument, in the first place, from the substance of the act; and, secondly, from the circumstances of the act. Thus a man becomes indictable, first, through being guilty of murder; secondly, through having done it fraudulently, or from motives of greed or at a holy time or place, and so forth. And so in the passage quoted, it is said pointedly that the orator *adds strength to his argument,* as though this were something secondary.

Reply Obj. 2. A thing is said to be an accident of something in two ways. First, from being in that thing: thus, whiteness is said to be an accident of Socrates. Secondly, because it is together with that thing in the same subject: thus, whiteness is an accident of the art of music, inasmuch as they meet in the same subject, so as to touch one another, as it were. And in this sense circumstances are said to be the accidents of human acts.

Reply Obj. 3. As stated above (*ad* 2), an accident is said to be the accident of an accident, from the fact that they meet in the same subject. But this happens in two ways. First, in so far as two accidents are both related to the same subject, without any relation to one another; as whiteness and the art of music in Socrates. Secondly, when such accidents are related to one another; as when the subject receives one accident by means of the other; for instance, a body receives color by means of its surface. And thus also is one accident said to be in another; for we speak of color as being in the surface.

Accordingly, circumstances are related to acts in both these ways. For some circumstances that have a relation to acts, belong to the agent otherwise than through the act; as place and condition of person; whereas others belong to the agent by reason of the act, as the manner in which the act is done.

SECOND ARTICLE

Whether Theologians Should Take Note of the Circumstances of Human Acts?

We proceed thus to the Second Article:—

Objection 1. It would seem that theologians should not take note of the circumstances of human acts. Because theologians do not consider human acts otherwise than according to their quality of good or evil. But it seems that circumstances cannot give quality to human acts; for a thing is never qualified, formally speaking, by that which is outside it; but by that which is in it. Therefore theologians should not take note of the circumstances of acts.

Obj. 2. Further, circumstances are the accidents of acts. But one thing may be subject to an infinity of accidents; hence the Philosopher says (*Metaph.* vi. 2) that *no art or science considers accidental being, except only the art of sophistry.* Therefore the theologian has not to consider circumstances.

Obj. 3. Further, the consideration of cir-

* τα καθ' ἕκαστα.

cumstances belongs to the orator. But oratory is not a part of theology. Therefore it is not a theologian's business to consider circumstances.

On the contrary, Ignorance of circumstances causes an act to be involuntary, according to Damascene (*De Fide Orthod.* ii 24) and Gregory of Nyssa.* But involuntariness excuses from sin, the consideration of which belongs to the theologian. Therefore circumstances also should be considered by the theologian.

I answer that, Circumstances come under the consideration of the theologian, for a threefold reason. First, because the theologian considers human acts, inasmuch as man is thereby directed to Happiness. Now, everything that is directed to an end should be proportionate to that end. But acts are made proportionate to an end by means of a certain commensurateness, which results from the due circumstances. Hence the theologian has to consider the circumstances.—Secondly, because the theologian considers human acts according as they are found to be good or evil, better or worse: and this diversity depends on circumstances, as we shall see further on (Q. 18, AA. 10, 11; Q. 73, A. 7).—Thirdly, because the theologian considers human acts under the aspect of merit and demerit, which is proper to human acts; and for this it is requisite that they be voluntary. Now a human act is deemed to be voluntary or involuntary, according to knowledge or ignorance of circumstances, as stated above (*cf.* Q. 6, A. 8). Therefore the theologian has to consider circumstances.

Reply Obj. 1. Good directed to the end is said to be useful; and this implies some kind of relation: wherefore the Philosopher says (*Ethic.* i. 6) that *the good in the genus "relation" is the useful.* Now, in the genus *relation* a thing is denominated not only according to that which is inherent in the thing, but also according to that which is extrinsic to it: as may be seen in the expressions *right* and *left, equal* and *unequal,* and such like. Accordingly, since the goodness of acts consists in their utility to the end, nothing hinders their being called good or bad according to their proportion to extrinsic things that are adjacent to them.

Reply Obj. 2. Accidents which are altogether accidental are neglected by every art, by reason of their uncertainty and infinity. But such like accidents are not what we call circumstances; because circumstances, although, as stated above (A. 1), they are extrinsic to the act, nevertheless are in a kind of contact with it, by being related to it. Proper accidents, however, come under the consideration of art.

Reply Obj. 3. The consideration of circumstances belongs to the moralist, the politician, and the orator. To the moralist, in so far as with respect to circumstances we find or lose the mean of virtue in human acts and passions. To the politician and to the orator, in so far as circumstances make acts to be worthy of praise or blame, of excuse or indictment. In different ways, however: because where the orator persuades, the politician judges. To the theologian this consideration belongs, in all the aforesaid ways: since to him all the other arts are subservient: for he has to consider virtuous and vicious acts, just as the moralist does; and with the orator and politician he considers acts according as they are deserving of reward or punishment.

* Nemesius, *De Nat. Hom.* xxxi.

THIRD ARTICLE

Whether the Circumstances Are Properly Set Forth in the Third Book of Ethics?

We proceed thus to the Third Article:—

Objection 1. It would seem that the circumstances are not properly set forth in *Ethic.* iii. 1. For a circumstance of an act is described as something outside the act. Now time and place answer to this description. Therefore there are only two circumstances, to wit, *when* and *where.*

Obj. 2. Further, we judge from the circumstances whether a thing is well or ill done. But this belongs to the mode of an act. Therefore all the circumstances are included under one, which is the *mode of acting.*

Obj. 3. Further, circumstances are not part of the substance of an act. But the causes of an act seem to belong to its substance. Therefore no circumstance should be taken from the cause of the act itself. Accordingly, neither *who,* nor *why,* nor *about what,* are circumstances: since *who* refers to the efficient cause, *why* to the final cause, and *about what* to the material cause.

On the contrary is the authority of the Philosopher in *Ethic.* iii. 1.

I answer that, Tully, in his Rhetoric (*De Invent. Rhetor.* i), gives seven circumstances, which are contained in this verse:

Quis, quid, ubi, quibus auxiliis, cur, quomodo, quando—
Who, what, where, by what aids, why, how, and *when.*

For in acts we must take note of *who* did it, *by what aids* or *instruments* he did it, *what* he did, *where* he did it, *why* he did it, *how* and *when* he did it. But Aristotle in *Ethic.* iii. 1 adds yet another, to wit, *about what,* which Tully includes in the circumstance *what.*

The reason of this enumeration may be set

down as follows. For a circumstance is described as something outside the substance of the act, and yet in a way touching it. Now this happens in three ways; first, inasmuch as it touches the act itself; secondly, inasmuch as it touches the cause of the act; thirdly, inasmuch as it touches the effect. It touches the act itself, either by way of measure, as *time* and *place;* or by qualifying the act as the *mode of acting*. It touches the effect, when we consider *what* is done. It touches the cause of the act, as to the final cause, by the circumstance *why;* as to the material cause, or object, in the circumstance *about what;* as to the principal efficient cause, in the circumstance *who;* and as to the instrumental efficient cause, in the circumstance *by what aids*.

Reply Obj. 1. Time and place surround (*circumstant*) the act by way of measure; but the others surround the act by touching it in any other way, while they are extrinsic to the substance of the act.

Reply Obj. 2. This mode *well* or *ill* is not a circumstance, but results from all the circumstances. But the mode which refers to a quality of the act is a special circumstance; for instance, that a man walk fast or slowly; that he strike hard or gently, and so forth.

Reply Obj. 3. A condition of the cause, on which the substance of the act depends, is not a circumstance; it must be an additional condition. Thus, in regard to the object, it is not a circumstance of theft that the object is another's property, for this belongs to the substance of the act; but that it be great or small. And the same applies to the other circumstances which are considered in reference to the other causes. For the end that specifies the act is not a circumstance, but some additional end. Thus, that a valiant man act *valiantly for the sake of* the good of the virtue or fortitude, is not a circumstance; but if he act valiantly for the sake of the delivery of the state, or of Christendom, or some such purpose. The same is to be said with regard to the circumstance *what;* for that a man by pouring water on someone should happen to wash him, is not a circumstance of the washing; but that in doing so he give him a chill, or scald him; heal him or harm him, these are circumstances.

FOURTH ARTICLE

Whether the Most Important Circumstances Are "Why" and "In What the Act Consists"?

We proceed thus to the Fourth Article:—

Objection 1. It would seem that these are not the most important circumstances, namely, *why* and those *in which the act is,** as stated in *Ethic.* iii. 1. For those in which the act is seem to be place and time: and these do not seem to be the most important of the circumstances, since, of them all, they are the most extrinsic to the act. Therefore those things in which the act is are not the most important circumstances.

Obj. 2. Further, the end of a thing is extrinsic to it. Therefore it is not the most important circumstance.

Obj. 3. Further, that which holds the foremost place in regard to each thing, is its cause and its form. But the cause of an act is the person that does it; while the form of an act is the manner in which it is done. Therefore these two circumstances seem to be of the greatest importance.

On the contrary, Gregory of Nyssa† says that *the most important circumstances* are *why it is done* and *what is done*.

I answer that, As stated above (Q. 1, A. 1), acts are properly called human, inasmuch as they are voluntary. Now, the motive and object of the will is the end. Therefore that circumstance is the most important of all which touches the act on the part of the end, viz., the circumstance *why:* and the second in importance, is that which touches the very substance of the act, viz., the circumstance *what he did*. As to the other circumstances, they are more or less important, according as they more or less approach to these.

Reply Obj. 1. By those things *in which the act is* the Philosopher does not mean time and place, but those circumstances that are affixed to the act itself. Wherefore Gregory of Nyssa,† as though he were explaining the dictum of the Philosopher, instead of the latter's term,—*in which the act is,* said, *what is done*.

Reply Obj. 2. Although the end is not part of the substance of the act, yet it is the most important cause of the act, inasmuch as it moves the agent to act. Wherefore the moral act is specified chiefly by the end.

Reply Obj. 3. The person that does the act is the cause of that act, inasmuch as he is moved thereto by the end; and it is chiefly in this respect that he is directed to the act; while other conditions of the person have not such an important relation to the act.—As to the mode, it is not the substantial form of the act, for in an act the substantial form depends on the object and term or end; but it is, as it were, a certain accidental quality of the act.

* ἐν οἷς ἡ πρᾶξις. † Nemesius, *De Nat. Hom.* xxxi.

QUESTION 8

Of the Will, in Regard to What It Wills

(In Three Articles)

We must now consider the different acts of the will; and in the first place, those acts which belong to the will itself immediately, as being elicited by the will; secondly, those acts which are commanded by the will.

Now the will is moved to the end, and to the means to the end; we must therefore consider —(1) Those acts of the will whereby it is moved to the end; and (2) those whereby it is moved to the means. And since it seems that there are three acts of the will in reference to the end; viz., *volition, enjoyment,* and *intention;* we must consider—(1) Volition; (2) enjoyment; (3) intention.—Concerning the first, three things must be considered: (1) Of what things is the will? (2) By what is the will moved? (3) How is it moved?

Under the first head there are three points of inquiry: (1) Whether the will is of good only? (2) Whether it is of the end only, or also of the means? (3) If in any way it be of the means, whether it be moved to the end and to the means, by the same movement?

FIRST ARTICLE

Whether the Will Is of Good Only?

We proceed thus to the First Article:—

Objection 1. It would seem that the will is not of good only. For the same power regards opposites; for instance, sight regards white and black. But good and evil are opposites. Therefore the will is not only of good, but also of evil.

Obj. 2. Further, rational powers can be directed to opposite purposes, according to the Philosopher (*Metaph.* ix. 2). But the will is a rational power, since it is *in the reason,* as is stated in *De Anima* iii. 9. Therefore the will can be directed to opposites; and consequently its volition is not confined to good, but extends to evil.

Obj. 3. Further, good and being are convertible. But volition is directed not only to beings, but also to non-beings. For sometimes we wish *not to walk,* or *not to speak;* and again at times we wish for future things, which are not actual beings. Therefore the will is not of good only.

On the contrary, Dionysius says (*Div. Nom.* iv) that *evil is outside the scope of the will,* and that *all things desire good.*

I answer that, The will is a rational appetite. Now every appetite is only of something good. The reason of this is that the appetite is nothing else than an inclination of a person desirous of a thing towards that thing. Now every inclination is to something like and suitable to the thing inclined. Since, therefore, everything, inasmuch as it is being and substance, is a good, it must needs be that every inclination is to something good. And hence it is that the Philosopher says (*Ethic.* i. 1) that *the good is that which all desire.*

But it must be noted that, since every inclination results from a form, the natural appetite results from a form existing in the nature of things: while the sensitive appetite, as also the intellective or rational appetite, which we call the will, follows from an apprehended form. Therefore, just as the natural appetite tends to good existing in a thing; so the animal or voluntary appetite tends to a good which is apprehended. Consequently, in order that the will tend to anything, it is requisite, not that this be good in very truth, but that it be apprehended as good. Wherefore the Philosopher says (*Phys.* ii. 3) that *the end is a good, or an apparent good.*

Reply Obj. 1. The same power regards opposites, but it is not referred to them in the same way. Accordingly, the will is referred both to good and to evil: but to good by desiring it: to evil, by shunning it. Wherefore the actual desire of good is called *volition,** meaning thereby the act of the will; for it is in this sense that we are now speaking of the will. On the other hand, the shunning of evil is better described as *nolition:* wherefore, just as volition is of good, so nolition is of evil.

Reply Obj. 2. A rational power is not to be directed to all opposite purposes, but to those which are contained under its proper object; for no power seeks other than its proper object. Now, the object of the will is good. Wherefore the will can be directed to such opposite purposes as are contained under good, such as to be moved or to be at rest, to speak or to be silent, and such like: for the will can be directed to either under the aspect of good.

Reply Obj. 3. That which is not a being in nature, is considered as a being in the reason, wherefore negations and privations are said to be *beings of reason.* In this way, too, future

* In Latin,—*voluntas.* To avoid confusion with *voluntas* (the will) St. Thomas adds a word of explanation, which in the translation may appear superfluous.

things, in so far as they are apprehended, are beings. Accordingly, in so far as such like are beings, they are apprehended under the aspect of good; and it is thus that the will is directed to them. Wherefore the Philosopher says (*Ethic.* v. 1) that *to lack evil is considered as a good.*

SECOND ARTICLE

Whether Volition Is of the End Only, or Also of the Means?

We proceed thus to the Second Article:—

Objection 1. It would seem that volition is not of the means, but of the end only. For the Philosopher says (*Ethic.* iii. 2) that *volition is of the end, while choice is of the means.*

Obj. 2. Further, *For objects differing in genus there are corresponding different powers of the soul* (*Ethic.* vi. 1). Now, the end and the means are in different genera of good: because the end, which is a good either of rectitude or of pleasure, is in the genus *quality,* or *action,* or *passion;* whereas the good which is useful, and is directed to an end, is in the genus *relation* (*Ethic.* i. 6). Therefore, if volition is of the end, it is not of the means.

Obj. 3. Further, habits are proportionate to powers, since they are perfections thereof. But in those habits which are called practical arts, the end belongs to one, and the means to another art; thus the use of a ship, which is its end, belongs to the (art of the) helmsman; whereas the building of the ship, which is directed to the end, belongs to the art of the shipwright. Therefore, since volition is of the end, it is not of the means.

On the contrary, In natural things, it is by the same power that a thing passes through the middle space, and arrives at the terminus. But the means are a kind of middle space, through which one arrives at the end or terminus. Therefore, if volition is of the end, it is also of the means.

I answer that, The word *voluntas* sometimes designates the power of the will, sometimes its act.* Accordingly, if we speak of the will as a power, thus it extends both to the end and to the means. For every power extends to those things in which may be considered the aspect of the object of that power in any way whatever: thus the sight extends to all things whatsoever that are in any way colored. Now the aspect of good, which is the object of the power of will, may be found not only in the end, but also in the means.

If, however, we speak of the will in regard to its act, then, properly speaking, volition is of the end only. Because every act denominated from a power, designates the simple act of that power: thus *to understand* designates the simple act of the understanding. Now the simple act of a power is referred to that which is in itself the object of that power. But that which is good and willed in itself is the end. Wherefore volition, properly speaking, is of the end itself. On the other hand, the means are good and willed, not in themselves, but as referred to the end. Wherefore the will is directed to them, only in so far as it is directed to the end: so that what it wills in them, is the end. Thus, to understand, is properly directed to things that are known in themselves, *i.e.,* first principles: but we do not speak of understanding with regard to things known through first principles, except in so far as we see the principles in those things. For in morals the end is what principles are in speculative science (*cf. Ethic.* vii. 8).

Reply Obj. 1. The Philosopher is speaking of the will in reference to the simple act of the will; not in reference to the power of the will.

Reply Obj. 2. There are different powers for objects that differ in genus and are on an equality; for instance, sound and color are different genera of sensibles, to which are referred hearing and sight. But the useful and the righteous are not on an equality, but are as that which is of itself, and that which is in relation to another. Now such like objects are always referred to the same power; for instance, the power of sight perceives both color and light by which color is seen.

Reply Obj. 3. Not everything that diversifies habits, diversifies the powers: since habits are certain determinations of powers to certain special acts. Moreover, every practical art considers both the end and the means. For the art of the helmsman does indeed consider the end, as that which it effects; and the means, as that which it commands. On the other hand, the ship-building art considers the means as that which it effects; but it considers that which is the end, as that to which it refers what it effects. And again, in every practical art there is an end proper to it and means that belong properly to that art.

THIRD ARTICLE

Whether the Will Is Moved by the Same Act to the End and to the Means?

We proceed thus to the Third Article:—

Objection 1. It would seem that the will is moved by the same act, to the end and to the means. Because according to the Philosopher (*Topic* iii. 2) *where one thing is on account of another there is only one.* But the will does not will the means save on account of the end. Therefore it is moved to both by the same act.

Obj. 2. Further, the end is the reason for willing the means, just as light is the reason of

* See note on p. 626.

seeing colors. But light and colors are seen by the same act. Therefore it is the same movement of the will, whereby it wills the end and the means.

Obj. 3. Further, it is one and the same natural movement which tends through the middle space to the terminus. But the means are in comparison to the end, as the middle space is to the terminus. Therefore it is the same movement of the will whereby it is directed to the end and to the means.

On the contrary, Acts are diversified according to their objects. But the end is a different species of good from the means, which are a useful good. Therefore the will is not moved to both by the same act.

I answer that, Since the end is willed in itself, whereas the means, as such, are only willed for the end, it is evident that the will can be moved to the end, without being moved to the means; whereas it cannot be moved to the means, as such, unless it is moved to the end. Accordingly the will is moved to the end in two ways: first, to the end absolutely and in itself; secondly, as the reason for willing the means. Hence it is evident that the will is moved by one and the same movement,—to the end, as the reason for willing the means; and to the means themselves. But it is another act whereby the will is moved to the end absolutely. And sometimes this act precedes the other in time; for example when a man first wills to have health, and afterwards deliberating by what means to be healed, wills to send for the doctor to heal him. The same happens in regard to the intellect: for at first a man understands the principles in themselves; but afterwards he understands them in the conclusions, inasmuch as he assents to the conclusions on account of the principles.

Reply Obj. 1. This argument holds in respect of the will being moved to the end as the reason for willing the means.

Reply Obj. 2. Whenever color is seen, by the same act the light is seen; but the light can be seen without the color being seen. In like manner whenever a man wills the means, by the same act he wills the end; but not conversely.

Reply Obj. 3. In the execution of a work, the means are as the middle space, and the end, as the terminus. Wherefore just as natural movement sometimes stops in the middle and does not reach the terminus; so sometimes one is busy with the means, without gaining the end. But in willing it is the reverse: for the will through (willing) the end comes to will the means; just as the intellect arrives at the conclusions through the principles which are called *means.* Hence it is that sometimes the intellect understands a mean, and does not proceed thence to the conclusion. And in like manner the will sometimes wills the end, and yet does not proceed to will the means.

The solution to the argument in the contrary sense is clear from what has been said above (A. *2 ad 2*). For the useful and the righteous are not species of good in an equal degree, but are as that which is for its own sake and that which is for the sake of something else: wherefore the act of the will can be directed to one and not to the other; but not conversely.

QUESTION 9

Of That Which Moves the Will

(In Six Articles)

We must now consider what moves the will: and under this head there are six points of inquiry: (1) Whether the will is moved by the intellect? (2) Whether it is moved by the sensitive appetite? (3) Whether the will moves itself? (4) Whether it is moved by an extrinsic principle? (5) Whether it is moved by a heavenly body? (6) Whether the will is moved by God alone as by an extrinsic principle?

FIRST ARTICLE

Whether the Will Is Moved by the Intellect?

We proceed thus to the First Article:—

Objection 1. It would seem that the will is not moved by the intellect. For Augustine says on Ps. cxviii. 20: *My soul hath coveted to long for Thy justifications:—The intellect flies ahead, the desire follows sluggishly or not at all: we know what is good, but deeds delight us not.* But it would not be so, if the will were moved by the intellect: because movement of the movable results from motion of the mover. Therefore the intellect does not move the will.

Obj. 2. Further, the intellect in presenting the appetible object to the will, stands in relation to the will, as the imagination in representing the appetible object to the sensitive appetite. But the imagination, in presenting the appetible object, does not move the sensitive appetite: indeed sometimes our imagination affects us no more than what is set before us in a picture, and moves us not at all

(*De Anima* ii. 3). Therefore neither does the intellect move the will.

Obj. 3. Further, the same is not mover and moved in respect of the same thing. But the will moves the intellect; for we exercise the intellect when we will. Therefore the intellect does not move the will.

On the contrary, The Philosopher says (De *Anima* iii. 10) that *the appetible object is a mover not moved, whereas the will is a mover moved.*

I answer that, A thing requires to be moved by something in so far as it is in potentiality to several things; for that which is in potentiality needs to be reduced to act by something actual; and to do this is to move. Now a power of the soul is seen to be in potentiality to different things in two ways: first, with regard to acting and not acting; secondly, with regard to this or that action. Thus the sight sometimes sees actually, and sometimes sees not: and sometimes it sees white, and sometimes black. It needs therefore a mover in two respects, viz., as to the exercise or use of the act, and as to the determination of the act. The first of these is on the part of the subject, which is sometimes acting, sometimes not acting: while the other is on the part of the object, by reason of which the act is specified.

The motion of the subject itself is due to some agent. And since every agent acts for an end, as was shown above (Q. 1, A. 2), the principle of this motion lies in the end. And hence it is that the art which is concerned with the end, by its command moves the art which is concerned with the means; just as the *art of sailing commands the art of shipbuilding* (*Phys.* ii. 2). Now good in general, which has the nature of an end, is the object of the will. Consequently, in this respect, the will moves the other powers of the soul to their acts, for we make use of the other powers when we will. For the end and perfection of every other power, is included under the object of the will as some particular good: and always the art or power to which the universal end belongs, moves to their acts the arts or powers to which belong the particular ends included in the universal end. Thus the leader of an army, who intends the common good—*i.e.,* the order of the whole army—by his command moves one of the captains, who intends the order of one company.

On the other hand, the object moves, by determining the act, after the manner of a formal principle, whereby in natural things actions are specified, as heating by heat. Now the first formal principle is universal *being* and *truth,* which is the object of the intellect. And therefore by this kind of motion the intellect moves the will, as presenting its object to it.

Reply Obj. 1. The passage quoted proves, not that the intellect does not move, but that it does not move of necessity.

Reply Obj. 2. Just as the imagination of a form without estimation of fitness or harmfulness, does not move the sensitive appetite; so neither does the apprehension of the true without the aspect of goodness and desirability. Hence it is not the speculative intellect that moves, but the practical intellect (*De Anima* iii. 9).

Reply Obj. 3. The will moves the intellect as to the exercise of its act; since even the true itself which is the perfection of the intellect, is included in the universal good, as a particular good. But as to the determination of the act, which the act derives from the object, the intellect moves the will; since the good itself is apprehended under a special aspect as contained in the universal true. It is therefore evident that the same is not mover and moved in the same respect.

SECOND ARTICLE

Whether the Will Is Moved by the Sensitive Appetite?

We proceed thus to the Second Article:—

Objection 1. It would seem that the will cannot be moved by the sensitive appetite. For *to move and to act is more excellent than to be passive,* as Augustine says (*Gen. ad lit.* xii. 16). But the sensitive appetite is less excellent than the will which is the intellectual appetite; just as sense is less excellent than intellect. Therefore the sensitive appetite does not move the will.

Obj. 2. Further, no particular power can produce a universal effect. But the sensitive appetite is a particular power, because it follows the particular apprehension of sense. Therefore it cannot cause the movement of the will, which movement is universal, as following the universal apprehension of the intellect.

Obj. 3. Further, as is proved in *Phys.* viii. 5, the mover is not moved by that which it moves, in such a way that there be reciprocal motion. But the will moves the sensitive appetite, inasmuch as the sensitive appetite obeys the reason. Therefore the sensitive appetite does not move the will.

On the contrary, It is written (James i. 14): *Every man is tempted by his own concupiscence, being drawn away and allured.* But man would not be drawn away by his concupiscence, unless his will were moved by the sensitive appetite, wherein concupiscence resides. Therefore the sensitive appetite moves the will.

I answer that, As stated above (A. 1), that which is apprehended as good and fitting,

moves the will by way of object. Now, that a thing appear to be good and fitting, happens from two causes: namely, from the condition, either of the thing proposed, or of the one to whom it is proposed. For fitness is spoken of by way of relation; hence it depends on both extremes. And hence it is that taste, according as it is variously disposed, takes to a thing in various ways, as being fitting or unfitting. Wherefore as the Philosopher says (*Ethic.* iii. 5): *According as a man is, such does the end seem to him.*

Now it is evident that according to a passion of the sensitive appetite man is changed to a certain disposition. Wherefore according as man is affected by a passion, something seems to him fitting, which does not seem so when he is not so affected: thus that seems good to a man when angered, which does not seem good when he is calm. And in this way, the sensitive appetite moves the will, on the part of the object.

Reply Obj. 1. Nothing hinders that which is better simply and in itself, from being less excellent in a certain respect. Accordingly the will is simply more excellent than the sensitive appetite: but in respect of the man in whom a passion is predominant, in so far as he is subject to that passion, the sensitive appetite is more excellent.

Reply Obj. 2. Men's acts and choices are in reference to singulars. Wherefore from the very fact that the sensitive appetite is a particular power, it has great influence in disposing man so that something seems to him such or otherwise, in particular cases.

Reply Obj. 3. As the Philosopher says (*Polit.* i. 2), the reason, in which resides the will, moves, by its command, the irascible and concupiscible powers, not, indeed, *by a despotic sovereignty,* as a slave is moved by his master, but by a *royal and politic sovereignty,* as free men are ruled by their governor, and can nevertheless act counter to his commands. Hence both irascible and concupiscible can move counter to the will: and accordingly nothing hinders the will from being moved by them at times.

THIRD ARTICLE

Whether the Will Moves Itself?

We proceed thus to the Third Article:—

Objection 1. It would seem that the will does not move itself. For every mover, as such, is in act: whereas what is moved, is in potentiality; since *movement is the act of that which is in potentiality, as such.** Now the same is not in potentiality and in act, in respect of the same. Therefore nothing moves itself. Neither, therefore, can the will move itself.

* Aristotle, *Phys.* iii. 1.

Obj. 2. Further, the movable is moved on the mover being present. But the will is always present to itself. If, therefore, it moved itself, it would always be moving itself, which is clearly false.

Obj. 3. Further, the will is moved by the intellect, as stated above (A. 1). If, therefore, the will move itself, it would follow that the same thing is at once moved immediately by two movers; which seems unreasonable. Therefore the will does not move itself.

On the contrary, The will is mistress of its own act, and to it belongs to will and not to will. But this would not be so, had it not the power to move itself to will. Therefore it moves itself.

I answer that, As stated above (A. 1), it belongs to the will to move the other powers, by reason of the end which is the will's object. Now, as stated above (Q. 8, A. 2), the end is in things appetible, what the principle is in things intelligible. But it is evident that the intellect, through its knowledge of the principle, reduces itself from potentiality to act, as to its knowledge of the conclusions; and thus it moves itself. And, in like manner, the will, through its volition of the end, moves itself to will the means.

Reply Obj. 1. It is not in respect of the same that the will moves itself and is moved: wherefore neither is it in act and in potentiality in respect of the same. But forasmuch as it actually wills the end, it reduces itself from potentiality to act, in respect of the means, so as, in a word, to will them actually.

Reply Obj. 2. The power of the will is always actually present to itself; but the act of the will, whereby it wills an end, is not always in the will. But it is by this act that it moves itself. Accordingly it does not follow that it is always moving itself.

Reply Obj. 3. The will is moved by the intellect, otherwise than by itself. By the intellect it is moved on the part of the object: whereas it is moved by itself, as to the exercise of its act, in respect of the end.

FOURTH ARTICLE

Whether the Will Is Moved by an Exterior Principle?

We proceed thus to the Fourth Article:—

Objection 1. It would seem that the will is not moved by anything exterior. For the movement of the will is voluntary. But it is essential to the voluntary act that it be from an intrinsic principle, just as it is essential to the natural act. Therefore the movement of the will is not from anything exterior.

Obj. 2. Further, the will cannot suffer violence, as was shown above (Q. 6, A. 4). But the violent act is one *the principle of which is*

*outside the agent.** Therefore the will cannot be moved by anything exterior.

Obj. 3. Further, that which is sufficiently moved by one mover, needs not to be moved by another. But the will moves itself sufficiently. Therefore it is not moved by anything exterior.

On the contrary, The will is moved by the object, as stated above (A. 1). But the object of the will can be something exterior, offered to the sense. Therefore the will can be moved by something exterior.

I answer that, As far as the will is moved by the object, it is evident that it can be moved by something exterior. But in so far as it is moved in the exercise of its act, we must again hold it to be moved by some exterior principle.

For everything that is at one time an agent actually, and at another time an agent in potentiality, needs to be moved by a mover. Now it is evident that the will begins to will something, whereas previously it did not will it. Therefore it must, of necessity, be moved by something to will it. And, indeed, it moves itself, as stated above (A. 3), in so far as through willing the end it reduces itself to the act of willing the means. Now it cannot do this without the aid of counsel: for when a man wills to be healed, he begins to reflect how this can be attained, and through this reflection he comes to the conclusion that he can be healed by a physician: and this he wills. But since he did not always actually will to have health, he must, of necessity, have begun, through something moving him, to will to be healed. And if the will moved itself to will this, it must, of necessity, have done this with the aid of counsel following some previous volition. But this process could not go on to infinity. Wherefore we must, of necessity, suppose that the will advanced to its first movement in virtue of the instigation of some exterior mover, as Aristotle concludes in a chapter of the *Eudemian Ethics* (vii. 14).

Reply Obj. 1. It is essential to the voluntary act that its principle be within the agent: but it is not necessary that this inward principle be the first principle unmoved by another. Wherefore though the voluntary act has an inward proximate principle, nevertheless its first principle is from without. Thus, too, the first principle of the natural movement is from without, that, to wit, which moves nature.

Reply Obj. 2. For an act to be violent it is not enough that its principle be extrinsic, but we must add *without the concurrence of him that suffers violence.* This does not happen when the will is moved by an exterior principle: for it is the will that wills, though moved by another. But this movement would be violent, if it were counter to the movement of the will: which in the present case is impossible; since then the will would will and not will the same thing.

Reply Obj. 3. The will moves itself sufficiently in one respect, and in its own order, that is to say as proximate agent; but it cannot move itself in every respect, as we have shown. Wherefore it needs to be moved by another as first mover.

* Aristotle, *Ethic.* iii. 1.

FIFTH ARTICLE

Whether the Will Is Moved by a Heavenly Body?

We proceed thus to the Fifth Article:—

Objection 1. It would seem that the human will is moved by a heavenly body. For all various and multiform movements are reduced, as to their cause, to a uniform movement which is that of the heavens, as is proved in *Phys.* viii. 9. But human movements are various and multiform, since they begin to be, whereas previously they were not. Therefore they are reduced, as to their cause, to the movement of the heavens, which is uniform according to its nature.

Obj. 2. Further, according to Augustine (*De Trin.* iii. 4) *the lower bodies are moved by the higher.* But the movements of the human body, which are caused by the will, could not be reduced to the movement of the heavens, as to their cause, unless the will too were moved by the heavens. Therefore the heavens move the human will.

Obj. 3. Further, by observing the heavenly bodies astrologers foretell the truth about future human acts, which are caused by the will. But this would not be so, if the heavenly bodies could not move man's will. Therefore the human will is moved by a heavenly body.

On the contrary, Damascene says (*De Fide Orthod.* ii. 7) that *the heavenly bodies are not the causes of our acts.* But they would be, if the will, which is the principle of human acts, were moved by the heavenly bodies. Therefore the will is not moved by the heavenly bodies.

I answer that, It is evident that the will can be moved by the heavenly bodies in the same way as it is moved by its object; that is to say; in so far as exterior bodies, which move the will, through being offered to the senses, and also the organs themselves of the sensitive powers, are subject to the movements of the heavenly bodies.

But some have maintained that heavenly bodies have an influence on the human will, in the same way as some exterior agent moves the will, as to the exercise of its act.—But this is impossible. For the *will,* as stated in *De Anima* iii. 9, *is in the reason.* Now the reason

is a power of the soul, not bound to a bodily organ: wherefore it follows that the will is a power absolutely incorporeal and immaterial. But it is evident that no body can act on what is incorporeal, but rather the reverse: because things incorporeal and immaterial have a power more formal and more universal than any corporeal things whatever. Therefore it is impossible for a heavenly body to act directly on the intellect or the will.—For this reason Aristotle (*De Anima* iii. 3) ascribed to those who held that intellect differs not from sense, the theory that *such is the will of men, as is the day which the father of men and of gods bring on** (referring to Jupiter, by whom they understand the entire heavens). For all the sensitive powers, since they are acts of bodily organs, can be moved accidentally, by the heavenly bodies—*i.e.*, through those bodies being moved, whose acts they are.

But since it has been stated (A. 2) that the intellectual appetite is moved, in a fashion, by the sensitive appetite, the movements of the heavenly bodies have an indirect bearing on the will; in so far as the will happens to be moved by the passions of the sensitive appetite.

Reply Obj. 1. The multiform movements of the human will are reduced to some uniform cause, which, however, is above the intellect and will. This can be said, not of any body, but of some superior immaterial substance. Therefore there is no need for the movement of the will to be referred to the movement of the heavens, as to its cause.

Reply Obj. 2. The movements of the human body are reduced, as to their cause, to the movement of a heavenly body, in so far as the disposition suitable to a particular movement, is somewhat due to the influence of heavenly bodies;—also, in so far as the sensitive appetite is stirred by the influence of heavenly bodies;—and again, in so far as exterior bodies are moved in accordance with the movement of heavenly bodies, at whose presence, the will begins to will or not to will something; for instance, when the body is chilled, we begin to wish to make the fire. But this movement of the will is on the part of the object offered from without: not on the part of an inward instigation.

Reply Obj. 3. As stated above (*cf.* P. I, Q. 84, AA. 6, 7) the sensitive appetite is the act of a bodily organ. Wherefore there is no reason why man should not be prone to anger or concupiscence, or some like passion, by reason of the influence of heavenly bodies, just as by reason of his natural complexion. But the majority of men are led by the passions, which the wise alone resist. Consequently, in the majority of cases predictions about human acts, gathered from the observation of heavenly bodies, are fulfilled. Nevertheless, as Ptolemy says (*Centiloquium* v), *the wise man governs the stars:* which is as though to say that by resisting his passions, he opposes his will, which is free and nowise subject to the movement of the heavens, to such like effects of the heavenly bodies.

Or, as Augustine says (*Gen. ad lit.* ii. 17: *We must confess that when the truth is foretold by astrologers, this is due to some most hidden inspiration, to which the human mind is subject without knowing it. And since this is done in order to deceive man, it must be the work of the lying spirits.*

* *Odyssey* xviii. 135.

SIXTH ARTICLE

Whether the Will Is Moved by God Alone, As Exterior Principle?

We proceed thus to the Sixth Article:—

Objection 1. It would seem that the will is not moved by God alone as exterior principle. For it is natural that the inferior be moved by its superior: thus the lower bodies are moved by the heavenly bodies. But there is something which is higher than the will of man and below God, namely, the angel. Therefore man's will can be moved by an angel also, as exterior principle.

Obj. 2. Further, the act of the will follows the act of the intellect. But man's intellect is reduced to act, not by God alone, but also by the angel who enlightens it, as Dionysius says (*Cæl. Hier.* iv). For the same reason, therefore, the will also is moved by an angel.

Obj. 3. Further, God is not cause of other than good things, according to Gen. i. 31: *God saw all the things that He had made, and they were very good.* If, therefore man's will were moved by God alone, it would never be moved to evil: and yet it is the will whereby *we sin and whereby we do right,* as Augustine says (*Retract.* i. 9).

On the contrary, It is written (Phil. ii. 13): *It is God Who worketh in us* (Vulg.,—*you*) *both to will and to accomplish.*

I answer that, The movement of the will is from within, as also is the movement of nature. Now although it is possible for something to move a natural thing, without being the cause of the thing moved, yet that alone, which is in some way the cause of a thing's nature, can cause a natural movement in that thing. For a stone is moved upwards by a man, who is not the cause of the stone's nature, but this movement is not natural to the stone; but the natural movement of the stone is caused by no other than the cause of its nature. Wherefore it is said

in *Phys.* viii. 4, that the generator moves locally heavy and light things. Accordingly man endowed with a will is sometimes moved by something that is not his cause; but that his voluntary movement be from an exterior principle that is not the cause of his will, is impossible.

Now the cause of the will can be none other than God. And this is evident for two reasons. First, because the will is a power of the rational soul, which is caused by God alone, by creation, as was stated in the First Part (Q. 90, A. 2).—Secondly, it is evident from the fact that the will is ordained to the universal good. Wherefore nothing else can be the cause of the will, except God Himself, Who is the universal good: while every other good is good by participation, and is some particular good, and a particular cause does not give a universal inclination. Hence neither can primary matter, which is potentiality to all forms, be created by some particular agent.

Reply Obj. 1. An angel is not above man in such a way as to be the cause of his will, as the heavenly bodies are the causes of natural forms, from which result the natural movements of natural bodies.

Reply Obj. 2. Man's intellect is moved by an angel, on the part of the object, which by the power of the angelic light is proposed to man's knowledge. And in this way the will also can be moved by a creature from without, as stated above (A. 4).

Reply Obj. 3. God moves man's will, as the Universal Mover, to the universal object of the will, which is good. And without this universal motion, man cannot will anything. But man determines himself by his reason to will this or that, which is true or apparent good.—Nevertheless, sometimes God moves some specially to the willing of something determinate, which is good; as in the case of those whom He moves by grace, as we shall state later on (Q. 109, A. 2).

QUESTION 10

Of the Manner in Which the Will Is Moved

(In Four Articles)

We must now consider the manner in which the will is moved. Under this head there are four points of inquiry: (1) Whether the will is moved to anything naturally? (2) Whether it is moved of necessity by its object? (3) Whether it is moved of necessity by the lower appetite? (4) Whether it is moved of necessity by the exterior mover which is God?

FIRST ARTICLE

Whether the Will is Moved to Anything Naturally?

We proceed thus to the First Article:—

Objection 1. It would seem that the will is not moved to anything naturally. For the natural agent is condivided with the voluntary agent, as stated at the beginning of *Phys.* ii. 1. Therefore the will is not moved to anything naturally.

Obj. 2. Further, that which is natural is in a thing always: as *being hot* is in fire. But no movement is always in the will. Therefore no movement is natural to the will.

Obj. 3. Further, nature is determinate to one thing: whereas the will is referred to opposites. Therefore the will wills nothing naturally.

On the contrary, The movement of the will follows the movement of the intellect. But the intellect understands some things naturally. Therefore the will, too, wills some things naturally.

I answer that, As Boëthius says (*De Duabus Nat.*) and the Philosopher also (*Metaph.* v. 4) the word *nature* is used in a manifold sense. For sometimes it stands for the intrinsic principle in movable things. In this sense nature is either matter or the material form, as stated in *Phys.* ii. 1.—In another sense nature stands for any substance, or even for any being. And in this sense, that is said to be natural to a thing which befits it in respect of its substance. And this is that which of itself is in a thing. Now all things that do not of themselves belong to the thing in which they are, are reduced to something which belongs of itself to that thing, as to their principle. Wherefore, taking nature in this sense, it is necessary that the principle of whatever belongs to a thing, be a natural principle. This is evident in regard to the intellect: for the principles of intellectual knowledge are naturally known. In like manner the principle of voluntary movements must be something naturally willed.

Now this is good in general, to which the will tends naturally, as does each power to its object; and again it is the last end, which stands in the same relation to things appetible, as the first principles of demonstrations to things intelligible: and, speaking generally, it is all those things which belong to the willer according to his nature. For it is not only things pertaining to the will that the will de-

sires, but also that which pertains to each power, and to the entire man. Wherefore man wills naturally not only the object of the will, but also other things that are appropriate to the other powers; such as the knowledge of truth, which befits the intellect; and to be and to live and other like things which regard the natural well-being; all of which are included in the object of the will, as so many particular goods.

Reply Obj. 1. The will is distinguished from nature as one kind of cause from another; for some things happen naturally and some are done voluntarily. There is, however, another manner of causing that is proper to the will, which is mistress of its act, besides the manner proper to nature, which is determinate to one thing. But since the will is founded on some nature, it is necessary that the movement proper to nature be shared by the will, to some extent: just as what belongs to a previous cause is shared by a subsequent cause. Because in every thing, being itself, which is from nature, precedes volition, which is from the will. And hence it is that the will wills something naturally.

Reply Obj. 2. In the case of natural things, that which is natural, as a result of the form only, is always in them actually, as heat is in fire. But that which is natural as a result of matter, is not always in them actually, but sometimes only in potentiality: because form is act, whereas matter is potentiality. Now movement is *the act of that which is in potentiality* (Aristotle, *Phys.* iii. 1). Wherefore that which belongs to, or results from, movement, in regard to natural things, is not always in them. Thus fire does not always move upwards, but only when it is outside its own place.* And in like manner it is not necessary that the will (which is reduced from potentiality to act, when it wills something), should always be in the act of volition; but only when it is in a certain determinate disposition. But God's will, which is pure act, is always in the act of volition.

Reply Obj. 3. To every nature there is one thing corresponding, proportionate, however, to that nature. For to nature considered as a genus, there corresponds something one generically; and to nature as species there corresponds something one specifically; and to the individualized nature there corresponds some one individual. Since, therefore, the will is an immaterial power like the intellect, some one general thing corresponds to it, naturally which is the good; just as to the intellect there corresponds some one general thing, which is the true, or being, or *what a thing is*. And under good in general are included many particular goods, to none of which is the will determined.

SECOND ARTICLE

Whether the Will Is Moved, of Necessity, by Its Object?

We proceed thus to the Second Article:—

Objection 1. It seems that the will is moved, of necessity, by its object. For the object of the will is compared to the will as mover to movable, as stated in *De Anima* iii. 10. But a mover, if it be sufficient, moves the movable of necessity. Therefore the will can be moved of necessity by its object.

Obj. 2. Further, just as the will is an immaterial power, so is the intellect: and both powers are ordained to a universal object, as stated above (A. 1 *ad* 3). But the intellect is moved, of necessity, by its object: therefore the will also, by its object.

Obj. 3. Further, whatever one wills, is either the end, or something ordained to an end. But, seemingly, one wills an end necessarily: because it is like the principle in speculative matters, to which principle one assents of necessity. Now the end is the reason for willing the means; and so it seems that we will the means also necessarily. Therefore the will is moved of necessity by its object.

On the contrary, The rational powers, according to the Philosopher (*Metaph.* ix. 2) are directed to opposites. But the will is a rational power, since it is in the reason, as stated in *De Anima* iii. 9. Therefore the will is directed to opposites. Therefore it is not moved, of necessity, to either of the opposites.

I answer that, The will is moved in two ways: first, as to the exercise of its act; secondly, as to the specification of its act, derived from the object. As to the first way, no object moves the will necessarily, for no matter what the object be, it is in man's power not to think of it, and consequently not to will it actually. But as to the second manner of motion, the will is moved by one object necessarily, by another not. For in the movement of a power by its object, we must consider under what aspect the object moves the power. For the visible moves the sight, under the aspect of color actually visible. Wherefore if color be offered to the sight, it moves the sight necessarily: unless one turns one's eyes away; which belongs to the exercise of the act. But if the sight were confronted with something not in all respects colored actually, but only so in some respects, and in other respects not, the sight would not of necessity see such an object: for it might look at that part of the object which is not actually colored, and thus

* The Aristotelian theory was that fire's proper place is the fiery heaven, *i.e.*, the *Empyrean.*

it would not see it. Now just as the actually colored is the object of sight, so is good the object of the will. Wherefore if the will be offered an object which is good universally and from every point of view, the will tends to it of necessity, if it wills anything at all; since it cannot will the opposite. If, on the other hand, the will is offered an object that is not good from every point of view, it will not tend to it of necessity. And since lack of any good whatever, is a non-good, consequently, that good alone which is perfect and lacking in nothing, is such a good that the will cannot not-will it: and this is Happiness. Whereas any other particular goods, in so far as they are lacking in some good, can be regarded as non-goods: and from this point of view, they can be set aside or approved by the will, which can tend to one and the same thing from various points of view.

Reply Obj. 1. The sufficient mover of a power is none but that object that in every respect presents the aspect of the mover of that power. If, on the other hand, it is lacking in any respect, it will not move of necessity, as stated above.

Reply Obj. 2. The intellect is moved, of necessity, by an object, which is such as to be always and necessarily true: but not by that which may be either true or false—viz., by that which is contingent: as we have said of the good.

Reply Obj. 3. The last end moves the will necessarily, because it is the perfect good. In like manner whatever is ordained to that end, and without which the end cannot be attained, such as *to be* and *to live,* and the like. But other things without which the end can be gained, are not necessarily willed by one who wills the end: just as he who assents to the principle, does not necessarily assent to the conclusions, without which the principles can still be true.

THIRD ARTICLE

Whether the Will Is Moved, of Necessity, by the Lower Appetite?

We proceed thus to the Third Article:—

Objection 1. It would seem that the will is moved of necessity by a passion of the lower appetite. For the Apostle says (Rom. vii. 19): *The good which I will I do not; but the evil which I will not, that I do:* and this is said by reason of concupiscence, which is a passion. Therefore the will is moved of necessity by a passion.

Obj. 2. Further, as stated in *Ethic.* iii. 5, *according as a man is, such does the end seem to him.* But it is not in man's power to cast aside a passion at once. Therefore it is not in man's power not to will that to which the passion inclines him.

Obj. 3. Further, a universal cause is not applied to a particular effect, except by means of a particular cause: wherefore the universal reason does not move save by means of a particular estimation, as stated in *De Anima* iii. 11. But as the universal reason is to the particular estimation, so is the will to the sensitive appetite. Therefore the will is not moved to will something particular, except through the sensitive appetite. Therefore, if the sensitive appetite happen to be disposed to something, by reason of a passion, the will cannot be moved in a contrary sense.

On the contrary, It is written (Gen. iv. 7): *Thy lust* (Vulg.,—*The lust thereof*) *shall be under thee, and thou shalt have dominion over it.* Therefore man's will is not moved of necessity by the lower appetite.

I answer that, As stated above (Q. 9, A. 2), the passion of the sensitive appetite moves the will, in so far as the will is moved by its object: inasmuch as, to wit, man through being disposed in such and such a way by a passion, judges something to be fitting and good, which he would not judge thus were it not for the passion. Now this influence of a passion on man occurs in two ways. First, so that his reason is wholly bound, so that he has not the use of reason: as happens in those who through a violent access of anger or concupiscence become furious or insane, just as they may from some other bodily disorder; since such like passions do not take place without some change in the body. And of such the same is to be said as of irrational animals, which follow, of necessity, the impulse of their passions: for in them there is neither movement of reason, nor, consequently, of will.

Sometimes, however, the reason is not entirely engrossed by the passion, so that the judgment of reason retains, to a certain extent, its freedom: and thus the movement of the will remains in a certain degree. Accordingly in so far as the reason remains free, and not subject to the passion, the will's movement, which also remains, does not tend of necessity to that whereto the passion inclines it. Consequently, either there is no movement of the will in that man, and the passion alone holds its sway: or if there be a movement of the will, it does not necessarily follow the passion.

Reply Obj. 1. Although the will cannot prevent the movement of concupiscence from arising, of which the Apostle says: *The evil which I will not, that I do—i.e., I desire;* yet it is in the power of the will not to will to desire, or not to consent to concupiscence. And thus it does not necessarily follow the movement of concupiscence.

Reply Obj. 2. Since there is in man a two-fold nature, intellectual and sensitive; sometimes man is such and such uniformly in respect of his whole soul: either because the sensitive part is wholly subject to his reason, as in the virtuous; or because reason is entirely engrossed by passion, as in a madman. But sometimes, although reason is clouded by passion, yet something of the reason remains free. And in respect of this, man can either repel the passion entirely, or at least hold himself in check so as not to be led away by the passion. For when thus disposed, since man is variously disposed according to the various parts of the soul, a thing appears to him otherwise according to his reason, than it does according to a passion.

Reply Obj. 3. The will is moved not only by the universal good apprehended by the reason, but also by good apprehended by sense. Wherefore he can be moved to some particular good independently of a passion of the sensitive appetite. For we will and do many things without passion, and through choice alone; as is most evident in those cases wherein reason resists passion.

FOURTH ARTICLE

Whether the Will Is Moved of Necessity by the Exterior Mover Which Is God?

We proceed thus to the Fourth Article:—

Objection 1. It would seem that the will is moved of necessity by God. For every agent that cannot be resisted moves of necessity. But God cannot be resisted, because His power is infinite; wherefore it is written (Rom. ix. 19): *Who resisteth His will?* Therefore God moves the will of necessity.

Obj. 2. Further, the will is moved of necessity to whatever it wills naturally, as stated above (A. 2 *ad* 3). But *whatever God does in a thing is natural to it,* as Augustine says (*Contra Faust.* xxvi. 3). Therefore the will wills of necessity everything to which God moves it.

Obj. 3. Further, a thing is possible, if nothing impossible follows from its being supposed. But something impossible follows from the supposition that the will does not will that to which God moves it: because in that case God's operation would be ineffectual. Therefore it is not possible for the will not to will that to which God moves it. Therefore it wills it of necessity.

On the contrary, It is written (Ecclus. xv. 14): *God made man from the beginning, and left him in the hand of his own counsel.* Therefore He does not of necessity move man's will.

I answer that, As Dionysius says (*Div. Nom.* iv) *it belongs to Divine providence, not to destroy but to preserve the nature of things.* Wherefore it moves all things in accordance with their conditions; so that from necessary causes through the Divine motion, effects follow of necessity; but from contingent causes, effects follow contingently. Since, therefore, the will is an active principle, not determinate to one thing, but having an indifferent relation to many things, God so moves it, that He does not determine it of necessity to one thing, but its movement remains contingent and not necessary, except in those things to which it is moved naturally.

Reply Obj. 1. The Divine will extends not only to the doing of something by the thing which He moves, but also to its being done in a way which is fitting to the nature of that thing. And therefore it would be more repugnant to the Divine motion, for the will to be moved of necessity, which is not fitting to its nature; than for it to be moved freely, which is becoming to its nature.

Reply Obj. 2. That is natural to a thing, which God so works in it that it may be natural to it: for thus is something becoming to a thing, according as God wishes it to be becoming. Now He does not wish that whatever He works in things should be natural to them, for instance, that the dead should rise again. But this He does wish to be natural to each thing,—that it be subject to the Divine power.

Reply Obj. 3. If God moves the will to anything, it is incompatible with this supposition, that the will be not moved thereto. But it is not impossible simply. Consequently it does not follow that the will is moved by God necessarily.

QUESTION 11

Of Enjoyment,* Which Is an Act of the Will

(In Four Articles)

We must now consider enjoyment: concerning which there are four points of inquiry: (1) Whether to enjoy is an act of the appetitive power? (2) Whether it belongs to the rational creature alone, or also to irrational animals? (3) Whether enjoyment is only of the last end? (4) Whether it is only of the end possessed?

* Or, Fruition.

FIRST ARTICLE

Whether to Enjoy Is an Act of the Appetitive Power?

We proceed thus to the First Article:—

Objection 1. It would seem that to enjoy belongs not only to the appetitive power. For to enjoy seems nothing else than to receive the fruit. But it is the intellect, in whose act Happiness consists, as shown above (Q. 3, A. 4), that receives the fruit of human life, which is Happiness. Therefore to enjoy is not an act of the appetitive power, but of the intellect.

Obj. 2. Further, each power has its proper end, which is its perfection: thus the end of sight is to know the visible; of the hearing, to perceive sounds; and so forth. But the end of a thing is its fruit. Therefore to enjoy belongs to each power, and not only to the appetite.

Obj. 3. Further, enjoyment implies a certain delight. But sensible delight belongs to sense, which delights in its object: and for the same reason, intellectual delight belongs to the intellect. Therefore enjoyment belongs to the apprehensive, and not to the appetitive power.

On the contrary, Augustine says (*De Doctr. Christ.*, i. 4 and *De Trin.* x. 10, 11): *To enjoy is to adhere lovingly to something for its own sake.* But love belongs to the appetitive power. Therefore also to enjoy is an act of the appetitive power.

I answer that, Fruitio (enjoyment) and *fructus* (fruit) seem to refer to the same, one being derived from the other; which from which, matters not for our purpose; though it seems probable that the one which is more clearly known, was first named. Now those things are most manifest to us which appeal most to the senses: wherefore it seems that the word "fruition" is derived from sensible fruits. But sensible fruit is that which we expect the tree to produce in the last place, and in which a certain sweetness is to be perceived. Hence fruition seems to have relation to love, or to the delight which one has in realizing the longed-for term, which is the end. Now the end and the good is the object of the appetitive power. Wherefore it is evident that fruition is the act of the appetitive power.

Reply Obj. 1. Nothing hinders one and the same thing from belonging, under different aspects, to different powers. Accordingly the vision of God, as vision, is an act of the intellect, but as a good and an end, is the object of the will. And as such is the fruition thereof: so that the intellect attains this end, as the executive power, but the will as the motive power, moving (the powers) towards the end and enjoying the end attained.

Reply Obj. 2. The perfection and end of every other power is contained in the object of the appetitive power, as the proper is contained in the common, as stated above (Q. 9, A. 1). Hence the perfection and end of each power, in so far as it is a good, belongs to the appetitive power. Wherefore the appetitive power moves the other powers to their ends; and itself realizes the end, when each of them reaches the end.

Reply Obj. 3. In delight there are two things: perception of what is becoming; and this belongs to the apprehensive power; and complacency in that which is offered as becoming: and this belongs to the appetitive power, in which power delight is formally completed.

SECOND ARTICLE

Whether to Enjoy Belongs to the Rational Creature Alone, or Also to Irrational Animals?

We proceed thus to the Second Article:—

Objection 1. It would seem that to enjoy belongs to men alone. For Augustine says (*De Doctr. Christ.* i. 22) that *it is given to us men to enjoy and to use.* Therefore other animals cannot enjoy.

Obj. 2. Further, to enjoy relates to the last end. But irrational animals cannot obtain the last end. Therefore it is not for them to enjoy.

Obj. 3. Further, just as the sensitive appetite is beneath the intellectual appetite, so is the natural appetite beneath the sensitive. If, therefore, to enjoy belongs to the sensitive appetite, it seems that for the same reason it can belong to the natural appetite. But this is evidently false, since the latter cannot delight in anything. Therefore the sensitive appetite cannot enjoy: and accordingly enjoyment is not possible for irrational animals.

On the contrary, *Augustine says* (QQ. 83, qu. 30): *It is not so absurd to suppose that even beasts enjoy their food and any bodily pleasure.*

I answer that, As was stated above (A. 1) to enjoy is not the act of the power that achieves the end as executor, but of the power that commands the achievement; for it has been said to belong to the appetitive power. Now things void of reason have indeed a power of achieving an end by way of execution, as that by which a heavy body has a downward tendency, whereas a light body has an upward tendency. Yet the power of command in respect of the end is not in them, but in some higher nature, which moves all nature by its command, just as in things endowed with knowledge, the appetite moves the other powers to their acts. Wherefore it is clear that things void of knowledge, although they attain an end, have no

enjoyment of the end: this is only for those that are endowed with knowledge.

Now knowledge of the end is twofold: perfect and imperfect. Perfect knowledge of the end, is that whereby not only is that known which is the end and the good, but also the universal formality of the end and the good; and such knowledge belongs to the rational nature alone. On the other hand, imperfect knowledge is that by which the end and the good are known in the particular. Such knowledge is in irrational animals: whose appetitive powers do not command with freedom, but are moved according to a natural instinct to whatever they apprehend. Consequently, enjoyment belongs to the rational nature, in a perfect degree; to irrational animals, imperfectly; to other creatures, not at all.

Reply Obj. 1. Augustine is speaking there of perfect enjoyment.

Reply Obj. 2. Enjoyment need not be of the last end simply; but of that which each one chooses for his last end.

Reply Obj. 3. The sensitive appetite follows some knowledge; not so the natural appetite, especially in things void of knowledge.

Reply Obj. 4. Augustine is speaking there of imperfect enjoyment. This is clear from his way of speaking: for he says that *it is not so absurd to suppose that even beasts enjoy,* that is, as it would be, if one were to say that they *use.*

THIRD ARTICLE

Whether Enjoyment Is Only of the Last End?

We proceed thus to the Third Article:—

Objection 1. It would seem that enjoyment is not only of the last end. For the Apostle says (*Philem.* 20): *Yea, brother, may I enjoy thee in the Lord.* But it is evident that Paul had not placed his last end in a man. Therefore to enjoy is not only of the last end.

Obj. 2. Further, what we enjoy is the fruit. But the Apostle says (Gal. v. 22): *The fruit of the Spirit is charity, joy, peace,* and other like things, which are not in the nature of the last end. Therefore enjoyment is not only of the last end.

Obj. 3. Further, the acts of the will reflect on one another; for I will to will, and I love to love. But to enjoy is an act of the will: since *it is the will with which we enjoy,* as Augustine says (*De Trin.* x. 10). Therefore a man enjoys his enjoyment. But the last end of man is not enjoyment, but the uncreated good alone, which is God. Therefore enjoyment is not only of the last end.

On the contrary, Augustine says (*De Trin.* x. 11): *A man does not enjoy that which he desires for the sake of something else.* But the last end alone is that which man does not desire for the sake of something else. Therefore enjoyment is of the last end alone.

I answer that, As stated above (A. 1) the notion of fruit implies two things: first that it should come last; second, that it should calm the appetite with a certain sweetness and delight. Now a thing is last either simply or relatively; simply, if it be referred to nothing else; relatively, if it is the last in a particular series. Therefore that which is last simply, and in which one delights as in the last end, is properly called fruit; and this it is that one is properly said to enjoy.—But that which is delightful not in itself, but is desired, only as referred to something else, *e.g.,* a bitter potion for the sake of health, can nowise be called fruit.—And that which has something delightful about it, to which a number of preceding things are referred, may indeed be called fruit in a certain manner; but we cannot be said to enjoy it properly or as though it answered perfectly to the notion of fruit. Hence Augustine says (*De Trin.* x. 10) that *we enjoy what we know, when the delighted will is at rest therein.* But its rest is not absolute save in the possession of the last end: for as long as something is looked for, the movement of the will remains in suspense, although it has reached something. Thus in local movement, although any point between the two terms is a beginning and an end, yet it is not considered as an actual end, except when the movement stops there.

Reply Obj. 1. As Augustine says (*De Doctr. Christ.* i. 33), *if he had said, "May I enjoy thee," without adding "in the Lord," he would seem to have set the end of his love in him. But since he added that he set his end in the Lord, he implied his desire to enjoy Him:* as if we were to say that he expressed his enjoyment of his brother not as a term but as a means.

Reply Obj. 2. Fruit bears one relation to the tree that bore it, and another to man that enjoys it. To the tree indeed that bore it, it is compared as effect to cause; to the one enjoying it, as the final object of his longing and the consummation of his delight. Accordingly these fruits mentioned by the Apostle are so called because they are certain effects of the Holy Ghost in us, wherefore they are called *fruits of the Spirit:* but not as though we are to enjoy them as our last end. Or we may say with Ambrose that they are called fruits because *we should desire them for their own sake*: not indeed as though they were not ordained to the last end; but because they are such that we ought to find pleasure in them.

Reply Obj. 3. As stated above (Q. 1, A. 8; Q. 2, A. 7), we speak of an end in a twofold

sense: first, as being the thing itself; secondly, as the attainment thereof. These are not, of course, two ends, but one end, considered in itself, and in its relation to something else. Accordingly God is the last end, as that which is ultimately sought for: while the enjoyment is as the attainment of this last end. And so, just as God is not one end, and the enjoyment of God, another: so it is the same enjoyment whereby we enjoy God, and whereby we enjoy our enjoyment of God. And the same applies to created happiness which consists in enjoyment.

FOURTH ARTICLE

Whether Enjoyment Is Only of the End Possessed?

We proceed thus to the Fourth Article:—

Objection 1. It would seem that enjoyment is only of the end possessed. For Augustine says (*De Trin.* x. 1) that *to enjoy is to use joyfully, with the joy, not of hope, but of possession.* But so long as a thing is not had, there is joy, not of possession but of hope. Therefore enjoyment is only of the end possessed.

Obj. 2. Further, as stated above (A. 3), enjoyment is not properly otherwise than of the last end: because this alone gives rest to the appetite. But the appetite has no rest save in the possession of the end. Therefore enjoyment, properly speaking, is only of the end possessed.

Obj. 3. Further, to enjoy is to lay hold of the fruit. But one does not lay hold of the fruit until one is in possession of the end. Therefore enjoyment is only of the end possessed.

On the contrary, *to enjoy is to adhere lovingly to something for its own sake,* as Augustine says (*De Doctr. Christ.* i. 4). But this is possible, even in regard to a thing which is not in our possession. Therefore it is possible to enjoy the end even though it be not possessed.

I answer that, To enjoy implies a certain relation of the will to the last end, according as the will has something by way of last end. Now an end is possessed in two ways; perfectly and imperfectly. Perfectly, when it is possessed not only in intention but also in reality; imperfectly, when it is possessed in intention only. Perfect enjoyment, therefore, is of the end already possessed: but imperfect enjoyment is also of the end possessed not really, but only in intention.

Reply Obj. 1. Augustine speaks there of perfect enjoyment.

Reply Obj. 2. The will is hindered in two ways from being at rest. First on the part of the object; by reason of its not being the last end, but ordained to something else: secondly on the part of the one who desires the end, by reason of his not being yet in possession of it. Now it is the object that specifies an act: but on the agent depends the manner of acting, so that the act be perfect or imperfect, as compared with the actual circumstances of the agent. Therefore enjoyment of anything but the last end is not enjoyment properly speaking, as falling short of the nature of enjoyment. But enjoyment of the last end, not yet possessed, is enjoyment properly speaking, but imperfect, on account of the imperfect way in which it is possessed.

Reply Obj. 3. One is said to lay hold of or to have an end, not only in reality, but also in intention, as stated above.

QUESTION 12

Of Intention

(In Five Articles)

We must now consider Intention: concerning which there are five points of inquiry: (1) Whether intention is an act of the intellect or of the will? (2) Whether it is only of the last end? (3) Whether one can intend two things at the same time? (4) Whether intention of the end is the same act as volition of the means? (5) Whether intention is within the competency of irrational animals?

FIRST ARTICLE

Whether Intention Is an Act of the Intellect or of the Will?

We proceed thus to the First Article:—

Objection 1. It would seem that intention is an act of the intellect, and not of the will. For it is written (Matth. vi. 22): *If thy eye be single, thy whole body shall be lightsome:* where, according to Augustine (*De Serm. Dom. in Monte* ii. 13) the eye signifies intention. But since the eye is the organ of sight, it signifies the apprehensive power. Therefore intention is not an act of the appetitive but of the apprehensive power.

Obj. 2. Further, Augustine says (*ibid.*) that Our Lord spoke of intention as a light, when He said (Matth. vi. 23): *If the light that is in thee be darkness,* etc. But light pertains to knowledge. Therefore intention does too.

Obj. 3. Further, intention implies a kind of ordaining to an end. But to ordain is an act

of reason. Therefore intention belongs not to the will but to the reason.

Obj. 4. Further, an act of the will is either of the end or of the means. But the act of the will in respect of the end is called volition, or enjoyment; with regard to the means, it is choice, from which intention is distinct. Therefore it is not an act of the will.

On the contrary, Augustine says (*De Trin.* xi. 4, 8, 9) that *the intention of the will unites the sight to the object seen; and the images retained in the memory, to the penetrating gaze of the soul's inner thought.* Therefore intention is an act of the will.

I answer that, Intention, as the very word denotes, signifies, *to tend to something.* Now both the action of the mover and the movement of the thing moved, tend to something. But that the movement of the thing moved tends to anything, is due to the action of the mover. Consequently intention belongs first and principally to that which moves to the end: hence we say that an architect or anyone who is in authority, by his command moves others to that which he intends. Now the will moves all the other powers of the soul to the end, as shown above (Q. 9, A. 1). Wherefore it is evident that intention, properly speaking, is an act of the will.

Reply Obj. 1. The eye designates intention figuratively, not because intention has reference to knowledge, but because it presupposes knowledge, which proposes to the will the end to which the latter moves; thus we foresee with the eye whither we should tend with our bodies.

Reply Obj. 2. Intention is called a light because it is manifest to him who intends. Wherefore works are called darkness, because a man knows what he intends, but knows not what the result may be, as Augustine expounds (*loc. cit.*).

Reply Obj. 3. The will does not ordain, but tends to something according to the order of reason. Consequently this word *intention* indicates an act of the will, presupposing the act whereby the reason orders something to the end.

Reply Obj. 4. Intention is an act of the will in regard to the end. Now the will stands in a threefold relation to the end. First, absolutely; and thus we have *volition,* whereby we will absolutely to have health and so forth. Secondly, it considers the end, as its place of rest; and thus *enjoyment* regards the end. Thirdly, it considers the end as the term towards which something is ordained; and thus *intention* regards the end. For when we speak of intending to have health, we mean not only that we will have it, but that we will have it by means of something else.

SECOND ARTICLE

Whether Intention Is Only of the Last End?

We proceed thus to the Second Article:—

Objection 1. It would seem that intention is only of the last end. For it is said in the book of Prosper's *Sentences* (*Sent.* 100): *The intention of the heart is a cry to God.* But God is the last end of the human heart. Therefore intention always regards the last end.

Obj. 2. Further, intention regards the end as the terminus, as stated above (A. 1 *ad* 4). But a terminus is something last. Therefore intention always regards the last end.

Obj. 3. Further, just as intention regards the end, so does enjoyment. But enjoyment is always of the last end. Therefore intention is too.

On the contrary, There is but one last end of human wills, viz., Happiness, as stated above (Q. 1, A. 7). If, therefore, intentions were only of the last end, men would not have different intentions: which is evidently false.

I answer that, As stated above (A. 1 *ad* 4), intention regards the end as a terminus of the movement of the will. Now a terminus of movement may be taken in two ways. First, the very last terminus, when the movement comes to a stop; this is the terminus of the whole movement. Secondly, some point midway, which is the beginning of one part of the movement, and the end or terminus of the other. Thus in the movement from A to C through B, C is the last terminus, while B is a terminus, but not the last. And intention can be both. Consequently though intention is always of the end, it need not be always of the last end.

Reply Obj. 1. The intention of the heart is called a cry to God, not that God is always the object of intention, but because He sees our intention.—Or because, when we pray, we direct our intention to God, which intention has the force of a cry.

Reply Obj. 2. A terminus is something last, not always in respect of the whole, but sometimes in respect of a part.

Reply Obj. 3. Enjoyment implies rest in the end; and this belongs to the last end alone. But intention implies movement towards an end, not rest. Wherefore the comparison proves nothing.

THIRD ARTICLE

Whether One Can Intend Two Things at the Same Time?

We proceed thus to the Third Article:—

Objection 1. It would seem that one cannot intend several things at the same time. For Augustine says (*De Serm. Dom. in Monte* ii

14, 16, 17) that man's intention cannot be directed at the same time to God and to bodily benefits. Therefore, for the same reason, neither to any other two things.

Obj. 2. Further, intention designates a movement of the will towards a terminus. Now there cannot be several termini in the same direction of one movement. Therefore the will cannot intend several things at the same time.

Obj. 3. Further, intention presupposes an act of reason or of the intellect. But *it is not possible to understand several things at the same time,* according to the Philosopher (*Topic.* ii. 10). Therefore neither is it possible to intend several things at the same time.

On the contrary, Art imitates nature. Now nature intends two purposes by means of one instrument: thus *the tongue* is *for the purpose of taste and speech* (*De Anima* ii. 8). Therefore, for the same reason, art or reason can at the same time direct one thing to two ends: so that one can intend several ends at the same time.

I answer that, The expression *two things* may be taken in two ways: they may be ordained to one another or not so ordained. And if they be ordained to one another, it is evident, from what has been said, that a man can intend several things at the same time. For intention is not only of the last end, as stated above (A. 2), but also of an intermediary end. Now a man intends at the same time, both the proximate and the last end; as the mixing of a medicine and the giving of health.

But if we take two things that are not ordained to one another, thus also a man can intend several things at the same time. This is evident from the fact that a man prefers one thing to another because it is the better of the two. Now one of the reasons for which one thing is better than another is that it is available for more purposes: wherefore one thing can be chosen in preference to another, because of the greater number of purposes for which it is available: so that evidently a man can intend several things at the same time.

Reply Obj. 1. Augustine means to say that man cannot at the same time direct his intention to God and to bodily benefits, as to two last ends: since, as stated above (Q. 1, A. 5), one man cannot have several last ends.

Reply Obj. 2. There can be several termini ordained to one another, of the same movement and in the same direction; but not unless they be ordained to one another. At the same time it must be observed that what is not one in reality may be taken as one by the reason. Now intention is a movement of the will to something already ordained by the reason, as stated above (A. 1 *ad* 3). Wherefore where we have many things in reality, we may take them as one term of intention, in so far as the reason takes them as one: either because two things concur in the integrity of one whole, as a proper measure of heat and cold conduce to health; or because two things are included in one which may be intended. For instance, the acquiring of wine and clothing is included in wealth, as in something common to both; wherefore nothing hinders the man who intends to acquire wealth, from intending both the others.

Reply Obj. 3. As stated in the First Part (Q. 12, A. 10; Q. 58, A. 2; Q. 85, A. 4), it is possible to understand several things at the same time, in so far as, in some way, they are one.

FOURTH ARTICLE

Whether Intention of the End Is the Same Act As the Volition of the Means?

We proceed thus to the Fourth Article:—

Objection 1. It would seem that the intention of the end and the volition of the means are not one and the same movement. For Augustine says (*De Trin.* xi. 6) that *the will to see the window, has for its end the seeing of the window; and is another act from the will to see, through the window, the passersby.* But that I should will to see the passersby, through the window, belongs to intention; whereas that I will to see the window, belongs to the volition of the means. Therefore intention of the end and the willing of the means are distinct movements of the will.

Obj. 2. Further, acts are distinct according to their objects. But the end and the means are distinct objects. Therefore the intention of the end and the willing of the means are distinct movements of the will.

Obj. 3. Further, the willing of the means is called choice. But choice and intention are not the same. Therefore intention of the end and the willing of the means are not the same movement of the will.

On the contrary, The means in relation to the end, are as the mid-space to the terminus. Now it is all the same movement that passes through the mid-space to the terminus, in natural things. Therefore in things pertaining to the will, the intention of the end is the same movement as the willing of the means.

I answer that, The movement of the will to the end and to the means can be considered in two ways. First, according as the will is moved to each of the aforesaid absolutely and in itself. And thus there are really two movements of the will to them. Secondly, it may be considered accordingly as the will is moved to the means for the sake of the end: and thus the movement of the will to the end and its movement to the means are one and the same

thing. For when I say: *I wish to take medicine for the sake of health,* I signify no more than one movement of my will. And this is because the end is the reason for willing the means. Now the object, and that by reason of which it is an object, come under the same act; thus it is the same act of sight that perceives color and light, as stated above (Q. 8, A. 3 *ad* 2). And the same applies to the intellect; for if it consider principle and conclusion absolutely, it considers each by a distinct act; but when it assents to the conclusion on account of the principles, there is but one act of the intellect.

Reply Obj. 1. Augustine is speaking of seeing the window and of seeing, through the window, the passers-by, according as the will is moved to either absolutely.

Reply Obj. 2. The end, considered as a thing, and the means to that end, are distinct objects of the will. But in so far as the end is the formal object in willing the means, they are one and the same object.

Reply Obj. 3. A movement which is one as to the subject, may differ, according to our way of looking at it, as to its beginning and end, as in the case of ascent and descent (*Physic.* iii. 3). Accordingly, in so far as the movement of the will is to the means, as ordained to the end, it is called *choice:* but the movement of the will to the end as acquired by the means, is called *intention.* A sign of this is that we can have intention of the end without having determined the means which are the object of choice.

FIFTH ARTICLE

Whether Intention Is within the Competency of Irrational Animals?

We proceed thus to the Fifth Article:—

Objection 1. It would seem that irrational animals intend the end. For in things void of reason nature stands further apart from the rational nature, than does the sensitive nature in irrational animals. But nature intends the end even in things void of reason, as is proved in *Phys.* ii. 8. Much more, therefore, do irrational animals intend the end.

Obj. 2. Further, just as intention is of the end, so is enjoyment. But enjoyment is in irrational animals, as stated above (Q. 11, A. 2). Therefore intention is too.

Obj. 3. Further, to intend an end belongs to one who acts for an end; since to intend is nothing else than to tend to something. But irrational animals act for an end; for an animal is moved either to seek food, or to do something of the kind. Therefore irrational animals intend an end.

On the contrary, Intention of an end implies ordaining something to an end: which belongs to reason. Since therefore irrational animals are void of reason, it seems that they do not intend an end.

I answer that, As stated above (A. 1), to intend is to tend to something; and this belongs to the mover and to the moved. According, therefore, as that which is moved to an end by another is said to intend the end, thus nature is said to intend an end, as being moved to its end by God, as the arrow is moved by the archer. And in this way, irrational animals intend an end, inasmuch as they are moved to something by natural instinct.—The other way of intending an end belongs to the mover; according as he ordains the movement of something, either his own or another's, to an end. This belongs to reason alone. Wherefore irrational animals do not intend an end in this way, which is to intend properly and principally, as stated above (A. 1).

Reply Obj. 1. This argument takes intention in the sense of being moved to an end.

Reply Obj. 2. Enjoyment does not imply the ordaining of one thing to another, as intention does, but absolute repose in the end.

Reply Obj. 3. Irrational animals are moved to an end, not as though they thought that they can gain the end by this movement; this belongs to one that intends; but through desiring the end by natural instinct, they are moved to an end, moved, as it were, by another, like other things that are moved naturally.

QUESTION 13

Of Choice, Which Is an Act of the Will with Regard to the Means

(In Six Articles)

We must now consider the acts of the will with regard to the means. There are three of them: to choose, to consent, and to use. And choice is preceded by counsel. First of all, then, we must consider choice; secondly, counsel; thirdly, consent; fourthly, use.

Concerning choice there are six points of inquiry: (1) Of what power is it the act; of the will or of the reason? (2) Whether choice is to be found in irrational animals? (3) Whether choice is only the means, or sometimes also of the end? (4) Whether choice

is only of things that we do ourselves? (5) Whether choice is only of possible things? (6) Whether man chooses of necessity or freely?

FIRST ARTICLE

Whether Choice Is an Act of Will or of Reason?

We proceed thus to the First Article:—

Objection 1. It would seem that choice is an act, not of will but of reason. For choice implies comparison, whereby one is given preference to another. But to compare is an act of reason. Therefore choice is an act of reason.

Obj. 2. Further, it is for the same faculty to form a syllogism, and to draw the conclusion. But, in practical matters, it is the reason that forms syllogisms. Since therefore choice is a kind of conclusion in practical matters, as stated in *Ethic.* vii. 3, it seems that it is an act of reason.

Obj. 3. Further, ignorance does not belong to the will but to the cognitive power. Now there is an *ignorance of choice,* as is stated in *Ethic.* iii. 1. Therefore it seems that choice does not belong to the will but to the reason.

On the contrary, The Philosopher says (*Ethic.* iii. 3) that choice is *the desire of things in our power.* But desire is an act of will. Therefore choice is too.

I answer that, The word choice implies something belonging to the reason or intellect, and something belonging to the will: for the Philosopher says (*Ethic.* vi. 2) that choice is either *intellect influenced by appetite or appetite influenced by intellect.* Now whenever two things concur to make one, one of them is formal in regard to the other. Hence Gregory of Nyssa* says that choice *is neither desire only, nor counsel only, but a combination of the two. For just as we say that an animal is composed of soul and body, and that it is neither a mere body, nor a mere soul, but both; so is it with choice.*

Now we must observe, as regards the acts of the soul, that an act belonging essentially to some power or habit, receives a form or species from a higher power or habit, according as an inferior is ordained by a superior: for if a man were to perform an act of fortitude for the love of God, that act is materially an act of fortitude, but formally, an act of charity. Now it is evident that, in a sense, reason precedes the will and ordains its act: in so far as the will tends to its object, according to the order of reason, since the apprehensive power presents the object to the appetite. Accordingly, that act whereby the will tends to something proposed to it as being good, through being ordained to the end by the reason, is materially an act of the will, but formally an act of the reason. Now in such like matters the substance of the act is as the matter in comparison to the order imposed by the higher power. Wherefore choice is substantially not an act of the reason but of the will: for choice is accomplished in a certain movement of the soul towards the good which is chosen. Consequently it is evidently an act of the appetitive power.

Reply Obj. 1. Choice implies a previous comparison; not that it consists in the comparison itself.

Reply Obj. 2. It is quite true that it is for the reason to draw the conclusion of a practical syllogism; and it is called *a decision* or *judgment,* to be followed by *choice.* And for this reason the conclusion seems to belong to the act of choice, as to that which results from it.

Reply Obj. 3. In speaking *of ignorance of choice,* we do not mean that choice is a sort of knowledge, but that there is ignorance of what ought to be chosen.

* Nemesius, *De Nat. Hom.* xxxiii.

SECOND ARTICLE

Whether Choice Is to Be Found in Irrational Animals?

We proceed thus to the Second Article:

Objection 1. It would seem that irrational animals are able to choose. For choice *is the desire of certain things on account of an end,* as stated in *Ethic.* iii. 2, 3. But irrational animals desire something on account of an end: since they act for an end, and from desire. Therefore choice is in irrational animals.

Obj. 2. Further, the very word *electio* (choice) seems to signify the taking of something in preference to others. But irrational animals take something in preference to others: thus we can easily see for ourselves that a sheep will eat one grass and refuse another. Therefore choice is in irrational animals.

Obj. 3. Further, according to *Ethic.* vi. 12, *it is from prudence that a man makes a good choice of means.* But prudence is found in irrational animals: hence it is said in the beginning of *Metaph.* (i. 1) that *those animals which, like bees, cannot hear sounds, are prudent by instinct.* We see this plainly, in wonderful cases of sagacity manifested in the works of various animals, such as bees, spiders, and dogs. For a hound in following a stag, on coming to a crossroad, tries by scent whether the stag has passed by the first or the second road: and if he find that the stag has not passed there, being thus assured, takes to the third road without trying the scent; as though he were reasoning by way of exclusion, arguing that the stag must have passed by this way, since he did not pass by the

others, and there is no other road. Therefore it seems that irrational animals are able to choose.

On the contrary, Gregory of Nyssa* says that *children and irrational animals act willingly but not from choice.* Therefore choice is not in irrational animals.

I answer that Since choice is the taking of one thing in preference to another it must of necessity be in respect of several things that can be chosen. Consequently in those things which are altogether determinate to one there is no place for choice. Now the difference between the sensitive appetite and the will is that, as stated above (Q. 1, A. 2 *ad* 3), the sensitive appetite is determinate to one particular thing, according to the order of nature; whereas the will, although determinate to one thing in general, viz., the good, according to the order of nature, is nevertheless indeterminate in respect of particular goods. Consequently choice belongs properly to the will, and not to the sensitive appetite which is all that irrational animals have. Wherefore irrational animals are not competent to choose.

Reply Obj. 1. Not every desire of one thing on account of an end is called choice: there must be a certain discrimination of one thing from another. And this cannot be except when the appetite can be moved to several things.

Reply Obj. 2. An irrational animal takes one thing in preference to another, because its appetite is naturally determinate to that thing. Wherefore as soon as an animal, whether by its sense or by its imagination, is offered something to which its appetite is naturally inclined, it is moved to that alone, without making any choice. Just as fire is moved upwards and not downwards, without its making any choice.

Reply Obj. 3. As stated in *Phys.* iii. 3 *movement is the act of the movable, caused by a mover.* Wherefore the power of the mover appears in the movement of that which it moves. Accordingly, in all things moved by reason, the order of reason which moves them is evident, although the things themselves are without reason; for an arrow through the motion of the archer goes straight towards the target, as though it were endowed with reason to direct its course. The same may be seen in the movements of clocks and all engines put together by the art of man. Now as artificial things are in comparison to human art, so are all natural things in comparison to the Divine art. And accordingly order is to be seen in things moved by nature, just as in things moved by reason, as is stated in *Phys.* ii. And thus it is that in the works of irrational animals we notice certain marks of sagacity, in so far as they have a natural inclination to set about their actions in a most orderly manner through being ordained by the Supreme art. For which reason, too, certain animals are called prudent or sagacious; and not because they reason or exercise any choice about things. This is clear from the fact that all that share in one nature, invariably act in the same way.

* Nemesius, *De Nat. Hom.* xxxiii.

THIRD ARTICLE

Whether Choice Is Only of the Means, or Sometimes Also of the End?

We proceed thus to the Third Article:—

Objection 1. It would seem that choice is not only of the means. For the Philosopher says (*Ethic.* vi. 12) that *virtue makes us choose aright; but it is not the part of virtue, but of some other power to direct aright those things which are to be done for its sake.* But that for the sake of which something is done is the end. Therefore choice is of the end.

Obj. 2. Further, choice implies preference of one thing to another. But just as there can be preference of means, so can there be preference of ends. Therefore choice can be of ends, just as it can be of means.

On the contrary, The Philosopher says (*Ethic.* iii. 2) that *volition is of the end, but choice of the means.*

I answer that, As already stated (A. 1 *ad* 2), choice results from the decision or judgment which is, as it were, the conclusion of a practical syllogism. Hence that which is the conclusion of a practical syllogism, is the matter of choice. Now in practical things the end stands in the position of a principle, not of a conclusion, as the Philosopher says (*Phys.* ii. 9). Wherefore the end, as such, is not a matter of choice.

But just as in speculative knowledge nothing hinders the principle of one demonstration or of one science, from being the conclusion of another demonstration or science; while the first indemonstrable principle cannot be the conclusion of any demonstration or science; so too that which is the end in one operation, may be ordained to something as an end. And in this way it is a matter of choice. Thus in the work of a physician health is the end: wherefore it is not a matter of choice for a physician, but a matter of principle. Now the health of the body is ordained to the good of the soul, consequently with one who has charge of the soul's health, health or sickness may be a matter of choice; for the Apostle says (2 Cor. xii. 10): *For when I am weak, then am I powerful.* But the last end is nowise a matter of choice.

Reply Obj. 1. The proper ends of virtues

are ordained to Happiness as to their last end. And thus it is that they can be a matter of choice.

Reply Obj. 2. As stated above (Q. 1, A. 5), there is but one last end. Accordingly wherever there are several ends, they can be the subject of choice, in so far as they are ordained to a further end.

FOURTH ARTICLE

Whether Choice Is of Those Things Only That Are Done by Us?

We proceed thus to the Fourth Article:—

Objection 1. It would seem that choice is not only in respect of human acts. For choice regards the means. Now, not only acts, but also the organs, are means (*Phys.* ii. 3). Therefore choice is not only concerned with human acts.

Obj. 2. Further, action is distinct from contemplation. But choice has a place even in contemplation; in so far as one opinion is preferred to another. Therefore choice is not concerned with human acts alone.

Obj. 3. Further, men are chosen for certain posts, whether secular or ecclesiastical, by those who exercise no action in their regard. Therefore choice is not concerned with human acts alone.

On the contrary, The Philosopher says (*Ethic.* iii. 2) that *no man chooses save what he can do himself.*

I answer that, Just as intention regards the end, so does choice regard the means. Now the end is either an action or a thing. And when the end is a thing, some human action must intervene; either in so far as man produces the thing which is the end, as the physician produces health (wherefore the production of health is said to be the end of the physician); or in so far as man, in some fashion, uses or enjoys the thing which is the end; thus for the miser, money or the possession of money is the end. The same is to be said of the means. For the means must needs be either an action; or a thing, with some action intervening whereby man either makes the thing which is the means, or puts it to some use. And thus it is that choice is always in regard to human acts.

Reply Obj. 1. The organs are ordained to the end, inasmuch as man makes use of them for the sake of the end.

Reply Obj. 2. In contemplation itself there is the act of the intellect assenting to this or that opinion. It is exterior action that is put in contradistinction to contemplation.

Reply Obj. 3. When a man chooses someone for a bishopric or some high position in the state, he chooses to name that man to that post. Else, if he had no right to act in the appointment of the bishop or official, he would have no right to choose. Likewise, whenever we speak of one thing being chosen in preference to another, it is in conjunction with some action of the chooser.

FIFTH ARTICLE

Whether Choice Is Only of Possible Things?

We proceed thus to the Fifth Article:—

Objection 1. It would seem that choice is not only of possible things. For choice is an act of the will, as stated above (A. 1). Now *there is a willing of impossibilities* (*Ethic.* iii. 2). Therefore there is also a choice of impossibilities.

Obj. 2. Further, choice is of things done by us, as stated above (A. 4). Therefore it matters not, as far as the act of choosing is concerned, whether one choose that which is impossible in itself, or that which is impossible to the chooser. Now it often happens that we are unable to accomplish what we choose: so that this proves to be impossible to us. Therefore choice is of the impossible.

Obj. 3. Further, to try to do a thing is to choose to do it. But the Blessed Benedict says (*Regula,* lxviii) that if the superior command what is impossible, it should be attempted. Therefore choice can be of the impossible.

On the contrary, The Philosopher says (*Ethic.* iii. *loc. cit.*) that *there is no choice of impossibilities.*

I answer that, As stated above (A. 4), our choice is always concerned with our actions. Now whatever is done by us, is possible to us. Therefore we must needs say that choice is only of possible things.

Moreover, the reason for choosing a thing is that it conduces to an end. But what is impossible cannot conduce to an end. A sign of this is that when men in taking counsel together come to something that is impossible to them, they depart, as being unable to proceed with the business.

Again, this is evident if we examine the previous process of the reason. For the means, which are the object of choice, are to the end, as the conclusion is to the principle. Now it is clear that an impossible conclusion does not follow from a possible principle. Wherefore an end cannot be possible, unless the means be possible. Now no one is moved to the impossible. Consequently no one would tend to the end, save for the fact that the means appear to be possible. Therefore the impossible is not the object of choice.

Reply Obj. 1. The will stands between the intellect and the external action: for the in-

tellect proposes to the will its object, and the will causes the external action. Hence the principle of the movement in the will is to be found in the intellect, which apprehends something under the universal notion of good: but the term or perfection of the will's act is to be observed in its relation to the action whereby a man tends to the attainment of a thing; for the movement of the will is from the soul to the thing. Consequently the perfect act of the will is in respect of something that is good for one to do. Now this cannot be something impossible. Wherefore the complete act of the will is only in respect of what is possible and good for him that wills. But the incomplete act of the will is in respect of the impossible; and by some is called *velleity*, because, to wit, one would will (*vellet*) such a thing, were it possible. But choice is an act of the will, fixed on something to be done by the chooser. And therefore it is by no means of anything but what is possible.

Reply Obj. 2. Since the object of the will is the apprehended good, we must judge of the object of the will according as it is apprehended. And so, just as sometimes the will tends to something which is apprehended as good, and yet is not really good; so is choice sometimes made of something apprehended as possible to the chooser, and yet impossible to him.

Reply Obj. 3. The reason for this is that the subject should not rely on his own judgment to decide whether a certain thing is possible; but in each case should stand by his superior's judgment.

SIXTH ARTICLE

Whether Man Chooses of Necessity or Freely?

We proceed thus to the Sixth Article:—

Objection 1. It would seem that man chooses of necessity. For the end stands in relation to the object of choice, as the principle of that which follows from the principles, as declared in *Ethic.* vii. 8. But conclusions follow of necessity from their principles. Therefore man is moved of necessity from (willing) the end to the choice (of the means).

Obj. 2. Further, as stated above (A. 1 *ad* 2), choice follows the reason's judgment of what is to be done. But reason judges of necessity about some things: on account of the necessity of the premises. Therefore it seems that choice also follows of necessity.

Obj. 3. Further, if two things are absolutely equal, man is not moved to one more than to the other; thus if a hungry man, as Plato says (*cf. De Cælo* ii. 13), be confronted on either side with two portions of food equally appetizing and at an equal distance, he is not moved towards one more than to the other; and he finds the reason of this in the immobility of the earth in the middle of the world. Now, if that which is equally (eligible) with something else cannot be chosen, much less can that be chosen which appears as less (eligible). Therefore if two or more things are available, of which one appears to be more (eligible), it is impossible to choose any of the others. Therefore that which appears to hold the first place is chosen of necessity. But every act of choosing is in regard to something that seems in some way better. Therefore every choice is made necessarily.

On the contrary, Choice is an act of a rational power; which according to the Philosopher (*Metaph.* ix. 2) stands in relation to opposites.

I answer that, Man does not choose of necessity. And this is because that which is possible not to be, is not of necessity. Now the reason why it is possible not to choose, or to choose, may be gathered from a twofold power in man. For man can will and not will, act and not act; again, he can will this or that, and do this or that. The reason of this is seated in the very power of the reason. For the will can tend to whatever the reason can apprehend as good. Now the reason can apprehend as good, not only this, viz., *to will* or *to act,* but also this, viz., *not to will* or *not to act.* Again, in all particular goods, the reason can consider an aspect of some good, and the lack of some good, which has the aspect of evil: and in this respect, it can apprehend any single one of such goods as to be chosen or to be avoided. The perfect good alone, which is Happiness, cannot be apprehended by the reason as an evil, or as lacking in any way. Consequently man wills Happiness of necessity, nor can he will not to be happy, or to be unhappy. Now since choice is not of the end, but of the means, as stated above (A. 3); it is not of the perfect good, which is Happiness, but of other particular goods. Therefore man chooses not of necessity, but freely.

Reply Obj. 1. The conclusion does not always of necessity follow from the principles, but only when the principles cannot be true if the conclusion is not true. In like manner, the end does not always necessitate in man the choosing of the means, because the means are not always such that the end cannot be gained without them; or, if they be such, they are not always considered in that light.

Reply Obj. 2. The reason's decision or judgment of what is to be done is about things that are contingent and possible to us. In such matters the conclusions do not follow of necessity from principles that are absolutely neces-

sary but from such as are so conditionally; as, for instance, *If he runs, he is in motion.*

Reply Obj. 3. If two things be proposed as equal under one aspect, nothing hinders us from considering in one of them some particular point of superiority, so that the will has a bent towards that one rather than towards the other.

QUESTION 14

Of Counsel, Which Precedes Choice

(In Six Articles)

We must now consider counsel; concerning which there are six points of inquiry: (1) Whether counsel is an inquiry? (2) Whether counsel is of the end or of the means? (3) Whether counsel is only of things that we do? (4) Whether counsel is of all things that we do? (5) Whether the process of counsel is one of analysis? (6) Whether the process of counsel is indefinite?

FIRST ARTICLE

Whether Counsel Is an Inquiry?

We proceed thus to the First Article:—

Objection 1. It would seem that counsel is not an inquiry. For Damascene says (*De Fide Orthod.* ii, 22) that counsel is *an act of the appetite.* But inquiry is not an act of the appetite. Therefore counsel is not an inquiry.

Obj. 2. Further, inquiry is a discursive act of the intellect: for which reason it is not found in God, Whose knowledge is not discursive, as we have shown in the First Part (Q. 14, A. 7). But counsel is ascribed to God: for it is written (Eph. i. 11) that *He worketh all things according to the counsel of His will.* Therefore counsel is not inquiry.

Obj. 3. Further, inquiry is of doubtful matters. But counsel is given in matters that are certainly good; thus the Apostle says (1 Cor. vii. 25): *Now concerning virgins I have no commandment of the Lord: but I give counsel.* Therefore, counsel is not an inquiry.

On the contrary, Gregory of Nyssa* says: *Every counsel is an inquiry; but not every inquiry is a counsel.*

I answer that, Choice, as stated above (Q. 13, A. 1 *ad* 2; A. 3), follows the judgment of the reason about what is to be done. Now there is much uncertainty in things that have to be done; because actions are concerned with contingent singulars, which by reason of their vicissitude, are uncertain. Now in things doubtful and uncertain the reason does not pronounce judgment, without previous inquiry: wherefore the reason must of necessity institute an inquiry before deciding on the objects of choice; and this inquiry is called counsel. Hence the Philosopher says (*Ethic.* iii. 2) that choice is the *desire of what has been already counselled.*

Reply Obj. 1. When the acts of two powers are ordained to one another, in each of them there is something belonging to the other power: consequently each act can be denominated from either power. Now it is evident that the act of the reason giving direction as to the means, and the act of the will tending to these means according to the reason's direction, are ordained to one another. Consequently there is to be found something of the reason, viz., order, in that act of the will, which is choice: and in counsel, which is an act of reason, something of the will,—both as matter (since counsel is of what man wills to do),—and as motive (because it is from willing the end, that man is moved to take counsel in regard to the means). And therefore, just as the Philosopher says (*Ethic.* vi. 2) that choice *is intellect influenced by appetite,* thus pointing out that both concur in the act of choosing; so Damascene says (*loc. cit.*) that counsel is *appetite based on inquiry,* so as to show that counsel belongs, in a way, both to the will, on whose behalf and by whose impulsion the inquiry is made, and to the reason that executes the inquiry.

Reply Obj. 2. The things that we say of God must be understood without any of the defects which are to be found in us: thus in us science is of conclusions derived by reasoning from causes to effects: but science when said of God, means sure knowledge of all effects in the First Cause, without any reasoning process. In like manner we ascribe counsel to God, as to the certainty of His knowledge or judgment, which certainty in us arises from the inquiry of counsel. But such inquiry has no place in God; wherefore in this respect it is not ascribed to God: in which sense Damascene says (*loc. cit.*): *God takes not counsel: those only take counsel who lack knowledge.*

Reply Obj. 3. It may happen that things which are most certainly good in the opinion of wise and spiritual men are not certainly good in the opinion of many, or at least of carnal-minded men. Consequently in such things counsel may be given.

* Nemesius, *De Nat. Hom.* xxxiv.

SECOND ARTICLE

Whether Counsel Is of the End, or Only of the Means?

We proceed thus to the Second Article:—

Objection 1. It would seem that counsel is not only of the means but also of the end. For whatever is doubtful, can be the subject of inquiry. Now in things to be done by man there happens sometimes a doubt as to the end and not only as to the means. Since therefore inquiry as to what is to be done is counsel, it seems that counsel can be of the end.

Obj. 2. Further, the matter of counsel is human actions. But some human actions are ends, as stated in *Ethic.* i. 1. Therefore counsel can be of the end.

On the contrary, Gregory of Nyssa* says that *counsel is not of the end, but of the means.*

I answer that, The end is the principle in practical matters: because the reason of the means is to be found in the end. Now the principle cannot be called in question, but must be presupposed in every inquiry. Since therefore counsel is an inquiry, it is not of the end, but only of the means. Nevertheless it may happen that what is the end in regard to some things, is ordained to something else; just as also what is the principle of one demonstration, is the conclusion of another: and consequently that which is looked upon as the end in one inquiry, may be looked upon as the means in another; and thus it will become an object of counsel.

Reply Obj. 1. That which is looked upon as an end, is already fixed: consequently as long as there is any doubt about it, it is not looked upon as an end. Wherefore if counsel is taken about it, it will be counsel not about the end, but about the means.

Reply Obj. 2. Counsel is about operations, in so far as they are ordained to some end. Consequently if any human act be an end, it will not, as such, be the matter of counsel.

THIRD ARTICLE

Whether Counsel Is Only of Things That We Do?

We proceed thus to the Third Article:—

Objection 1. It would seem that counsel is not only of things that we do. For counsel implies some kind of conference. But it is possible for many to confer about things that are not subject to movement, and are not the result of our actions, such as the nature of various things. Therefore counsel is not only of things that we do.

Obj. 2. Further, men sometimes seek counsel about things that are laid down by law; hence we speak of counsel at law. And yet those who seek counsel thus, have nothing to do in making the laws. Therefore counsel is not only of things that we do.

Obj. 3. Further, some are said to take consultation about future events; which, however, are not in our power. Therefore counsel is not only of things that we do.

Obj. 4. Further, if counsel were only of things that we do, no one would take counsel about what another does. But this is clearly untrue. Therefore counsel is not only of things that we do.

On the contrary, Gregory of Nyssa† says: *We take counsel of things that are within our competency and that we are able to do.*

I answer that, Counsel properly implies a conference held between several; the very word (*consilium*) denotes this, for it means a sitting together (*considium*), from the fact that many sit together in order to confer with one another. Now we must take note that in contingent particular cases, in order that anything be known for certain, it is necessary to take several conditions or circumstances into consideration, which it is not easy for one to consider, but are considered by several with greater certainty, since what one takes note of, escapes the notice of another; whereas in necessary and universal things, our view is brought to bear on matters much more absolute and simple, so that one man by himself may be sufficient to consider these things. Wherefore the inquiry of counsel is concerned, properly speaking, with contingent singulars. Now the knowledge of the truth in such matters does not rank so high as to be desirable of itself, as is the knowledge of things universal and necessary; but it is desired as being useful towards action, because actions bear on things singular and contingent. Consequently, properly speaking, counsel is about things done by us.

Reply Obj. 1. Counsel implies conference, not of any kind, but about what is to be done, for the reason given above.

Reply Obj. 2. Although that which is laid down by the law is not due to the action of him who seeks counsel, nevertheless it directs him in his action: since the mandate of the law is one reason for doing something.

Reply Obj. 3. Counsel is not only about what is done, but also about whatever has relation to what is done. And for this reason we speak of consulting about future events, in so far as man is induced to do or omit something, through the knowledge of future events.

Reply Obj. 4. We seek counsel about the actions of others, in so far as they are, in some way, one with us; either by union of affection —thus a man is solicitous about what concerns

* Nemesius, *De Nat. Hom.* xxxiv. † Nemesius, *De Nat. Hom.* xxxiv.

his friend, as though it concerned himself; or after the manner of an instrument, for the principal agent and the instrument are, in a way, one cause, since one acts through the other; thus the master takes counsel about what he would do through his servant.

FOURTH ARTICLE

Whether Counsel Is about All Things That We Do?

We proceed thus to the Fourth Article:—

Objection 1. It would seem that counsel is about all things that we have to do. For choice is the *desire of what is counselled* as stated above (A. 1). But choice is about all things that we do. Therefore counsel is too.

Obj. 2. Further, counsel implies the reason's inquiry. But, whenever we do not act through the impulse of passion, we act in virtue of the reason's inquiry. Therefore there is counsel about everything that we do.

Obj. 3. Further, the Philosopher says (*Ethic.* iii. 3) that *if it appears that something can be done by more means than one, we take counsel by inquiring whereby it may be done most easily and best; but if it can be accomplished by one means, how it can be done by this.* But whatever is done, is done by one means or by several. Therefore counsel takes place in all things that we do.

On the contrary, Gregory of Nyssa* says that *counsel has no place in things that are done according to science or art.*

I answer that, Counsel is a kind of inquiry, as stated above (A. 1). But we are wont to inquire about things that admit of doubt; hence the process of inquiry, which is called an argument, *is a reason that attests something that admitted of doubt.*† Now, that something in relation to human acts admits of no doubt, arises from a twofold source. First, because certain determinate ends are gained by certain determinate means: as happens in the arts which are governed by certain fixed rules of action; thus a writer does not take counsel how to form his letters, for this is determined by art.—Secondly, from the fact that it little matters whether it is done this or that way; this occurs in minute matters, which help or hinder but little with regard to the end aimed at; and reason looks upon small things as mere nothings. Consequently there are two things of which we do not take counsel, although they conduce to the end, as the Philosopher says (*Ethic.* iii. 3): namely, minute things, and those which have a fixed way of being done, as in works produced by art, with the exception of those arts that admit of conjecture such as medicine, commerce, and the like, as Gregory of Nyssa‡ says.

Reply Obj. 1. Choice presupposes counsel by reason of its judgment or decision. Consequently when the judgment or decision is evident without inquiry, there is no need for the inquiry of counsel.

Reply Obj. 2. In matters that are evident, the reason makes no inquiry, but judges at once. Consequently there is no need of counsel in all that is done by reason.

Reply Obj. 3. When a thing can be accomplished by one means, but in different ways, doubt may arise, just as when it can be accomplished by several means: hence the need of counsel. But when not only the means, but also the way of using the means, is fixed, then there is no need of counsel.

FIFTH ARTICLE

Whether the Process of Counsel Is One of Analysis?

We proceed thus to the Fifth Article:—

Objection 1. It would seem that the process of counsel is not one of analysis. For counsel is about things that we do. But the process of our actions is not one of analysis, but rather one of synthesis, viz., from the simple to the composite. Therefore counsel does not always proceed by way of analysis.

Obj. 2. Further, counsel is an inquiry of the reason. But reason proceeds from things that precede to things that follow, according to the more appropriate order. Since then, the past precedes the present, and the present precedes the future, it seems that in taking counsel one should proceed from the past and present to the future: which is not an analytical process. Therefore the process of counsel is not one of analysis.

Obj. 3. Further, counsel is only of such things as are possible to us, according to *Ethic.* iii. 3. But the question as to whether a certain thing is possible to us, depends on what we are able or unable to do, in order to gain such and such an end. Therefore the inquiry of counsel should begin from things present.

On the contrary, The Philosopher says (*Ethic.* iii. 3) that *he who takes counsel seems to inquire and analyze.*

I answer that, In every inquiry one must begin from some principle. And if this principle precedes both in knowledge and in being, the process is not analytic, but synthetic: because to proceed from cause to effect is to proceed synthetically, since causes are more simple than effects. But if that which precedes in knowledge is later in the order of being, the process is one of analysis, as when our judgment deals with effects, which by analysis we trace to their simple causes. Now the principle in the inquiry of counsel is the end,

* Nemesius, *De Nat. Hom.* xxxiv. † Cicero, *Topic. ad Trebat.* ‡ Nemesius, *loc. cit.*

which precedes indeed in intention, but comes afterwards into execution. Hence the inquiry of counsel must needs be one of analysis, beginning that is to say, from that which is intended in the future, and continuing until it arrives at that which is to be done at once.

Reply Obj. 1. Counsel is indeed about action. But actions take their reason from the end; and consequently the order of reasoning about actions is contrary to the order of actions.

Reply Obj. 2. Reason begins with that which is first according to reason; but not always with that which is first in point of time.

Reply Obj. 3. We should not want to know whether something to be done for an end be possible, if it were not suitable for gaining that end. Hence we must first inquire whether it be conducive to the end, before considering whether it be possible.

SIXTH ARTICLE

Whether the Process of Counsel Is Indefinite?

We proceed thus to the Sixth Article:—

Objection 1. It would seem that the process of counsel is indefinite. For counsel is an inquiry about the particular things with which action is concerned. But singulars are infinite. Therefore the process of counsel is indefinite.

Obj. 2. Further, the inquiry of counsel has to consider not only what is to be done, but how to avoid obstacles. But every human action can be hindered, and an obstacle can be removed by some human reason. Therefore the inquiry about removing obstacles can go on indefinitely.

Obj. 3. Further, the inquiry of demonstrative science does not go on indefinitely, because one can come to principles that are self-evident, which are absolutely certain. But such like certainty is not to be had in contingent singulars, which are variable and uncertain. Therefore the inquiry of counsel goes on indefinitely.

On the contrary, *No one is moved to that which he cannot possibly reach* (*De Cælo* i. 7). But it is impossible to pass through the infinite. If therefore the inquiry of counsel is infinite, no one would begin to take counsel. Which is clearly untrue.

I answer that, The inquiry of counsel is actually finite on both sides, on that of its principle and on that of its term. For a twofold principle is available in the inquiry of counsel. One is proper to it, and belongs to the very genus of things pertaining to operation: this is the end which is not the matter of counsel, but is taken for granted as its principle, as stated above (A. 2). The other principle is taken from another genus, so to speak; thus in demonstrative sciences one science postulates certain things from another, without inquirying into them. Now these principles which are taken for granted in the inquiry of counsel are any facts received through the senses—for instance, that this is bread or iron: and also any general statements known either through speculative or through practical science; for instance, that adultery is forbidden by God, or that man cannot live without suitable nourishment. Of such things counsel makes no inquiry.—But the term of inquiry is that which we are able to do at once. For just as the end is considered in the light of a principle, so the means are considered in the light of a conclusion. Wherefore that which presents itself as to be done first, holds the position of an ultimate conclusion whereat the inquiry comes to an end.—Nothing however prevents counsel from being infinite potentially, for as much as an infinite number of things may present themselves to be inquired into by means of counsel.

Reply Obj. 1. Singulars are infinite; not actually, but only potentially.

Reply Obj. 2. Although human action can be hindered, the hindrance is not always at hand. Consequently it is not always necessary to take counsel about removing the obstacle.

Reply Obj. 3. In contingent singulars, something may be taken for certain, not simply, indeed, but for the time being, and as far as it concerns the work to be done. Thus that Socrates is sitting is not a necessary statement; but that he is sitting, as long as he continues to sit, is necessary; and this can be taken for a certain fact.

QUESTION 15

Of Consent, Which Is an Act of the Will in Regard to the Means

(In Four Articles)

We must now consider consent; concerning which there are four points of inquiry: (1) Whether consent is an act of the appetitive or of the apprehensive power? (2) Whether it is to be found in irrational animals? (3) Whether it is directed to the end or to the means? (4) Whether consent to an act belongs to the higher part of the soul only?

FIRST ARTICLE

Whether Consent Is an Act of the Appetitive or of the Apprehensive Power?

We proceed thus to the First Article:—

Objection 1. It would seem that consent belongs only to the apprehensive part of the soul. For Augustine (*De Trin.* xii. 12) ascribes consent to the higher reason. But the reason is an apprehensive power. Therefore consent belongs to an apprehensive power.

Obj. 2. Further, consent is *co-sense.* But sense is an apprehensive power. Therefore consent is the act of an apprehensive power.

Obj. 3. Further, just as assent is an application of the intellect to something, so is consent. But assent belongs to the intellect, which is an apprehensive power. Therefore consent also belongs to an apprehensive power.

On the contrary, Damascene says (*De Fide Orthod.* ii. 22) that *if a man judge without affection for that of which he judges, there is no sentence, i.e.* consent. But affection belongs to the appetitive power. Therefore consent does also.

I answer that, Consent implies application of sense to something. Now it is proper to sense to take cognizance of things present; for the imagination apprehends the similitude of corporeal things, even in the absence of the things of which they bear the likeness; while the intellect apprehends universal ideas, which it can apprehend indifferently, whether the singulars be present or absent. And since the act of an appetitive power is a kind of inclination to the thing itself, the application of the appetitive power to the thing, in so far as it cleaves to it, gets by a kind of similitude, the name of sense, since, as it were, it acquires direct knowledge of the thing to which it cleaves, in so far as it takes complacency in it. Hence it is written (Wisd. i. 1): *Think of* (*Sentite*) *the Lord in goodness.* And on these grounds consent is an act of the appetitive power.

Reply Obj. 1. As stated in *De Anima* iii. 9, *the will is in the reason.* Hence, when Augustine ascribes consent to the reason, he takes reason as including the will.

Reply Obj. 2. Sense, properly speaking, belongs to the apprehensive faculty; but by way of similitude, in so far as it implies seeking acquaintance, it belongs to the appetive power, as stated above.

Reply Obj. 3. *Assentire* (*to assent*) is, to speak, *ad aliud sentire* (*to feel towards something*); and thus it implies a certain distance from that to which assent is given. But *consentire* (to consent) is *to feel with,* and this implies a certain union to the object of consent. Hence the will, to which it belongs to tend to the thing itself, is more properly said to consent: whereas the intellect, whose act does not consist in a movement towards the thing, but rather the reverse, as we have stated in the First Part (Q.16, A. 1; Q. 27, A. 4; Q. 59, A. 2), is more properly said to assent: although one word is wont to be used for the other.* We may also say that the intellect assents, in so far as it is moved by the will.

* In Latin rather than in English.

SECOND ARTICLE

Whether Consent Is to Be Found in Irrational Animals?

We proceed thus to the Second Article:—

Objection 1. It would seem that consent is to be found in irrational animals. For consent implies a determination of the appetite to one thing. But the appetite of irrational animals is determinate to one thing. Therefore consent is to be found in irrational animals.

Obj. 2. Further, if you remove what is first, you remove what follows. But consent precedes the accomplished act. If therefore there were no consent in irrational animals, there would be no act accomplished; which is clearly false.

Obj. 3. Further, men are sometimes said to consent to do something, through some passion; desire, for instance, or anger. But irrational animals act through passion. Therefore they consent.

On the contrary, Damascene says (*De Fide Orthod.* ii. 22) that *after judging, man approves and embraces the judgment of his counselling, and this is called the sentence, i.e.,* consent. But counsel is not in irrational animals. Therefore neither is consent.

I answer that, Consent, properly speaking, is not in irrational animals. The reason of this is that consent implies an application of the appetitive movement to something as to be done. Now to apply the appetitive movement to the doing of something, belongs to the subject in whose power it is to move the appetite: thus to touch a stone is an action suitable to a stick, but to apply the stick so that it touch the stone, belongs to one who has the power of moving the stick. But irrational animals have not the command of the appetitive movement; for this is in them through natural instinct. Hence in the irrational animal, there is indeed the movement of appetite, but it does not apply that movement to some particular thing. And hence it is that the irrational animal is not properly said to consent: this is proper to the rational nature, which has the command of the appetitive movement, and is able to apply or not to apply it to this or that thing.

Reply Obj. 1. In irrational animals the determination of the appetite to a particular

thing is merely passive: whereas consent implies a determination of the appetite, which is active rather than merely passive.

Reply Obj. 2. If the first be removed, then what follows is removed, provided that, properly speaking, it follow from that only. But if something can follow from several things, it is not removed by the fact that one of them is removed; thus if hardening is the effect of heat and of cold (since bricks are hardened by fire, and frozen water is hardened by the cold), then by removing heat it does not follow that there is no hardening. Now the accomplishment of an act follows not only from consent, but also from the impulse of the appetite, such as is found in irrational animals.

Reply Obj. 3. The man who acts through passion is able not to follow the passion: whereas irrational animals have not that power. Hence the comparison fails.

THIRD ARTICLE

Whether Consent Is Directed to the End or to the Means?

We proceed thus to the Third Article:—

Objection 1. It would seem that consent is directed to the end. Because that on account of which a thing is such is still more such. But it is on account of the end that we consent to the means. Therefore, still more do we consent to the end.

Obj. 2. Further, the act of the intemperate man is his end, just as the act of the virtuous man is his end. But the intemperate man consents to his own act. Therefore consent can be directed to the end.

Obj. 3. Further, desire of the means is choice, as stated above (Q. 13, A. 1). If therefore consent were only directed to the means it would nowise differ from choice. And this is proved to be false by the authority of Damascene who says (*De Fide Orthod.* ii. 22) that *after the approval* which he calls *the sentence, comes the choice.* Therefore consent is not only directed to the means.

On the contrary, Damascene says (*ibid.*) that the *sentence, i.e.,* the consent, takes place *when man approves and embraces the judgment of his counsel.* But counsel is only about the means. Therefore the same applies to consent.

I answer that, Consent is the application of the appetitive movement to something that is already in the power of him who causes the application. Now the order of action is this: First there is the apprehension of the end; then the desire of the end; then the counsel about the means; then the desire of the means. Now the appetite tends to the last end naturally: wherefore the application of the appetitive movement to the apprehended end has not the nature of consent, but of simple volition. But as to those things which come under consideration after the last end, in so far as they are directed to the end, they come under counsel: and so consent can be applied to them, in so far as the appetitive movement is applied to the judgment resulting from counsel. But the appetitive movement to the end is not applied to counsel: rather is counsel applied to it, because counsel presupposes the desire of the end. On the other hand, the desire of the means presupposes the decision of counsel. And therefore the application of the appetitive movement to counsel's decision is consent, properly speaking. Consequently, since counsel is only about the means, consent, properly speaking, is of nothing else but the means.

Reply Obj. 1. Just as the knowledge of conclusions through the principles is science, whereas the knowledge of the principles is not science, but something higher, namely, understanding; so do we consent to the means on account of the end, in respect of which our act is not consent but something greater, namely, volition.

Reply Obj. 2. Delight in his act, rather than the act itself, is the end of the intemperate man, and for sake of this delight he consents to that act.

Reply Obj. 3. Choice includes something that consent has not, namely, a certain relation to something to which something else is preferred: and therefore after consent there still remains a choice. For it may happen that by aid of counsel several means have been found conducive to the end, and through each of these meeting with approval, consent has been given to each: but after approving of many, we have given our preference to one by choosing it. But if only one meets with approval, then consent and choice do not differ in reality, but only in our way of looking at them; so that we call it consent, according as we approve of doing that thing; but choice according as we prefer it to those that do not meet with our approval.

FOURTH ARTICLE

Whether Consent to the Act Belongs Only to the Higher Part of the Soul?

We proceed thus to the Fourth Article:—

Objection 1. It would seem that consent to the act does not always belong to the higher reason. For *delight follows action, and perfects it, just as beauty perfects youth** (*Ethic.* x. 4). But consent to delight belongs to the

* οἷον τοῖς ἀκμαίοις ἡ ὥρα;—as youthful vigor perfects a man in his prime.

lower reason, as Augustine says (*De Trin.* xii. 12). Therefore consent to the act does not belong only to the higher reason.

Obj. 2. Further, an act to which we consent is said to be voluntary. But it belongs to many powers to produce voluntary acts. Therefore the higher reason is not alone in consenting to the act.

Obj. 3. Further, *the higher reason is that which is intent on the contemplation and consultation of things eternal,* as Augustine says (*De Trin.* xii. 7). But man often consents to an act not for eternal, but for temporal reasons, or even on account of some passion of the soul. Therefore consent to an act does not belong to the higher reason alone.

On the contrary, Augustine says (*De Trin.* xii. 12): *It is impossible for man to make up his mind to commit a sin, unless that mental faculty which has the sovereign power of urging his members to, or restraining them from, act, yield to the evil deed and become its slave.*

I answer that, The final decision belongs to him who holds the highest place, and to whom it belongs to judge of the others; for as long as judgment about some matter remains to be pronounced, the final decision has not been given. Now it is evident that it belongs to the higher reason to judge of all: since it is by the reason that we judge of sensible things; and of things pertaining to human principles we judge according to Divine principles, which is the function of the higher reason. Wherefore as long as a man is uncertain whether he resists or not, according to Divine principles, no judgment of the reason can be considered in the light of a final decision. Now the final decision of what is to be done is consent to the act. Therefore consent to the act belongs to the higher reason; but in that sense in which the reason includes the will, as stated above (A. 1 *ad* 1).

Reply Obj. 1. Consent to delight in the work done belongs to the higher reason, as also does consent to the work; but consent to delight in thought belongs to the lower reason, just as to the lower reason it belongs to think. Nevertheless the higher reason exercises judgment on the fact of thinking or not thinking, considered as an action; and in like manner on the delight that results. But in so far as the act of thinking is considered as ordained to a further act, it belongs to the lower reason. For that which is ordained to something else, belongs to a lower art or power than does the end to which it is ordained: hence the art which is concerned with the end is called the master or principal art.

Reply Obj. 2. Since actions are called voluntary from the fact that we consent to them, it does not follow that consent is an act of each power, but of the will which is in the reason, as stated above (A. 1 *ad* 1), and from which the voluntary act is named.

Reply Obj. 3. The higher reason is said to consent not only because it always moves to act, according to the eternal reasons; but also because it fails to dissent according to those same reasons.

QUESTION 16

Of Use, Which Is an Act of the Will in Regard to the Means

(In Four Articles)

We must now consider use; concerning which there are four points of inquiry: (1) Whether use is an act of the will? (2) Whether it is to be found in irrational animals? (3) Whether it regards the means only, or the end also? (4) Of the relation of use to choice.

FIRST ARTICLE

Whether Use Is an Act of the Will?

We proceed thus to the First Article:—

Objection 1. It would seem that use is not an act of the will. For Augustine says (*De Doctr. Christ.* i. 4) that *to use is to refer that which is the object of use to the obtaining of something else.* But *to refer* something to another is an act of the reason to which it belongs to compare and to direct. Therefore use is an act of the reason and not of the will.

Obj. 2. Further, Damascene says (*De Fide Orthod.* ii. 22) that man *goes forward to the operation, and this is called impulse; then he makes use (of the powers) and this is called use.* But operation belongs to the executive power; and the act of the will does not follow the act of the executive power, on the contrary execution comes last. Therefore use is not an act of the will.

Obj. 3. Further, Augustine says (QQ. 83, qu. 30): *All things that were made were made for man's use, because reason with which man is endowed uses all things by its judgment of them.* But judgment of things created by God belongs to the speculative reason; which seems to be altogether distinct from the will, which is the principle of human acts. Therefore use is not an act of the will.

On the contrary, Augustine says (*De*

Trin. x. 11): *To use is to apply something to purpose of the will.*

I answer that, The use of a thing implies the application of that thing to an operation: hence the operation to which we apply a thing is called its use; thus the use of a horse is to ride, and the use of a stick is to strike. Now we apply to an operation not only the interior principles of action, viz., the powers of the soul or the members of the body; as the intellect, to understand; and the eye, to see; but also external things, as a stick, to strike. But it is evident that we do not apply external things to an operation save through the interior principles which are either the powers of the soul, or the habits of those powers, or the organs which are parts of the body. Now it has been shown above (Q. 9, A. 1) that it is the will which moves the soul's powers to their acts, and this is to apply them to operation. Hence it is evident that first and principally use belongs to the will as first mover; to the reason, as directing; and to the other powers as executing the operation, which powers are compared to the will which applies them to act, as the instruments are compared to the principal agent. Now action is properly ascribed, not to the instrument, but to the principal agent, as building is ascribed to the builder, but not to his tools. Hence it is evident that use is, properly speaking, an act of the will.

Reply Obj. 1. Reason does indeed refer one thing to another; but the will tends to that which is referred by the reason to something else. And in this sense to use is to refer one thing to another.

Reply Obj. 2. Damascene is speaking of use in so far as it belongs to the executive powers.

Reply Obj. 3. Even the speculative reason is applied by the will to the act of understanding or judging. Consequently the speculative reason is said to use, in so far as it is moved by the will, in the same way as the other powers.

SECOND ARTICLE

Whether Use Is to Be Found in Irrational Animals?

We proceed thus to the Second Article:—

Objection 1. It would seem that use is to be found in irrational animals. For it is better to enjoy than to use, because, as Augustine says (*De Trin.* x. 10): *We use things by referring them to something else which we are to enjoy.* But enjoyment is to be found in irrational animals, as stated above (Q. 11, A. 2). Much more, therefore, is it possible for them to use.

Obj. 2. Further, to apply the members to action is to use them. But irrational animals apply their members to action; for instance, their feet, to walk; their horns, to strike. Therefore it is possible for irrational animals to use.

On the contrary, Augustine says (QQ. 83, qu. 30): *None but a rational animal can make use of a thing.*

I answer that, as stated above (A. 1), to use is to apply an active principle to action: thus to consent is to apply the appetitive movement to the desire of something, as stated above (Q. 15, AA. 1, 2, 3). Now he alone who has the disposal of a thing, can apply it to something else; and this belongs to him alone who knows how to refer it to something else, which is an act of the reason. And therefore none but a rational animal consents and uses.

Reply Obj. 1. To enjoy implies the absolute movement of the appetite to the appetible: whereas to use implies a movement of the appetite to something as directed to something else. If therefore we compare use and enjoyment in respect of their objects, enjoyment is better than use; because that which is appetible absolutely is better than that which is appetible only as directed to something else. But if we compare them in respect of the apprehensive power that precedes them, greater excellence is required on the part of use: because to direct one thing to another is an act of reason; whereas to apprehend something absolutely is within the competency even of sense.

Reply Obj. 2. Animals by means of their members do something from natural instinct; not through knowing the relation of their members to these operations. Wherefore, properly speaking, they do not apply their members to action, nor do they use them.

THIRD ARTICLE

Whether Use Regards Also the Last End?

We proceed thus to the Third Article:—

Objection 1. It would seem that use can regard also the last end. For Augustine says (*De Trin.* x. 11): *Whoever enjoys, uses.* But man enjoys the last end. Therefore he uses the last end.

Obj. 2. Further, *to use is to apply something to the purpose of the will* (*ibid.*). But the last end, more than anything else, is the object of the will's application. Therefore it can be the object of use.

Obj. 3. Further, Hilary says (*De Trin.* ii) that *Eternity is in the Father, Likeness in the Image, i.e.,* in the Son, *Use in the Gift, i.e.,* in the Holy Ghost. But the Holy Ghost, since He is God, is the last end. Therefore the last end can be the object of use.

On the contrary, Augustine says (QQ. 83, qu. 30): *No one rightly uses God, but one en-*

joys Him. But God alone is the last end. Therefore we cannot use the last end.

I answer that, Use, as stated above (A. 1), implies the application of one thing to another. Now that which is applied to another is regarded in the light of means to an end; and consequently use always regards the means. For this reason things that are adapted to a certain end are said to be *useful;* in fact their very usefulness is sometimes called use.

It must, however, be observed that the last end may be taken in two ways: first, simply; secondly, in respect of an individual. For since the end, as stated above (Q. 1, A. 8; Q. 2, A. 7), signifies sometimes the thing itself, and sometimes the attainment or possession of that thing (thus the miser's end is either money or the possession of it); it is evident that, simply speaking, the last end is the thing itself; for the possession of money is good only inasmuch as there is some good in money. But in regard to the individual, the obtaining of money is the last end; for the miser would not seek for money, save that he might have it. Therefore, simply and properly speaking, a man enjoys money, because he places his last end therein; but in so far as he seeks to possess it, he is said to use it.

Reply Obj. 1. Augustine is speaking of use in general, in so far as it implies the relation of an end to the enjoyment which a man seeks in that end.

Reply Obj. 2. The end is applied to the purpose of the will, that the will may find rest in it. Consequently this rest in the end, which is the enjoyment thereof, is in this sense called use of the end. But the means are applied to the will's purpose, not only in being used as means, but as ordained to something else in which the will finds rest.

Reply Obj. 3. The words of Hilary refer to use as applicable to rest in the last end; just as, speaking in a general sense, one may be said to use the end for the purpose of attaining it, as stated above. Hence Augustine says (*De Trin.* vi. 10) that *this love, delight, felicity, or happiness, is called use by him.*

FOURTH ARTICLE

Whether Use Precedes Choice?

We proceed thus to the Fourth Article:—

Objection 1. It would seem that use precedes choice. For nothing follows after choice, except execution. But use, since it belongs to the will, precedes execution. Therefore it precedes choice also.

Obj. 2. Further, the absolute precedes the relative. Therefore the less relative precedes the more relative. But choice implies two relations: one, of the thing chosen, in relation to the end; the other, of the thing chosen, in respect of that to which it is preferred; whereas use implies relation to the end only. Therefore use precedes choice.

Obj. 3. Further, the will uses the other powers in so far as it moves them. But the will moves itself too, as stated above (Q. 9, A. 3). Therefore it uses itself, by applying itself to act. But it does this when it consents. Therefore there is use in consent. But consent precedes choice as stated above (Q. 15, A. 3 *ad* 3). Therefore use does also.

On the contrary, Damascene says (*De Fide Orthod.* ii. 22) that *the will after choosing has an impulse to the operation, and afterwards it uses (the powers).* Therefore use follows choice.

I answer that, The will has a twofold relation to the thing willed. One, according as the thing willed is, in a way, in the willing subject, by a kind of proportion or order to the thing willed. Wherefore those things that are naturally proportionate to a certain end, are said to desire that end naturally.—Yet to have an end thus is to have it imperfectly. Now every imperfect thing tends to perfection. And therefore both the natural and the voluntary appetite tend to have the end in reality; and this is to have it perfectly. This is the second relation of the will to the thing willed.

Now the thing willed is not only the end, but also the means. And the last act that belongs to the first relation of the will to the means, is choice; for there the will becomes fully proportionate, by willing the means fully. Use, on the other hand, belongs to the second relation of the will, in respect of which it tends to the realization of the thing willed. Wherefore it is evident that use follows choice; provided that by use we mean the will's use of the executive power in moving it. But since the will, in a way, moves the reason also, and uses it, we may take the use of the means, as consisting in the consideration of the reason, whereby it refers the means to the end. In this sense use precedes choice.

Reply Obj. 1. The motion of the will to the execution of the work, precedes execution, but follows choice. And so, since use belongs to that very motion of the will, it stands between choice and execution.

Reply Obj. 2. What is essentially relative is after the absolute; but the thing to which relation is referred need not come after. Indeed, the more a cause precedes, the more numerous the effects to which it has relation.

Reply Obj. 3. Choice precedes use, if they be referred to the same object. But nothing hinders the use of one thing preceding the choice of another. And since the acts of the will react on one another, in each act of the

will we can find both consent and choice and use; so that we may say that the will consents to choose, and consents to consent, and uses itself in consenting and choosing. And such acts as are ordained to that which precedes, precede also.

QUESTION 17

Of the Acts Commanded by the Will

(In Nine Articles)

We must now consider the acts commanded by the will; under which head there are nine points of inquiry: (1) Whether command is an act of the will or of the reason? (2) Whether command belongs to irrational animals? (3) Of the order between command and use; (4) Whether command and the commanded act are one act or distinct? (5) Whether the act of the will is commanded? (7) Whether the act of the sensitive appetite is commanded? (8) Whether the act of the vegetal soul is commanded? (9) Whether the acts of the external members are commanded?

FIRST ARTICLE

Whether Command Is an Act of the Reason or of the Will?

We proceed thus to the First Article:—

Objection 1. It would seem that command is not an act of the reason but of the will. For command is a kind of motion; because Avicenna says that there are four ways of moving, *by perfecting, by disposing, by commanding, and by counselling.* But it belongs to the will to move all the other powers of the soul, as stated above (Q. 9, A. 1). Therefore command is an act of the will.

Obj. 2. Further, just as to be commanded belongs to that which is subject, so, seemingly, to command belongs to that which is most free. But the root of liberty is especially in the will. Therefore to command belongs to the will.

Obj. 3. Further, command is followed at once by act. But the act of the reason is not followed at once by act: for he who judges that a thing should be done, does not do it at once. Therefore command is not an act of the reason, but of the will.

On the contrary, Gregory of Nyssa* and the Philosopher (*Ethic.* i. 13) say that *the appetite obeys reason.* Therefore command is an act of the reason.

I answer that, Command is an act of the reason, presupposing, however, an act of the will. In proof of this, we must take note that, since the acts of the reason and of the will can be brought to bear on one another, in so far as the reason reasons about willing, and the will wills to reason, the result is that the act of the reason precedes the act of the will, and conversely. And since the power of the preceding act continues in the act that follows, it happens sometimes that there is an act of the will in so far as it retains in itself something of an act of the reason, as we have stated in reference to use and choice; and conversely, that there is an act of the reason in so far as it retains in itself something of an act of the will.

Now, command is essentially indeed an act of the reason: for the commander orders the one commanded to do something, by way of intimation or declaration; and to order thus by intimating or declaring is an act of the reason. Now the reason can intimate or declare something in two ways. First, absolutely: and this intimation is expressed by a verb in the indicative mood, as when one person says to another: *This is what you should do.* Sometimes, however, the reason intimates something to a man by moving him thereto; and this intimation is expressed by a verb in the imperative mood; as when it is said to someone: *Do this.* Now the first mover, among the powers of the soul, to the doing of an act is the will, as stated above (Q. 9, A. 1). Since, therefore, the second mover does not move, save in virtue of the first mover, it follows that the very fact that the reason moves by commanding, is due to the power of the will. Consequently it follows that command is an act of the reason, presupposing an act of the will, in virtue of which the reason, by its command, moves (the power) to the execution of the act.

Reply Obj. 1. To command is to move, not anyhow, but by intimating and declaring to another; and this is an act of the reason.

Reply Obj. 2. The root of liberty is the will as the subject thereof; but it is the reason as its cause. For the will can tend freely towards various objects, precisely because the reason can have various perceptions of good. Hence philosophers define the free-will as being *a free judgment arising from reason,* implying that reason is the root of liberty.

Reply Obj. 3. This argument proves that command is an act of reason not absolutely, but with a kind of motion, as stated above.

* Nemesius, *De Nat. Hom.* xvi.

SECOND ARTICLE

Whether Command Belongs to Irrational Animals?

We proceed thus to the Second Article:—

Objection 1. It would seem that command belongs to irrational animals. Because, according to Avicenna, *the power that commands movement is the appetite; and the power that executes movement is in the muscles and nerves.* But both powers are in irrational animals. Therefore command is to be found in irrational animals.

Obj. 2. Further, the condition of a slave is that of one who receives commands. But the body is compared to the soul as a slave to his master, as the Philosopher says (*Polit.* i. 2). Therefore the body is commanded by the soul, even in irrational animals, since they are composed of soul and body.

Obj. 3. Further, by commanding, man has an impulse towards an action. But impulse to action is to be found in irrational animals, as Damascene says (*De Fide Orthod.* ii. 22). Therefore command is to be found in irrational animals.

On the contrary, Command is an act of reason, as stated above (A. 1). But in irrational animals there is no reason. Neither, therefore, is there command.

I answer that, To command is nothing else than to direct someone to do something, by a certain motion of intimation. Now to direct is the proper act of reason. Wherefore it is impossible that irrational animals should command in any way, since they are devoid of reason.

Reply Obj. 1. The appetitive power is said to command movement, in so far as it moves the commanding reason. But this is only in man. In irrational animals the appetitive power is not, properly speaking, a commanding faculty, unless command be taken loosely for motion.

Reply Obj. 2. The body of the irrational animal is competent to obey; but its soul is not competent to command, because it is not competent to direct. Consequently there is no ratio there of commander and commanded; but only of mover and moved.

Reply Obj. 3. Impulse to action is in irrational animals otherwise than in man. For the impulse of man to action arises from the directing reason; wherefore his impulse is one of command. On the other hand, the impulse of the irrational animal arises from natural instinct; because as soon as they apprehend the fitting or the unfitting, their appetite is moved naturally to pursue or to avoid. Wherefore they are directed by another to act; and they themselves do not direct themselves to act. Consequently in them is impulse but not command.

THIRD ARTICLE

Whether Use Precedes Command?

We proceed thus to the Third Article:—

Objection 1. It would seem that use precedes command. For command is an act of the reason presupposing an act of the will, as stated above (A. 1). But, as we have already shown (Q. 16, A. 1), use is an act of the will. Therefore use precedes command.

Obj. 2. Further, command is one of those things that are ordained to the end. But use is of those things that are ordained to the end. Therefore it seems that use precedes command.

Obj. 3. Further, every act of a power moved by the will is called use; because the will uses the other powers, as stated above (Q. 16, A. 1). But command is an act of the reason as moved by the will, as stated above (A. 1). Therefore command is a kind of use. Now the common precedes the proper. Therefore use precedes command.

On the contrary, Damascene says (*De Fide Orthod.* ii. 22) that impulse to action precedes use. But impulse to operation is given by command. Therefore command precedes use.

I answer that, use of that which is directed to the end, in so far as it is in the reason referring this to the end, precedes choice, as stated above (Q. 16, A. 4). Wherefore still more does it precede command.—On the other hand, use of that which is directed to the end, in so far as it is subject to the executive power, follows command; because use in the user is united to the act of the thing used; for one does not use a stick before doing something with the stick. But command is not simultaneous with the act of the thing to which the command is given: for it naturally precedes its fulfilment, sometimes, indeed, by priority of time. Consequently it is evident that command precedes use.

Reply Obj. 1. Not every act of the will precedes this act of the reason which is command; but an act of the will precedes, viz., choice; and an act of the will follows, viz., use. Because after counsel's decision, which is reason's judgment, the will chooses; and after choice, the reason commands that power which has to do what was chosen; and then, last of all, someone's will begins to use, by executing the command of reason; sometimes it is another's will, when one commands another; sometimes the will of the one that commands, when he commands himself to do something.

Reply Obj. 2. Just as act ranks before power, so does the object rank before the act. Now

the object of use is that which is directed to the end. Consequently, from the fact that command precedes, rather than that it follows use.

Reply Obj. 3. Just as the act of the will in using the reason for the purpose of command, precedes the command; so also we may say that this act whereby the will uses the reason, is preceded by a command of reason; since the acts of these powers react on one another.

FOURTH ARTICLE

Whether Command and the Commanded Act Are One Act, or Distinct?

We proceed thus to the Fourth Article:—

Objection 1. It would seem that the commanded act is not one with the command itself. For the acts of different powers are themselves distinct. But the commanded act belongs to one power, and the command to another; since one is the power that commands, and the other is the power that receives the command. Therefore the commanded act is not one with the command.

Obj. 2. Further, whatever things can be separate from one another, are distinct: for nothing is severed from itself. But sometimes the commanded act is separate from the command: for sometimes the command is given, and the commanded act follows not. Therefore command is a distinct act from the act commanded.

Obj. 3. Further, whatever things are related to one another as precedent and consequent, are distinct. But command naturally precedes the commanded act. Therefore they are distinct.

On the contrary, The Philosopher says (*Topic.* iii. 2) that *where one thing is by reason of another, there is but one.* But there is no commanded act unless by reason of the command. Therefore they are one.

I answer that, Nothing prevents certain things being distinct in one respect, and one in another respect. Indeed, every multitude is one in some respect, as Dionysius says (*Div. Nom.* xiii). But a difference is to be observed in this, that some are simply many, and one in a particular respect: while with others it is the reverse. Now *one* is predicated in the same way as *being*. And substance is being simply, whereas accident or being *of reason* is a being only in a certain respect. Wherefore those things that are one in substance are one simply, though many in a certain respect. Thus, in the genus substance, the whole composed of its integral or essential parts, is one simply: because the whole is being and substance simply, and the parts are being and substances in the whole. But those things which are distinct in substance, and one according to an accident, are distinct simply, and one in a certain respect: thus many men are one people, and many stones are one heap; which is unity of composition or order. In like manner also many individuals that are one in genus or species are many simply, and one in a certain respect: since to be one in genus or species is to be one according to the consideration of the reason.

Now just as in the genus of natural things, a whole is composed of matter and form (*e.g.*, man, who is one natural being, though he has many parts, is composed of soul and body); so, in human acts, the act of a lower power is in the position of matter in regard to the act of a higher power, in so far as the lower power acts in virtue of the higher power moving it: for thus also the act of the first mover is as the form in regard to the act of its instrument. Hence it is evident that command and the commanded act are one human act, just as a whole is one, yet in its parts, many.

Reply Obj. 1. If the distinct powers are not ordained to one another, their acts are diverse simply. But when one power is the mover of the other, then their acts are, in a way, one: since *the act of the mover and the act of the thing moved are one act* (*Phys.* iii. 3).

Reply Obj. 2. The fact that command and the commanded act can be separated from one another shows that they are different parts. Because the parts of a man can be separated from one another, and yet they form one whole.

Reply Obj. 3. In those things that are many in parts, but one as a whole, nothing hinders one part from preceding another. Thus the soul, in a way, precedes the body; and the heart, the other members.

FIFTH ARTICLE

Whether the Act of the Will Is Commanded?

We proceed thus to the Fifth Article:—

Objection 1. It would seem that the act of the will is not commanded. For Augustine says (*Conf.* viii. 9): *The mind commands the mind to will, and yet it does not.* But to will is the act of the will. Therefore the act of the will is not commanded.

Obj. 2. Further, to receive a command belongs to one who can understand the command. But the will cannot understand the command; for the will differs from the intellect, to which it belongs to understand. Therefore the act of the will is not commanded.

Obj. 3. Further, if one act of the will is commanded, for the same reason all are com-

manded. But if all the acts of the will are commanded, we must needs proceed to infinity; because the act of the will precedes the act of reason commanding, as stated above (A. 1); for if that act of the will be also commanded, this command will be preceded by another act of the reason, and so on to infinity. But to proceed to infinity is not possible. Therefore the act of the will is not commanded.

On the contrary, Whatever is in our power, is subject to our command. But the acts of the will, most of all, are in our power; since all our acts are said to be in our power, in so far as they are voluntary. Therefore the acts of the will are commanded by us.

I answer that, As stated above (A. 1), command is nothing else than the act of the reason directing, with a certain motion, something to act. Now it is evident that the reason can direct the act of the will: for just as it can judge it to be good to will something, so it can direct by commanding man to will. From this it is evident that an act of the will can be commanded.

Reply Obj. 1. As Augustine says (*ibid.*) when the mind commands itself perfectly to will, then already it wills: but that sometimes it commands and wills not, is due to the fact that it commands imperfectly. Now imperfect command arises from the fact that the reason is moved by opposite motives to command or not to command: wherefore it fluctuates between the two, and fails to command perfectly.

Reply Obj. 2. Just as each of the members of the body works not for itself alone but for the whole body; thus it is for the whole body that the eye sees; so is it with the powers of the soul. For the intellect understands, not for itself alone, but for all the powers; and the will wills not only for itself, but for all the powers too. Wherefore man, in so far as he is endowed with intellect and will, commands the act of the will for himself.

Reply Obj. 3. Since command is an act of reason, that act is commanded which is subject to reason. Now the first act of the will is not due to the direction of the reason but to the instigation of nature, or of a higher cause, as stated above (Q. 9, A. 4). Therefore there is no need to proceed to infinity.

SIXTH ARTICLE

Whether the Act of the Reason Is Commanded?

We proceed thus to the Sixth Article:—

Objection 1. It would seem that the act of the reason cannot be commanded. For it seems impossible for a thing to command itself. But it is the reason that commands, as stated above (A. 1). Therefore the act of the reason is not commanded.

Obj. 2. Further, that which is essential is different from that which is by participation. But the power whose act is commanded by reason, is rational by participation, as stated in *Ethic.* i. 13. Therefore the act of that power, which is essentially rational, is not commanded.

Obj. 3. Further, that act is commanded, which is in our power. But to know and judge the truth, which is the act of reason, is not always in our power. Therefore the act of the reason cannot be commanded.

On the contrary, That which we do of our free-will, can be done by our command. But the acts of the reason are accomplished through the free-will: for Damascene says (*De Fide Orthod.* ii. 22) that *by his free-will man inquires, considers, judges, approves.* Therefore the acts of the reason can be commanded.

I answer that, Since the reason re-acts on itself, just as it directs the acts of other powers, so can it direct its own act. Consequently its act can be commanded.

But we must take note that the act of the reason may be considered in two ways. First, as to the exercise of the act. And considered thus, the act of the reason can always be commanded: as when one is told to be attentive, and to use one's reason. Secondly, as to the object; in respect of which two acts of the reason have to be noticed. One is the act whereby it apprehends the truth about something. This act is not in our power: because it happens in virtue of a natural or supernatural light. Consequently in this respect, the act of the reason is not in our power, and cannot be commanded. The other act of the reason is that whereby it assents to what it apprehends. If, therefore, that which the reason apprehends is such that it naturally assents thereto, *e.g.,* the first principles, it is not in our power to assent or dissent to the like: assent follows naturally, and consequently, properly speaking, is not subject to our command. But some things which are apprehended do not convince the intellect to such an extent as not to leave it free to assent or dissent, or at least suspend its assent or dissent, on account of some cause or other; and in such things assent or dissent is in our power, and is subject to our command.

Reply Obj. 1. Reason commands itself, just as the will moves itself, as stated above (Q. 9, A. 3), that is to say, in so far as each power reacts on its own acts, and from one thing tends to another.

Reply Obj. 2. On account of the diversity of objects subject to the act of the reason, noth-

ing prevents the reason from participating in itself: thus the knowledge of principles is participated in the knowledge of the conclusions.

The reply to the third objection is evident from what has been said.

SEVENTH ARTICLE

Whether the Act of the Sensitive Appetite Is Commanded?

We proceed thus to the Seventh Article:—

Objection 1. It would seem that the act of the sensitive appetite is not commanded. For the Apostle says (*Rom.* vii. 15): *For I do not that good which I will:* and a gloss explains this by saying that man lusts, although he wills not to lust. But to lust is an act of the sensitive appetite. Therefore the act of the sensitive appetite is not subject to our command.

Obj. 2. Further, corporeal matter obeys God alone, to the effect of formal transmutation, as was shown in the First Part (Q. 65, A. 4; Q. 91, A. 2; Q. 110, A. 2). But the act of the sensitive appetite is accompanied by a formal transmutation of the body, consisting in heat or cold. Therefore the act of the sensitive appetite is not subject to man's command.

Obj. 3. Further, the proper motive principle of the sensitive appetite is something apprehended by sense or imagination. But it is not always in our power to apprehend something by sense or imagination. Therefore the act of the sensitive appetite is not subject to our command.

On the contrary, Gregory of Nyssa* says: *That which obeys reason is twofold, the concupiscible and the irascible,* which belong to the sensitive appetite. Therefore the act of the sensitive appetite is subject to the command of reason.

I answer that, An act is subject to our command, in so far as it is in our power, as stated above (A. 5). Consequently in order to understand in what manner the act of the sensitive appetite is subject to the command of reason, we must consider in what manner it is in our power. Now it must be observed that the sensitive appetite differs from the intellective appetite, which is called the will, in the fact that the sensitive appetite is a power of a corporeal organ, whereas the will is not. Again, every act of a power that uses a corporeal organ, depends not only on a power of the soul, but also on the disposition of that corporeal organ: thus the act of vision depends on the power of sight, and on the condition of the eye, which condition is a help or a hindrance to that act. Consequently the act of the sensitive appetite depends not only on the appetitive power, but also on the disposition of the body.

Now whatever part the power of the soul takes in the act, follows apprehension. And the apprehension of the imagination, being a particular apprehension, is regulated by the apprehension of reason, which is universal; just as a particular active power is regulated by a universal active power. Consequently in this respect the act of the sensitive appetite is subject to the command of reason.—On the other hand, condition or disposition of the body is not subject to the command of reason: and consequently in this respect, the movement of the sensitive appetite is hindered from being wholly subject to the command of reason.

Moreover it happens sometimes that the movement of the sensitive appetite is aroused suddenly in consequence of an apprehension of the imagination of sense. And then such movement occurs without the command of reason: although reason could have prevented it, had it foreseen. Hence the Philosopher says (*Polit.* i. 2) that the reason governs the irascible and concupiscible not by a *despotic supremacy,* which is that of a master over his slave; but by a *politic and royal supremacy,* whereby the free are governed, who are not wholly subject to command.

Reply Obj. 1. That man lusts, although he wills not to lust, is due to a disposition of the body, whereby the sensitive appetite is hindered from perfect compliance with the command of reason. Hence the Apostle adds (*ibid.*): *I see another law in my members, fighting against the law of my mind.*—This may also happen through a sudden movement of concupiscence, as stated above.

Reply Obj. 2. The condition of the body stands in a twofold relation to the act of the sensitive appetite. First, as preceding it: thus a man may be disposed in one way or another, in respect of his body, to this or that passion. Secondly, as consequent to it: thus a man becomes heated through anger. Now the condition that precedes, is not subject to the command of reason: since it is due either to nature, or to some previous movement, which cannot cease at once. But the condition that is consequent, follows the command of reason: since it results from the local movement of the heart, which has various movements according to the various acts of the sensitive appetite.

Reply Obj. 3. Since the external sensible is necessary for the apprehension of the senses, it is not in our power to apprehend anything by the senses, unless the sensible be present; which presence of the sensible is not always

* Nemesius, *De Nat. Hom.* xvi.

in our power. For it is then that man can use his senses if he will so to do; unless there be some obstacle on the part of the organ.—On the other hand, the apprehension of the imagination is subject to the ordering of reason, in proportion to the strength or weakness of the imaginative power. For that man is unable to imagine the things that reason considers, is either because they cannot be imagined, such as incorporeal things; or because of the weakness of the imaginative power, due to some organic indisposition.

EIGHTH ARTICLE

Whether the Act of the Vegetal Soul Is Commanded?

We proceed thus to the Eighth Article:—

Objection 1. It would seem that the acts of the vegetal soul are subject to the command of reason. For the sensitive powers are of higher rank than the vegetal powers. But the powers of the sensitive soul are subject to the command of reason. Much more, therefore, are the powers of the vegetal soul.

Obj. 2. Further, man is called a *little world,** because the soul is in the body, as God is in the world. But God is in the world in such a way, that everything in the world obeys His command. Therefore all that is in man, even the powers of the vegetal soul, obey the command of reason.

Obj. 3. Further, praise and blame are awarded only to such acts as are subject to the command of reason. But in the acts of the nutritive and generative power, there is room for praise and blame, virtue and vice: as in the case of gluttony and lust, and their contrary virtues. Therefore the acts of these powers are subject to the command of reason.

On the contrary, Gregory of Nyssa† says that *the nutritive and generative power is one over which the reason has no control.*

I answer that, Some acts proceed from the natural appetite, others from the animal, or from the intellectual appetite: for every agent desires an end in some way. Now the natural appetite does not follow from some apprehension, as to the animal and the intellectual appetite. But the reason commands by way of apprehensive power. Wherefore those acts that proceed from the intellective or the animal appetite, can be commanded by reason: but not those acts that proceed from the natural appetite. And such are the acts of the vegetal soul; wherefore Gregory of Nyssa (Nemesius, —*loc. cit.*) says that *generation and nutrition belong to what are called natural powers.* Consequently the acts of the vegetal soul are not subject to the command of reason.

Reply Obj. 1. The more immaterial an act is, the more noble it is, and the more is it subject to the command of reason. Hence the very fact that the acts of the vegetal soul do not obey reason, shows that they rank lowest.

Reply Obj. 2. The comparison holds in a certain respect: because, to wit, as God moves the world, so the soul moves the body. But it does not hold in every respect: for the soul did not create the body out of nothing, as God created the world; for which reason the world is wholly subject to His command.

Reply Obj. 3. Virtue and vice, praise and blame do not affect the acts themselves of the nutritive and generative power, *i.e.,* digestion, and formation of the human body; but they affect the acts of the sensitive part, that are ordained to the acts of generation and nutrition; for example the desire for pleasure in the act of taking food or in the act of generation, and the right or wrong use thereof.

NINTH ARTICLE

Whether the Acts of the External Members Are Commanded?

We proceed thus to the Ninth Article:—

Objection 1. It would seem that the members of the body do not obey reason as to their acts. For it is evident that the members of the body are more distant from the reason, than the powers of the vegetal soul. But the powers of the vegetal soul do not obey reason, as stated above (A. 8). Therefore much less do the members of the body obey.

Obj. 2. Further, the heart is the principle of animal movement. But the movement of the heart is not subject to the command of reason: for Gregory of Nyssa‡ says that *the pulse is not controlled by reason.* Therefore the movement of the bodily members is not subject to the command of reason.

Obj. 3. Further, Augustine says (*De Civ. Dei* xiv. 16) that *the movement of the genital members is sometimes inopportune and not desired; sometimes when sought it fails, and whereas the heart is warm with desire, the body remains cold.* Therefore the movements of the members are not obedient to reason.

On the contrary, Augustine says (*Conf.* viii. 9): *The mind commands a movement of the hand, and so ready is the hand to obey, that scarcely can one discern obedience from command.*

I answer that, The members of the body are organs of the soul's powers. Consequently according as the powers of the soul stand in re-

* Aristotle, *Phys.* viii. 2. † Nemesius, *De Nat. Hom.* xxii. ‡ Nemesius, *De Nat. Hom.* xxii.

spect of obedience to reason, so do the members of the body stand in respect thereof. Since then the sensitive powers are subject to the command of reason, whereas the natural powers are not; therefore all movements of members, that are moved by the sensitive powers, are subject to the command of reason; whereas those movements of members, that arise from the natural powers, are not subject to the command of reason.

Reply Obj. 1. The members do not move themselves, but are moved through the powers of the soul; of which powers, some are in closer contact with the reason than are the powers of the vegetal soul.

Reply Obj. 2. In things pertaining to intellect and will, that which is according to nature stands first, whence all other things are derived: thus from the knowledge of principles that are naturally known, is derived knowledge of the conclusions; and from volition of the end naturally desired, is derived the choice of the means. So also in bodily movements the principle is according to nature. Now the principle of bodily movements begins with the movement of the heart. Consequently the movement of the heart is according to nature, and not according to the will: for like a proper accident, it results from life, which follows from the union of soul and body. Thus the movement of heavy and light things results from their substantial form: for which reason they are said to be moved by their generator, as the Philosopher states (*Phys.* viii. 4). Wherefore this movement is called *vital.* For which reason Gregory of Nyssa (Nemesius,—*loc. cit.*) says that, just as the movement of generation and nutrition does not obey reason, so neither does the pulse which is a vital movement. By the pulse he means the movement of the heart which is indicated by the pulse veins.

Reply Obj. 3. As Augustine says (*De Civ. Dei* xiv. 17, 20) it is in punishment of sin that the movement of these members does not obey reason: in this sense, that the soul is punished for its rebellion against God, by the insubmission of that member whereby original sin is transmitted to posterity.

But because, as we shall state later on, the effect of the sin of our first parent was that his nature was left to itself, through the withdrawal of the supernatural gift which God had bestowed on man, we must consider the natural cause of this particular member's insubmission to reason. This is stated by Aristotle (*De Causis Mot. Animal.*) who says that *the movements of the heart and of the organs of generation are involuntary*, and that the reason of this is as follows. These members are stirred at the occasion of some apprehension; in so far as the intellect and imagination represent such things as arouse the passions of the soul, of which passions these movements are a consequence. But they are not moved at the command of the reason or intellect, because these movements are conditioned by a certain natural change of heat and cold, which change is not subject to the command of reason. This is the case with these two organs in particular, because each is as it were a separate animal being, in so far as it is a principle of life; and the principle is virtually the whole. For the heart is the principle of the senses; and from the organ of generation proceeds the seminal virtue, which is virtually the entire animal. Consequently they have their proper movements naturally: because principles must needs be natural, as stated above (*Reply Obj.* 2).

QUESTION 18

Of the Good and Evil of Human Acts, in General

(In Eleven Articles)

We must now consider the good and evil of human acts. First, how a human act is good or evil; secondly, what results from the good or evil of a human act, as merit or demerit, sin and guilt.

Under the first head there will be a threefold consideration: the first will be of the good and evil of human acts, in general; the second, of the good and evil of internal acts; the third, of the good and evil of external acts.

Concerning the first there are eleven points of inquiry: (1) Whether every human action is good, or are there evil actions? (2) Whether the good or evil of a human action is derived from its object? (3) Whether it is derived from a circumstance? (4) Whether it is derived from the end? (5) Whether a human action is good or evil in its species? (6) Whether an action has the species of good or evil from its end? (7) Whether the species derived from the end is contained under the species derived from the object, as under its genus, or conversely? (8) Whether any action is indifferent in its species? (9) Whether an individual action can be indifferent? (10 Whether a circumstance places a moral action in the species of good or evil? (11) Whether every circumstance that makes

an action better or worse, places the moral action in the species of good or evil?

FIRST ARTICLE

Whether Every Human Action Is Good, or Are There Evil Actions?

We proceed thus to the First Article:—

Objection 1. It would seem that every human action is good, and that none is evil. For Dionysius says (*Div. Nom.* iv.) that evil acts not, save in virtue of the good. But no evil is done in virtue of the good. Therefore no action is evil.

Obj. 2. Further, nothing acts except in so far as it is in act. Now a thing is evil, not according as it is in act, but according as its potentiality is void of act; whereas in so far as its potentiality is perfected by act, it is good, as stated in *Metaph.* ix. 9. Therefore nothing acts in so far as it is evil, but only according as it is good. Therefore every action is good, and none is evil.

Obj. 3. Further, evil cannot be a cause, save accidentally, as Dionysius declares (*Div. Nom.* iv). But every action has some effect which is proper to it. Therefore no action is evil, but every action is good.

On the contrary, Our Lord said (Jo. iii. 20): *Every one that doth evil, hateth the light.* Therefore some actions of man are evil.

I answer that, We must speak of good and evil in actions as of good and evil in things: because such as everything is, such is the act that it produces. Now in things, each one has so much good as it has being: since good and being are convertible, as was stated in the First Part (Q. 5, AA. 1, 3). But God alone has the whole plenitude of His Being in a certain unity: whereas every other thing has its proper fulness of being in a certain multiplicity. Wherefore it happens with some things, that they have being in some respect, and yet they are lacking in the fulness of being due to them. Thus the fulness of human being requires a compound of soul and body, having all the powers and instruments of knowledge and movement: wherefore if any man be lacking in any of these, he is lacking in something due to the fulness of his being. So that as much as he has of being, so much has he of goodness: while so far as he is lacking in the fulness of his being, so far is he lacking in goodness, and is said to be evil: thus a blind man is possessed of goodness inasmuch as he lives; and of evil, inasmuch as he lacks sight. That, however, which has nothing of being or goodness, could not be said to be either evil or good. But since this same fulness of being is of the very essence of good, if a thing be lacking in its due fulness of being, it is not said to be good simply, but in a certain respect, inasmuch as it is a being; although it can be called a being simply, and a non-being in a certain respect, as was stated in the First Part (Q. 5, A. 1 *ad* 1). We must therefore say that every action has goodness, in so far as it has being: whereas it is lacking in goodness, in so far as it is lacking in something that is due to its fulness of being; and thus it is said to be evil: for instance if it lacks the quantity determined by reason, or its due place, or something of the kind.

Reply Obj. 1. Evil acts in virtue of deficient goodness. For if there were nothing of good there, there would be neither being nor possibility of action. On the other hand if good were not deficient, there would be no evil. Consequently the action done is a deficient good, which is good in a certain respect, but simply evil.

Reply Obj. 2. Nothing hinders a thing from being in act in a certain respect, so that it can act; and in a certain respect deficient in act, so as to cause a deficient act. Thus a blind man has in act the power of walking, whereby he is able to walk; but inasmuch as he is deprived of sight he suffers a defect in walking by stumbling when he walks.

Reply Obj. 3. An evil action can have a proper effect, according to the goodness and being that it has. Thus adultery is the cause of human generation, inasmuch as it implies union of male and female, but not inasmuch as it lacks the order of reason.

SECOND ARTICLE

Whether the Good or Evil of a Man's Action Is Derived from Its Object?

We proceed thus to the Second Article:—

Objection 1. It would seem that the good or evil of an action is not derived from its object. For the object of any action is a thing. But *evil is not in things, but in the sinner's use of them,* as Augustine says (*De Doctr. Christ.* iii. 12). Therefore the good or evil of a human action is not derived from its object.

Obj. 2. Further, the object is compared to the action as its matter. But the goodness of a thing is not from its matter, but rather from the form, which is an act. Therefore good and evil in actions is not derived from their object.

Obj. 3. Further, the object of an active power is compared to the action as effect to cause. But the goodness of a cause does not depend on its effect; rather is it the reverse. Therefore good or evil in actions is not derived from their object.

On the contrary, It is written (Osee ix. 10): *They became abominable as those things which*

they loved. Now man becomes abominable to God on account of the malice of his action. Therefore the malice of his action is according to the evil objects that man loves. And the same applies to the goodness of his action.

I answer that, as stated above (A. 1) the good or evil of an action, as of other things, depends on its fulness of being or its lack of that fulness. Now the first thing that belongs to the fulness of being seems to be that which gives a thing its species. And just as a natural thing has its species from its form, so an action has its species from its object, as movement from its term. And therefore, just as the primary goodness of a natural thing is derived from its form, which gives it its species, so the primary goodness of a moral action is derived from its suitable object: hence some call such an action *good in its genus;* for instance, *to make use of what is one's own.* And just as, in natural things, the primary evil is when a generated thing does not realize its specific form (for instance, if instead of a man, something else be generated); so the primary evil in moral actions is that which is from the object, for instance, *to take what belongs to another.* And this action is said to be *evil in its genus,* genus here standing for species, just as we apply the term *mankind* to the whole human species.

Reply Obj. 1. Although external things are good in themselves, nevertheless they have not always a due proportion to this or that action. And so, inasmuch as they are considered as objects of such actions, they have not the quality of goodness.

Reply Obj. 2. The object is not the matter *of which* (a thing is made), but the matter *about which* (something is done); and stands in relation to the act as its form, as it were, through giving it its species.

Reply Obj. 3. The object of the human action is not always the object of an active power. For the appetitive power is, in a way, passive; in so far as it is moved by the appetible object; and yet it is a principle of human actions.—Nor again have the objects of the active powers always the nature of an effect, but only when they are already transformed: thus food when transformed is the effect of the nutritive power; whereas food before being transformed stands in relation to the nutritive power as the matter about which it exercises its operation. Now since the object is in some way the effect of the active power, it follows that it is the term of its action, and consequently that it gives it its form and species, since movement derives its species from its terms.—Moreover, although the goodness of an action is not caused by the goodness of its effect, yet an action is said to be good from the fact that it can produce a good effect. Consequently the very proportion of an action to its effect is the measure of its goodness.

THIRD ARTICLE

Whether Man's Action Is Good or Evil from a Circumstance?

We proceed thus to the Third Article:—

Objection 1. It would seem that an action is not good or evil from a circumstance. For circumstances stand around (*circumstant*) an action, as being outside it, as stated above (Q. 7, A. 1). But *good and evil are in things themselves,* as is stated in *Metaph.* vi. 4. Therefore an action does not derive goodness or malice from a circumstance.

Obj. 2. Further, the goodness or malice of an action is considered principally in the doctrine of morals. But since circumstances are accidents of actions, it seems that they are outside the scope of art: because *no art takes notice of what is accidental* (*Metaph.* vi. 2). Therefore the goodness or malice of an action is not taken from a circumstance.

Obj. 3. Further, that which belongs to a thing, in respect of its substance, is not ascribed to it in respect of an accident. But good and evil belong to an action in respect of its substance; because an action can be good or evil in its genus as stated above (A. 2). Therefore an action is not good or bad from a circumstance.

On the contrary, the Philosopher says (*Ethic.* ii. 3) that a virtuous man acts as he should, and when he should, and so on in respect of the other circumstances. Therefore, on the other hand, the vicious man, in the matter of each vice, acts when he should not, or where he should not, and so on with the other circumstances. Therefore human actions are good or evil according to circumstances.

I answer that, In natural things, it is to be noted that the whole fulness of perfection due to a thing, is not from the mere substantial form, that gives it its species; since a thing derives much from supervening accidents, as man does from shape, color, and the like; and if any one of these accidents be out of due proportion, evil is the result. So it is with action. For the plenitude of its goodness does not consist wholly in its species, but also in certain additions which accrue to it by reason of certain accidents: and such are its due circumstances. Wherefore if something be wanting that is requisite as a due circumstance the action will be evil.

Reply Obj. 1. Circumstances are outside an action, inasmuch as they are not part of its essence; but they are in an action as accidents

thereof. Thus, too, accidents in natural substances are outside the essence.

Reply Obj. 2. Every accident is not accidentally in its subject; for some are proper accidents; and of these every art takes notice. And thus it is that the circumstances of actions are considered in the doctrine of morals.

Reply Obj. 3. Since good and being are convertible; according as being is predicated of substance and of accident, so is good predicated of a thing both in respect of its essential being, and in respect of its accidental being; and this, both in natural things and in moral actions.

FOURTH ARTICLE

Whether a Human Action Is Good or Evil from Its End?

We proceed thus to the Fourth Article:—

Objection 1. It would seem that the good and evil in human actions are not from the end. For Dionysius says (*Div. Nom.* iv) that *nothing acts with a view to evil.* If therefore an action were good or evil from its end, no action would be evil. Which is clearly false.

Obj. 2. Further, the goodness of an action is something in the action. But the end is an extrinsic cause. Therefore an action is not said to be good or bad according to its end.

Obj. 3. Further, a good action may happen to be ordained to an evil end, as when a man gives an alms from vainglory; and conversely, an evil action may happen to be ordained to a good end, as a theft committed in order to give something to the poor. Therefore an action is not good or evil from its end.

On the contrary, Boëthius says (*De Differ. Topic.* ii) that *if the end is good, the thing is good, and if the end be evil, the thing also is evil.*

I answer that, The disposition of things as to goodness is the same as their disposition as to being. Now in some things the being does not depend on another, and in these it suffices to consider their being absolutely. But there are things the being of which depends on something else, and hence in their regard we must consider their being in its relation to the cause on which it depends. Now just as the being of a thing depends on the agent and the form, so the goodness of a thing depends on its end. Hence in the Divine Persons, Whose goodness does not depend on another, the measure of goodness is not taken from the end. Whereas human actions, and other things, the goodness of which depends on something else, have a measure of goodness from the end on which they depend, besides that goodness which is in them absolutely.

Accordingly a fourfold goodness may be considered in a human action. First, that which, as an action, it derives from its genus; because as much as it has of action and being so much has it of goodness, as stated above (A. 1). Secondly, it has goodness according to its species; which is derived from its suitable object. Thirdly, it has goodness from its circumstances, in respect, as it were, of its accidents. Fourthly, it has goodness from its end, to which it is compared as to the cause of its goodness.

Reply Obj. 1. The good in view of which one acts is not always a true good; but sometimes it is a true good, sometimes an apparent good. And in the latter event, an evil action results from the end in view.

Reply Obj. 2. Although the end is an extrinsic cause, nevertheless due proportion to the end, and relation to the end, are inherent to the action.

Reply Obj. 3. Nothing hinders an action that is good in one of the ways mentioned above, from lacking goodness in another way. And thus it may happen that an action which is good in its species or in its circumstances, is ordained to an evil end, or vice versa. However, an action is not good simply, unless it is good in all those ways: since *evil results from any single defect, but good from the complete cause,* as Dionysius says (*Div. Nom.* iv).

FIFTH ARTICLE

Whether a Human Action Is Good or Evil in Its Species?

We proceed thus to the Fifth Article:—

Objection 1. It would seem that good and evil in moral actions do not make a difference of species. For the existence of good and evil in actions is in conformity with their existence in things, as stated above (A. 1). But good and evil do not make a specific difference in things; for a good man is specifically the same as a bad man. Therefore neither do they make a specific difference in actions.

Obj. 2. Further, since evil is a privation, it is a non-being. But non-being cannot be a difference, according to the Philosopher (*Metaph.* iii. 3). Since therefore the difference constitutes the species, it seems that an action is not constituted in a species through being evil. Consequently good and evil do not diversify the species of human actions.

Obj. 3. Further, acts that differ in species produce different effects. But the same specific effect results from a good and from an evil action: thus a man is born of adulterous or of lawful wedlock. Therefore good and evil actions do not differ in species.

Obj. 4. Further, actions are sometimes said

to be good or bad from a circumstance, as stated above (A. 3). But since a circumstance is an accident, it does not give an action its species. Therefore human actions do not differ in species on account of their goodness or malice.

On the contrary, According to the Philosopher (*Ethic* ii. 1) *like habits produce like actions.* But a good and a bad habit differ in species, as liberality and prodigality. Therefore also good and bad actions differ in species.

I answer that, Every action derives its species from its object, as stated above (A. 2). Hence it follows that a difference of object causes a difference of species in actions. Now, it must be observed that a difference of objects causes a difference of species in actions, according as the latter are referred to one active principle, which does not cause a difference in actions, according as they are referred to another active principle. Because nothing accidental constitutes a species, but only that which is essential; and a difference of object may be essential in reference to one active principle, and accidental in reference to another. Thus to know color and to know sound, differ essentially in reference to sense, but not in reference to the intellect.

Now in human actions, good and evil are predicated in reference to the reason; because as Dionysius says (*Div. Nom.* iv), *the good of man is to be in accordance with reason,* and evil is *to be against reason.* For that is good for a thing which suits it in regard to its form; and evil, that which is against the order of its form. It is therefore evident that the difference of good and evil considered in reference to the object is an essential difference in relation to reason; that is to say, according as the object is suitable or unsuitable to reason. Now certain actions are called human or moral, inasmuch as they proceed from the reason. Consequently it is evident that good and evil diversify the species in human actions; since essential differences cause a difference of species.

Reply Obj. 1. Even in natural things, good and evil, inasmuch as something is according to nature, and something against nature, diversify the natural species; for a dead body and a living body are not of the same species. In like manner, good, inasmuch as it is in accord with reason, and evil, inasmuch as it is against reason, diversify the moral species.

Reply Obj. 2. Evil implies privation, not absolute, but affecting some potentiality. For an action is said to be evil in its species, not because it has no object at all; but because it has an object in disaccord with reason, for instance, to appropriate another's property. Wherefore in so far as the object is something positive, it can constitute the species of an evil act.

Reply Obj. 3. The conjugal act and adultery, as compared to reason, differ specifically and have effects specifically different; because the one deserves praise and reward, the other, blame and punishment. But as compared to the generative power, they do not differ in species; and thus they have one specific effect.

Reply Obj. 4. A circumstance is sometimes taken as the essential difference of the object, as compared to reason; and then it can specify a moral act. And it must needs be so whenever a circumstance transforms an action from good to evil; for a circumstance would not make an action evil, except through being repugnant to reason.

SIXTH ARTICLE

Whether an Action Has the Species of Good or Evil from Its End?

We proceed thus to the Sixth Article:—

Objection 1. It would seem that the good and evil which are from the end do not diversify the species of actions. For actions derive their species from the object. But the end is altogether apart from the object. Therefore the good and evil which are from the end do not diversify the species of an action.

Obj. 2. Further, that which is accidental does not constitute the species, as stated above (A. 5). But it is accidental to an action to be ordained to some particular end; for instance, to give alms from vainglory. Therefore actions are not diversified as to species, according to the good and evil which are from the end.

Obj. 3. Further, acts that differ in species, can be ordained to the same end: thus to the end of vainglory, actions of various virtues and vices can be ordained. Therefore the good and evil which are taken from the end, do not diversify the species of action.

On the contrary, It has been shown above (Q. 1, A. 3) that human actions derive their species from the end. Therefore good and evil in respect of the end diversify the species of actions.

I answer that, Certain actions are called human, inasmuch as they are voluntary, as stated above (Q. 1, A. 1). Now, in a voluntary action, there is a twofold action, viz., the interior action of the will, and the external action: and each of these actions has its object. The end is properly the object of the interior act of the will: while the object of the external action, is that on which the action is brought to bear. Therefore just as the external action takes its species from the object on which it bears: so

the interior act of the will takes its species from the end, as from its own proper object.

Now that which is on the part of the will is formal in regard to that which is on the part of the external action: because the will uses the limbs to act as instruments; nor have external actions any measure of morality, save in so far as they are voluntary. Consequently the species of a human act is considered formally with regard to the end, but materially with regard to the object of the external action. Hence the Philosopher says (*Ethic.* v. 2) that *he who steals that he may commit adultery, is, strictly speaking, more adulterer than thief.*

Reply Obj. 1. The end also has the character of an object, as stated above.

Reply Obj. 2. Although it is accidental to the external action to be ordained to some particular end, it is not accidental to the interior act of the will, which act is compared to the external act, as form to matter.

Reply Obj. 3. When many actions, differing in species, are ordained to the same end, there is indeed a diversity of species on the part of the external actions; but unity of species on the part of the internal action.

SEVENTH ARTICLE

Whether the Species Derived from the End Is Contained under the Species Derived from the Object, As under Its Genus, or Conversely?

We proceed thus to the Seventh Article:—

Objection 1. It would seem that the species of goodness derived from the end is contained under the species of goodness derived from the object, as a species is contained under its genus; for instance, when a man commits a theft in order to give an alms. For an action takes its species from its object, as stated above (AA. 2, 6). But it is impossible for a thing to be contained under another species, if this species be not contained under the proper species of that thing; because the same thing cannot be contained in different species that are not subordinate to one another. Therefore the species which is taken from the end, is contained under the species which is taken from the object.

Obj. 2. Further, the last difference always constitutes the most specific species. But the difference derived from the end seems to come after the difference derived from the object: because the end is something last. Therefore the species derived from the end, is contained under the species derived from the object, as its most specific species.

Obj. 3. Further, the more formal a difference is, the more specific it is: because difference is compared to genus, as form to matter. But the species derived from the end, is more formal than that which is derived from the object, as stated above (A. 6). Therefore the species derived from the end is contained under the species derived from the object, as the most specific species is contained under the subaltern genus.

On the contrary, Each genus has its determinate differences. But an action of one same species on the part of its object, can be ordained to an infinite number of ends: for instance, theft can be ordained to an infinite number of good and bad ends. Therefore the species derived from the end is not contained under the species derived from the object, as under its genus.

I answer that, The object of the external act can stand in a twofold relation to the end of the will: first, as being of itself ordained thereto; thus to fight well is of itself ordained to victory; secondly, as being ordained thereto accidentally; thus to take what belongs to another is ordained accidentally to the giving of alms. Now the differences that divide a genus, and constitute the species of that genus, must, as the Philosopher says (*Metaph.* vii. 12), divide that genus essentially: and if they divide it accidentally, the division is incorrect: as, if one were to say: *Animals are divided into rational and irrational; and the irrational into animals with wings, and animals without wings;* for *winged* and *wingless* are not essential determinations of the irrational being. But the following division would be correct: *Some animals have feet, some have no feet: and of those that have feet, some have two feet, some four, some many:* because the latter division is an essential determination of the former. Accordingly when the object is not of itself ordained to the end, the specific difference derived from the object is not an essential determination of the species derived from the end, nor is the reverse the case. Wherefore one of these species is not under the other; but then the moral action is contained under two species that are disparate, as it were. Consequently we say that he that commits theft for the sake of adultery, is guilty of a twofold malice in one action.—On the other hand, if the object be of itself ordained to the end, one of these differences is an essential determination of the other. Wherefore one of these species will be contained under the other.

It remains to be considered which of the two is contained under the other. In order to make this clear, we must first of all observe that the more particular the form is from which a difference is taken, the more specific is the difference. Secondly, that the more universal an agent is, the more universal a form

does it cause. Thirdly, that the more remote an end is, the more universal the agent to which it corresponds; thus victory, which is the last end of the army, is the end intended by the commander in chief; while the right ordering of this or that regiment is the end intended by one of the lower officers. From all this it follows that the specific difference derived from the end, is more general; and that the difference derived from an object which of itself is ordained to that end, is a specific difference in relation to the former. For the will, the proper object of which is the end, is the universal mover in respect of all the powers of the soul, the proper objects of which are the objects of their particular acts.

Reply Obj. 1. One and the same thing, considered in its substance, cannot be in two species, one of which is not subordinate to the other. But in respect of those things which are superadded to the substance, one thing can be contained under different species. Thus one and the same fruit, as to its color, is contained under one species, *i.e.*, a white thing: and, as to its perfume, under the species of sweet-smelling things. In like manner an action which, as to its substance, is in one natural species, considered in respect to the moral conditions that are added to it, can belong to two species, as stated above (Q. 1, A. 3 *ad* 3).

Reply Obj. 2. The end is last in execution; but first in the intention of the reason, in regard to which moral actions receive their species.

Reply Obj. 3. Difference is compared to genus as form to matter, inasmuch as it actualizes the genus. On the other hand, the genus is considered as more formal than the species, inasmuch as it is something more absolute and less contracted. Wherefore also the parts of a definition are reduced to the genus of formal cause, as is stated in *Phys.* ii. 3. And in this sense the genus is the formal cause of the species; and so much the more formal, as it is more universal.

EIGHTH ARTICLE

Whether Any Action Is Indifferent in Its Species?

We proceed thus to the Eighth Article:—

Objection 1. It would seem that no action is indifferent in its species. For evil is the privation of good, according to Augustine (*Enchirid.* xi). But privation and habit are immediate contraries, according to the Philosopher (*Categor.* viii). Therefore there is no such thing as an action that is indifferent in its species, as though it were between good and evil.

Obj. 2. Further, human actions derive their species from their end or object, as stated above (A. 6; Q. 1, A. 3). But every end and every object is either good or bad. Therefore every human action is good or evil according to its species. None, therefore, is indifferent in its species.

Obj. 3. Further, as stated above (A. 1), an action is said to be good, when it has its due complement of goodness; and evil, when it lacks that complement. But every action must needs either have the entire plenitude of its goodness, or lack it in some respect. Therefore every action must needs be either good or bad in its species, and none is indifferent.

On the contrary, Augustine says (*De Serm. Dom. in Mont.* ii. 18), that *there are certain deeds of a middle kind, which can be done with a good or evil mind, of which it is rash to form a judgment.* Therefore some actions are indifferent according to their species.

I answer that, As stated above (AA. 2, 5), every action takes its species from its object; while human action, which is called moral, takes its species from the object, in relation to the principle of human actions, which is the reason. Wherefore if the object of an action includes something in accord with the order of reason, it will be a good action according to its species; for instance, to give alms to a person in want. On the other hand, if it includes something repugnant to the order of reason, it will be an evil act according to its species; for instance, to steal, which is to appropriate what belongs to another. But it may happen that the object of an action does not include something pertaining to the order of reason; for instance, to pick up a straw from the ground, to walk in the fields, and the like: and such actions are indifferent according to their species.

Reply Obj. 1. Privation is twofold. One is privation *as a result* (*privatum esse*), and this leaves nothing, but takes all away: thus blindness takes away sight altogether; darkness, light; and death, life. Between this privation and the contrary habit, there can be no medium in respect of the proper subject.—The other is privation *in process* (*privari*): thus sickness is privation of health; not that it takes health away altogether, but that it is a kind of road to the entire loss of health, occasioned by death. And since this sort of privation leaves something, it is not always the immediate contrary of the opposite habit. In this way evil is a privation of good, as Simplicius says in his commentary on the Categories: because it does not take away all good, but leaves some. Consequently there can be something between good and evil.

Reply Obj. 2. Every object or end has some goodness or malice, at least natural to it: but

this does not imply moral goodness or malice, which is considered in relation to the reason, as stated above. And it is of this that we are here treating.

Reply Obj. 3. Not everything belonging to an action belongs also to its species. Wherefore although an action's specific nature may not contain all that belongs to the full complement of its goodness, it is not therefore an action specifically bad; nor is it specifically good. Thus a man in regard to his species is neither virtuous nor wicked.

NINTH ARTICLE

Whether an Individual Action Can Be Indifferent?

We proceed thus to the Ninth Article:—

Objection 1. It seems that an individual action can be indifferent. For there is no species that does not, or cannot, contain an individual. But an action can be indifferent in its species, as stated above (A. 8). Therefore an individual action can be indifferent.

Obj. 2. Further, individual actions cause like habits, as stated in *Ethic.* ii. 1. But a habit can be indifferent: for the Philosopher says (*Ethic.* iv. 1) that those who are of an even temper and prodigal disposition are not evil; and yet it is evident that they are not good, since they depart from virtue; and thus they are indifferent in respect of a habit. Therefore some individual actions are indifferent.

Obj. 3. Further, moral good belongs to virtue, while moral evil belongs to vice. But it happens sometimes that a man fails to ordain a specifically indifferent action to a vicious or virtuous end. Therefore an individual action may happen to be indifferent.

On the contrary, Gregory says in a homily (vi. *in Evang.*): *An idle word is one that lacks either the usefulness of rectitude or the motive of just necessity or pious utility.* But an idle word is an evil, because *men . . . shall render an account of it in the day of judgment* (Matth. xii. 36):—while if it does not lack the motive of just necessity or pious utility, it is good. Therefore every word is either good or bad. For the same reason every other action is either good or bad. Therefore no individual action is indifferent.

I answer that, It sometimes happens that an action is indifferent in its species, but considered in the individual it is good or evil. And the reason of this is because a moral action, as stated above (A. 3), derives its goodness not only from its object, whence it takes its species; but also from the circumstances, which are its accidents, as it were; just as something belongs to a man by reason of his individual accidents, which does not belong to him by reason of his species. And every individual action must needs have some circumstance that makes it good or bad, at least in respect of the intention of the end. For since it belongs to the reason to direct; if an action that proceeds from deliberate reason be not directed to the due end, it is, by that fact alone, repugnant to reason, and has the character of evil. But if it be directed to a due end, it is in accord with reason; wherefore it has the character of good. Now it must needs be either directed or not directed to a due end. Consequently every human action that proceeds from deliberate reason, if it be considered in the individual, must be good or bad.

If, however, it does not proceed from deliberate reason, but from some act of the imagination, as when a man strokes his beard, or moves his hand or foot; such an action, properly speaking, is not moral or human; since this depends on the reason. Hence it will be indifferent, as standing apart from the genus of moral actions.

Reply Obj. 1. For an action to be indifferent in its species can be understood in several ways. First in such a way that its species demands that it remain indifferent; and the objection proceeds on this line. But no action can be specifically indifferent thus: since no object of human action is such that it cannot be directed to good or evil, either through its end or through a circumstance.—Secondly, specific indifference of an action may be due to the fact that as far as its species is concerned, it is neither good nor bad. Wherefore it can be made good or bad by something else. Thus man, as far as his species is concerned, is neither white nor black; nor is it a condition of his species that he should not be black or white; but blackness or whiteness is superadded to man by other principles than those of his species.

Reply Obj. 3. The Philosopher states that a man is evil, properly speaking, if he be hurtful to others. And accordingly he says that the prodigal is not evil, because he hurts none save himself. And the same applies to all others who are not hurtful to other men. But we say here that evil, in general, is all that is repugnant to right reason. And in this sense every individual action is either good or bad, as stated above.

Reply Obj. 3. Whenever an end is intended by deliberate reason, it belongs either to the good of some virtue, or to the evil of some vice. Thus, if a man's action is directed to the support or repose of his body, it is also directed to the good of virtue, provided he direct his body itself to the good of virtue. The same clearly applies to other actions.

TENTH ARTICLE

Whether a Circumstance Places a Moral Action in the Species of Good or Evil?

We proceed thus to the Tenth Article:—

Objection 1. It would seem that a circumstance cannot place a moral action in the species of good or evil. For the species of an action is taken from its object. But circumstances differ from the object. Therefore circumstances do not give an action its species.

Obj. 2. Further, circumstances are as accidents in relation to the moral action, as stated above (Q. 7, A. 1). But an accident does not constitute the species. Therefore a circumstance does not constitute a species of good or evil.

Obj. 3. Further, one thing is not in several species. But one action has several circumstances. Therefore a circumstance does not place a moral action in a species of good or evil.

On the contrary, Place is a circumstance. But place makes a moral action to be in a certain species of evil; for theft of a thing from a holy place is a sacrilege. Therefore a circumstance makes a moral action to be specifically good or bad.

I answer that, Just as the species of natural things are constituted by their natural forms, so the species of moral actions are constituted by forms as conceived by the reason, as is evident from what was said above (A. 5). But since nature is determinate to one thing, nor can a process of nature go on to infinity, there must needs be some ultimate form, giving a specific difference, after which no further specific difference is possible. Hence it is that in natural things, that which is accidental to a thing, cannot be taken as a difference constituting the species. But the process of reason is not fixed to one particular term, for at any point it can still proceed further. And consequently that which, in one action, is taken as a circumstance added to the object that specifies the action, can again be taken by the directing reason, as the principal condition of the object that determines the action's species. Thus to appropriate another's property is specified by reason of the property being *another's,* and in this respect it is placed in the species of theft; and if we consider that action also in its bearing on place or time, then this will be an additional circumstance. But since the reason can direct as to place, time, and the like, it may happen that the condition as to place, in relation to the object, is considered as being in disaccord with reason: for instance, reason forbids damage to be done to a holy place. Consequently to steal from a holy place has an additional repugnance to the order of reason. And thus place, which was first of all considered as a circumstance, is considered here as the principal condition of the object, and as itself repugnant to reason. And in this way, whenever a circumstance has a special relation to reason, either for or against, it must needs specify the moral action whether good or bad.

Reply Obj. 1. A circumstance, in so far as it specifies an action, is considered as a condition of the object, as stated above, and as being, as it were, a specific difference thereof.

Reply Obj. 2. A circumstance, so long as it is but a circumstance, does not specify an action, since thus it is a mere accident: but when it becomes a principal condition of the object, then it does specify the action.

Reply Obj. 3. It is not every circumstance that places the moral action in the species of good or evil; since not every circumstance implies accord or disaccord with reason. Consequently, although one action may have many circumstances, it does not follow that it is in many species. Nevertheless there is no reason why one action should not be in several, even disparate, moral species, as said above (A. 7 *ad* 1; Q. 1, A. 3 *ad* 3).

ELEVENTH ARTICLE

Whether Every Circumstance That Makes an Action Better or Worse, Places a Moral Action in a Species of Good or Evil?

We proceed thus to the Eleventh Article:—

Objection 1. It would seem that every circumstance relating to good or evil, specifies an action. For good and evil are specific differences of moral actions. Therefore that which causes a difference in the goodness or malice of a moral action, causes a specific difference, which is the same as to make it differ in species. Now that which makes an action better or worse, makes it differ in goodness and malice. Therefore it causes it to differ in species. Therefore every circumstance that makes an action better or worse, constitutes a species.

Obj. 2. Further, an additional circumstance either has in itself the character of goodness or malice, or it has not. If not, it cannot make the action better or worse; because what is not good, cannot make a greater good; and what is not evil, cannot make a greater evil. But if it has in itself the character of good or evil, for this very reason it has a certain species of good or evil. Therefore every circumstance that makes an action better or worse, constitutes a new species of good or evil.

Obj. 3. Further, according to Dionysius

(*Div. Nom.* iv), *evil is caused by each single defect.* Now every circumstance that increases malice, has a special defect. Therefore every such circumstance adds a new species of sin. And for the same reason, every circumstance that increases goodness, seems to add a new species of goodness: just as every unity added to a number makes a new species of number; since the good consists in *number, weight, and measure* (P. I, Q. 5, A. 5).

On the contrary, More and less do not change a species. But more and less is a circumstance of additional goodness or malice. Therefore not every circumstance that makes a moral action better or worse, places it in a species of good or evil.

I answer that, As stated above (A. 10), a circumstance gives the species of good or evil to a moral action, in so far as it regards a special order of reason. Now it happens sometimes that a circumstance does not regard a special order of reason in respect of good or evil, except on the supposition of another previous circumstance, from which the moral action takes its species of good or evil. Thus to take something in a large or small quantity, does not regard the order of reason in respect of good or evil, except a certain other condition be presupposed, from which the action takes its malice or goodness; for instance, if what is taken belongs to another, which makes the action to be discordant with reason. Wherefore to take what belongs to another in a large or small quantity, does not change the species of the sin. Nevertheless it can aggravate or diminish the sin. The same applies to other evil or good actions. Consequently not every circumstance that makes a moral action better or worse, changes its species.

Reply Obj. 1. In things which can be more or less intense, the difference of more or less does not change the species: thus by differing in whiteness through being more or less white a thing is not changed in regard to its species of color. In like manner that which makes an action to be more or less good or evil, does not make the action differ in species.

Reply Obj. 2. A circumstance that aggravates a sin, or adds to the goodness of an action, sometimes has no goodness or malice in itself, but in regard to some other condition of the action, as stated above. Consequently it does not add a new species, but adds to the goodness or malice derived from this other condition of the action.

Reply Obj. 3. A circumstance does not always involve a distinct defect of its own; sometimes it causes a defect in reference to something else. In like manner a circumstance does not always add further perfection, except in reference to something else. And, for as much as it does, although it may add to the goodness or malice, it does not always change the species of good or evil.

QUESTION 19

Of the Goodness and Malice of the Interior Act of the Will

(In Ten Articles)

We must now consider the goodness of the interior act of the will; under which head there are ten points of inquiry: (1) Whether the goodness of the will depends on the subject? (2) Whether it depends on the object alone? (3) Whether it depends on reason? (4) Whether it depends on the eternal law? (5) Whether erring reason binds? (6) Whether the will is evil if it follows the erring reason against the law of God? (7) Whether the goodness of the will in regard to the means, depends on the intention of the end? (8) Whether the degree of goodness or malice in the will depends on the degree of good or evil in the intention? (9) Whether the goodness of the will depends on its conformity to the Divine Will? (10) Whether it is necessary for the human will, in order to be good, to be conformed to the Divine Will, as regards the thing willed?

FIRST ARTICLE

Whether the Goodness of the Will Depends on the Object?

We proceed thus to the First Article:—

Objection 1. It would seem that the goodness of the will does not depend on the object. For the will cannot be directed otherwise than to what is good: since *evil is outside the scope of the will,* as Dionysius says (*Div. Nom.* iv). If therefore the goodness of the will depended on the object, it would follow that every act of the will is good, and none bad.

Obj. 2. Further, good is first of all in the end: wherefore the goodness of the end, as such, does not depend on any other. But, according to the Philosopher (*Ethic.* vi. 5), *goodness of action is the end, but goodness of making is never the end:* because the latter is always ordained to the thing made, as to its

end. Therefore the goodness of the act of the will does not depend on any object.

Obj. 3. Further, such as a thing is, such does it make a thing to be. But the object of the will is good, by reason of the goodness of nature. Therefore it cannot give moral goodness to the will. Therefore the moral goodness of the will does not depend on the object.

On the contrary, the Philosopher says (*Ethic.* v. 1) that justice is that habit *from which men wish for just things*: and accordingly, virtue is a habit from which men wish for good things. But a good will is one which is in accordance with virtue. Therefore the goodness of the will is from the fact that a man wills that which is good.

I answer that, Good and evil are essential differences of the act of the will. Because good and evil of themselves regard the will; just as truth and falsehood regard reason; the act of which is divided essentially by the difference of truth and falsehood, for as much as an opinion is said to be true or false. Consequently good and evil will are acts differing in species. Now the specific difference in acts is according to objects, as stated above (Q. 18, A. 5). Therefore good and evil in the acts of the will is derived properly from the objects.

Reply Obj. 1. The will is not always directed to what is truly good, but sometimes to the apparent good; which has indeed some measure of good, but not of a good that is simply suitable to be desired. Hence it is that the act of the will is not always good, but sometimes evil.

Reply Obj. 2. Although an action can, in a certain way, be man's last end; nevertheless such action is not an act of the will, as stated above (Q. 1, A. 1 *ad* 2).

Reply Obj. 3. Good is presented to the will as its object by the reason: and in so far as it is in accord with reason, it enters the moral order, and causes moral goodness in the act of the will: because the reason is the principle of human and moral acts, as stated above (Q. 18, A. 5).

SECOND ARTICLE

Whether the Goodness of the Will Depends on the Object Alone?

We proceed thus to the Second Article:—

Objection 1. It would seem that the goodness of the will does not depend on the object alone. For the end has a closer relationship to the will than to any other power. But the acts of the other powers derive goodness not only from the object but also from the end, as we have shown above (Q. 18, A. 4). Therefore the act also of the will derives goodness not only from the object but also from the end.

Obj. 2. Further, the goodness of an action is derived not only from the object but also from the circumstances, as stated above (Q. 18, A. 3). But according to the diversity of circumstances there may be diversity of goodness and malice in the act of the will: for instance, if a man will, when he ought, where he ought, as much as he ought, and how he ought, or if he will as he ought not. Therefore the goodness of the will depends not only on the object, but also on the circumstances.

Obj. 3. Further, ignorance of circumstances excuses malice of the will, as stated above (Q. 6, A. 8). But it would not be so, unless the goodness or malice of the will depended on the circumstances. Therefore the goodness and malice of the will depend on the circumstances, and not only on the object.

On the contrary, An action does not take its species from the circumstances as such, as stated above (Q. 18, A. 10 *ad* 2). But good and evil are specific differences of the act of the will, as stated above (A. 1). Therefore the goodness and malice of the will depend, not on the circumstances, but on the object alone.

I answer that, In every genus, the more a thing is first, the more simple it is, and the fewer the principles of which it consists: thus primary bodies are simple. Hence it is to be observed that the first things in every genus, are, in some way, simple and consist of one principle. Now the principle of the goodness and malice of human actions is taken from the act of the will. Consequently the goodness and malice of the act of the will depend on some one thing; while the goodness and malice of other acts may depend on several things.

Now that one thing which is the principle in each genus, is not something accidental to that genus, but something essential thereto: because whatever is accidental is reduced to something essential, as to its principle. Therefore the goodness of the will's act depends on that one thing alone, which of itself causes goodness in the act; and that one thing is the object, and not the circumstances, which are accidents, as it were, of the act.

Reply Obj. 1. The end is the object of the will, but not of the other powers. Hence, in regard to the act of the will, the goodness derived from the object, does not differ from that which is derived from the end, as they differ in the acts of the other powers; except perhaps accidentally, in so far as one end depends on another, and one act of the will on another.

Reply Obj. 2. Given that the act of the will is fixed on some good, no circumstance can make that act bad. Consequently when it is said that a man wills a good when he ought not, or where he ought not, this can be under-

stood in two ways. First, so that this circumstance is referred to the thing willed. And thus the act of the will is not fixed on something good: since to will to do something when it ought not to be done, is not to will something good. Secondly, so that the circumstance is referred to the act of willing. And thus, it is impossible to will something good when one ought not to, because one ought always to will what is good: except, perhaps, accidentally, in so far as a man by willing some particular good, is prevented from willing at the same time another good which he ought to will at that time. And then evil results, not from his willing that particular good, but from his not willing the other. The same applies to the other circumstances.

Reply Obj. 3. Ignorance of circumstances excuses malice of the will, in so far as the circumstance affects the thing willed: that is to say, in so far as a man ignores the circumstances of the act which he wills.

THIRD ARTICLE

Whether the Goodness of the Will Depends on Reason?

We proceed thus to the Third Article:—

Objection 1. It would seem that the goodness of the will does not depend on reason. For what comes first does not depend on what follows. But the good belongs to the will before it belongs to reason, as is clear from what has been said above (Q. 9, A. 1). Therefore the goodness of the will does not depend on reason.

Obj. 2. Further, the Philosopher says (*Ethic.* vi. 2) that the goodness of the practical intellect is *a truth that is in conformity with right desire.* But right desire is a good will. Therefore the goodness of the practical reason depends on the goodness of the will, rather than conversely.

Obj. 3. Further, the mover does not depend on that which is moved, but vice versa. But the will moves the reason and the other powers, as stated above (Q. 9, A. 1). Therefore the goodness of the will does not depend on reason.

On the contrary, Hilary says (*De Trin.* x): *It is an unruly will that persists in its desires in opposition to reason.* But the goodness of the will consists in not being unruly. Therefore the goodness of the will depends on its being subject to reason.

I answer that, As stated above (AA. 1, 2), the goodness of the will depends properly on the object. Now the will's object is proposed to it by reason. Because the good understood is the proportionate object of the will; while sensitive or imaginary good is proportionate not to the will but to the sensitive appetite: since the will can tend to the universal good, which reason apprehends; whereas the sensitive appetite tends only to the particular good, apprehended by the sensitive power. Therefore the goodness of the will depends on reason, in the same way as it depends on the object.

Reply Obj. 1. The good considered as such, *i.e.,* as appetible, pertains to the will before pertaining to the reason. But considered as true it pertains to the reason, before, under the aspect of goodness, pertaining to the will: because the will cannot desire a good that is not previously apprehended by reason.

Reply Obj. 2. The Philosopher speaks there of the practical intellect, in so far as it counsels and reasons about the means: for in this respect it is perfected by prudence. Now in regard to the means, the rectitude of the reason depends on its conformity with the desire of a due end: nevertheless the very desire of the due end presupposes on the part of reason a right apprehension of the end.

Reply Obj. 3. The will moves the reason in one way: the reason moves the will in another, viz., on the part of the object, as stated above (Q. 9, A. 1).

FOURTH ARTICLE

Whether the Goodness of the Will Depends on the Eternal Law?

We proceed thus to the Fourth Article:—

Objection 1. It would seem that the goodness of the human will does not depend on the eternal law. Because to one thing there is one rule and one measure. But the rule of the human will, on which its goodness depends, is right reason. Therefore the goodness of the will does not depend on the eternal law.

Obj. 2. Further, *a measure is homogeneous with the thing measured* (*Metaph.* x. 1). But the eternal law is not homogeneous with the human will. Therefore the eternal law cannot be the measure on which the goodness of the human will depends.

Obj. 3. Further, a measure should be most certain. But the eternal law is unknown to us. Therefore it cannot be the measure on which the goodness of our will depends.

On the contrary, Augustine says (*Contra Faust.* xxii. 27) that *sin is a deed, word or desire against the eternal law.* But malice of the will is the root of sin. Therefore, since malice is contrary to goodness, the goodness of the will depends on the eternal law.

I answer that, Wherever a number of causes are subordinate to one another, the effect depends more on the first than on the second cause: since the second cause acts only in vir-

tue of the first. Now it is from the eternal law, which is the Divine Reason, that human reason is the rule of the human will, from which the human will derives its goodness. Hence it is written (Ps. iv. 6, 7): *Many say: Who showeth us good things? The light of Thy countenance, O Lord, is signed upon us:* as though to say: "The light of our reason is able to show us good things, and guide our will, in so far as it is the light of (*i.e.*, derived from) Thy countenance." It is therefore evident that the goodness of the human will depends on the eternal law much more than on human reason: and when human reason fails we must have recourse to the Eternal Reason.

Reply Obj. 1. To one thing there are not several proximate measures; but there can be several measures if one is subordinate to the other.

Reply Obj. 2. A proximate measure is homogeneous with the thing measured; a remote measure is not.

Reply Obj. 3. Although the eternal law is unknown to us according as it is in the Divine Mind: nevertheless, it becomes known to us somewhat, either by natural reason which is derived therefrom as its proper image; or by some sort of additional revelation.

FIFTH ARTICLE

Whether the Will Is Evil When It Is at Variance with Erring Reason?

We proceed thus to the Fifth Article:—

Objection 1. It would seem that the will is not evil when it is at variance with erring reason. Because the reason is the rule of the human will, in so far as it is derived from the eternal law, as stated above (A. 4). But erring reason is not derived from the eternal law. Therefore erring reason is not the rule of the human will. Therefore the will is not evil, if it be at variance with erring reason.

Obj. 2. Further, according to Augustine, the command of a lower authority does not bind if it be contrary to the command of a higher authority: for instance, if a provincial governor command something that is forbidden by the emperor. But erring reason sometimes proposes what is against the command of a higher power, namely, God Whose power is supreme. Therefore the decision of an erring reason does not bind. Consequently the will is not evil if it be at variance with erring reason.

Obj. 3. Further, every evil will is reducible to some species of malice. But the will that is at variance with erring reason is not reducible to some species of malice. For instance, if a man's reason err in telling him to commit fornication, his will in not willing to do so, cannot be reduced to any species of malice. Therefore the will is not evil when it is at variance with erring reason.

On the contrary, As stated in the First Part (Q. 79, A. 13), conscience is nothing else than the application of knowledge to some action. Now knowledge is in the reason. Therefore when the will is at variance with erring reason, it is against conscience. But every such will is evil; for it is written (Rom. xiv. 23): *All that is not of faith—i.e.,* all that is against conscience—*is sin.* Therefore the will is evil when it is at variance with erring reason.

I answer that, Since conscience is a kind of dictate of the reason (for it is an application of knowledge to action, as was stated in the First Part, Q. 19, A. 13), to inquire whether the will is evil when it is at variance with erring reason, is the same as to inquire *whether an erring conscience binds.* On this matter, some distinguished three kinds of actions: for some are good generically; some are indifferent; some are evil generically. And they say that if reason or conscience tell us to do something which is good generically, there is no error: and in like manner if it tell us not to do something which is evil generically; since it is the same reason that prescribes what is good and forbids what is evil. On the other hand if a man's reason or conscience tells him that he is bound by precept to do what is evil in itself; or that what is good in itself, is forbidden, then his reason or conscience errs. In like manner if a man's reason or conscience tell him, that what is indifferent in itself, for instance to raise a straw from the ground, is forbidden or commanded, his reason or conscience errs. They say, therefore, that reason or conscience when erring in matters of indifference, either by commanding or by forbidding them, binds: so that the will which is at variance with that erring reason is evil and sinful. But they say that when reason or conscience errs in commanding what is evil in itself, or in forbidding what is good in itself and necessary for salvation, it does not bind; wherefore in such cases the will which is at variance with erring reason or conscience is not evil.

But this is unreasonable. For in matters of indifference, the will that is at variance with erring reason or conscience, is evil in some way on account of the object, on which the goodness or malice of the will depends; not indeed on account of the object according as it is in its own nature; but according as it is accidentally apprehended by reason as something evil to do or to avoid. And since the object of the will is that which is proposed by the reason, as stated above (A. 3), from the very

fact that a thing is proposed by the reason as being evil, the will by tending thereto becomes evil. And this is the case not only in indifferent matters, but also in those that are good or evil in themselves. For not only indifferent matters can receive the character of goodness or malice accidentally; but also that which is good, can receive the character of evil, or that which is evil, can receive the character of goodness, on account of the reason apprehending it as such. For instance, to refrain from fornication is good: yet the will does not tend to this good except in so far as it is proposed by the reason. If, therefore, the erring reason propose it as an evil, the will tends to it as to something evil. Consequently the will is evil, because it wills evil, not indeed that which is evil in itself, but that which is evil accidentally, through being apprehended as such by the reason. In like manner, to believe in Christ is good in itself, and necessary for salvation: but the will does not tend thereto, except inasmuch as it is proposed by the reason. Consequently if it be proposed by the reason as something evil, the will tends to it as to something evil: not as if it were evil in itself, but because it is evil accidentally, through the apprehension of the reason. Hence the Philosopher says (*Ethic.* vii. 9) that *properly speaking the incontinent man is one who does not follow right reason; but accidentally, he is also one who does not follow false reason.* We must therefore conclude that, absolutely speaking, every will at variance with reason, whether right or erring, is always evil.

Reply Obj. 1. Although the judgment of an erring reason is not derived from God, yet the erring reason puts forward its judgment as being true, and consequently as being derived from God, from Whom is all truth.

Reply Obj. 2. The saying of Augustine holds good when it is known that the inferior authority prescribes something contrary to the command of the higher authority. But if a man were to believe the command of the proconsul to be the command of the emperor, in scorning the command of the proconsul he would scorn the command of the emperor. In like manner if a man were to know that human reason was dictating something contrary to God's commandment, he would not be bound to abide by reason: but then reason would not be entirely erroneous. But when erring reason proposes something as being commanded by God, then to scorn the dictate of reason is to scorn the commandment of God.

Reply Obj. 3. Whenever reason apprehends something as evil, it apprehends it under some species of evil; for instance, as being something contrary to a divine precept, or as giving scandal, or for some such like reason. And then that evil is reduced to that species of malice.

SIXTH ARTICLE

Whether the Will Is Good When It Abides by Erring Reason?

We proceed thus to the Sixth Article:—

Objection 1. It would seem that the will is good when it abides by erring reason. For just as the will, when at variance with the reason, tends to that which reason judges to be evil; so, when in accord with the reason, it tends to what reason judges to be good. But the will is evil when it is at variance with reason, even when erring. Therefore even when it abides by erring reason, the will is good.

Obj. 2. Further, the will is always good, when it abides by the commandment of God and the eternal law. But the eternal law and God's commandment are proposed to us by the apprehension of the reason, even when it errs. Therefore the will is good, even when it abides by erring reason.

Obj. 3. Further, the will is evil when it is at variance with erring reason. If, therefore, the will is evil also when it abides by erring reason, it seems that the will is always evil when in conjunction with erring reason: so that in such a case a man would be in a dilemma, and, of necessity, would sin: which is unreasonable. Therefore the will is good when it abides by erring reason.

On the contrary, The will of those who slew the apostles was evil. And yet it was in accord with the erring reason, according to Jo. xvi. 2: *The hour cometh, that whosoever killeth you, will think that he doth a service to God.* Therefore the will can be evil, when it abides by erring reason.

I answer that, Whereas the previous question is the same as inquiring *whether an erring conscience binds;* so this question is the same as inquiring *whether an erring conscience excuses.* Now this question depends on what has been said above about ignorance. For it was said (Q. 6, A. 8) that ignorance sometimes causes an act to be involuntary, and sometimes not. And since moral good and evil consist in action in so far as it is voluntary, as was stated above (A. 2); it is evident that when ignorance causes an act to be involuntary, it takes away the character of moral good and evil; but not, when it does not cause the act to be involuntary. Again, it has been stated above (Q. 6, A. 8) that when ignorance is in any way willed, either directly or indirectly, it does not cause the act to be involuntary. And I call that ignorance *directly* voluntary, to which the act of the will tends: and that, *indirectly* voluntary, which is due to negligence, by reason of a man not

wishing to know what he ought to know, as stated above (Q. 6, A. 8).

If then reason or conscience err with an error that is voluntary, either directly, or through negligence, so that one errs about what one ought to know; then such an error of reason or conscience does not excuse the will, that abides by that erring reason or conscience, from being evil. But if the error arise from ignorance of some circumstance, and without any negligence, so that it cause the act to be involuntary, then that error of reason or conscience excuses the will, that abides by that erring reason, from being evil. For instance, if erring reason tell a man that he should go to another man's wife, the will that abides by that erring reason is evil; since this error arises from ignorance of the Divine Law, which he is bound to know. But if a man's reason errs in mistaking another for his wife, and if he wish to give her her right when she asks for it, his will is excused from being evil: because this error arises from ignorance of a circumstance, which ignorance excuses, and causes the act to be involuntary.

Reply Obj. 1. As Dionysius says (*Div. Nom.* iv), *good results from the entire cause, evil from each particular defect.* Consequently in order that the thing to which the will tends be called evil, it suffices, either that it be evil in itself, or that it be apprehended as evil. But in order for it to be good, it must be good in both ways.

Reply Obj. 2. The eternal law cannot err, but human reason can. Consequently the will that abides by human reason, is not always right, nor is it always in accord with the eternal law.

Reply Obj. 3. Just as in syllogistic arguments, granted one absurdity, others must needs follow; so in moral matters, given one absurdity, others must follow too. Thus suppose a man to seek vainglory, he will sin, whether he does his duty for vainglory or whether he omit to do it. Nor is he in a dilemma about the matter: because he can put aside his evil intention. In like manner, suppose a man's reason or conscience to err through inexcusable ignorance, then evil must needs result in the will. Nor is this man in a dilemma: because he can lay aside his error, since his ignorance is vincible and voluntary.

SEVENTH ARTICLE

Whether the Goodness of the Will, As Regards the Means, Depends on the Intention of the End?

We proceed thus to the Seventh Article:—

Objection 1. It would seem that the goodness of the will does not depend on the intention of the end. For it has been stated above (A. 2) that the goodness of the will depends on the object alone. But as regards the means, the object of the will is one thing, and the end intended is another. Therefore in such matters the goodness of the will does not depend on the intention of the end.

Obj. 2. Further, to wish to keep God's commandment, belongs to a good will. But this can be referred to an evil end, for instance, to vainglory or covetousness, by willing to obey God for the sake of temporal gain. Therefore the goodness of the will does not depend on the intention of the end.

Obj. 3. Further, just as good and evil diversify the will, so do they diversify the end. But malice of the will does not depend on the malice of the end intended; since a man who wills to steal in order to give alms, has an evil will, although he intends a good end. Therefore neither does the goodness of the will depend on the goodness of the end intended.

On the contrary, Augustine says (*Confess.* ix. 3) that God rewards the intention. But God rewards a thing because it is good. Therefore the goodness of the will depends on the intention of the end.

I answer that, The intention may stand in a twofold relation to the act of the will; first, as preceding it, secondly as following* it. The intention precedes the act of the will causally, when we will something because we intend a certain end. And then the order to the end is considered as the reason of the goodness of the thing willed: for instance, when a man wills to fast for God's sake; because the act of fasting is specifically good from the very fact that it is done for God's sake. Wherefore, since the goodness of the will depends on the goodness of the thing willed, as stated above (AA. 1, 2), it must, of necessity, depend on the intention of the end.

On the other hand, intention follows the act of the will, when it is added to a preceding act of the will; for instance, a man may will to do something, and may afterwards refer it to God. And then the goodness of the previous act of the will does not depend on the subsequent intention, except in so far as that act is repeated with the subsequent intention.

Reply Obj. 1. When the intention is the cause of the act of willing, the order to the end is considered as the reason of the goodness of the object, as stated above.

Reply Obj. 2. The act of the will cannot be said to be good, if an evil intention is the cause of willing. For when a man wills to give an alms for the sake of vainglory, he wills that which is good in itself, under a species of evil; and therefore, as willed by him, it is evil. Wherefore his will is evil. If, however, the in-

* Leonine ed.—*accompanying.*

tention is subsequent to the act of the will, then the latter may be good: and the intention does not spoil that act of the will which preceded, but that which is repeated.

Reply Obj. 3. As we have already stated (A. 6 *ad* 1), *evil results from each particular defect, but good from the whole and entire cause.* Hence, whether the will tend to what is evil in itself, even under the species of good; or to the good under the species of evil, it will be evil in either case. But in order for the will to be good, it must tend to the good under the species of good; in other words, it must will the good for the sake of the good.

EIGHTH ARTICLE

Whether the Degree of Goodness or Malice in the Will Depends on the Degree of Good or Evil in the Intention?

We proceed thus to the Eighth Article:—

Objection 1. It would seem that the degree of goodness in the will depends on the degree of good in the intention. Because on Matth. xii. 35, *A good man out of the good treasure of his heart bringeth forth that which is good,* a gloss says: *A man does as much good as he intends.* But the intention gives goodness not only to the external action, but also to the act of the will, as stated above (A. 7). Therefore the goodness of a man's will is according to the goodness of his intention.

Obj. 2. Further, if you add to the cause, you add to the effect. But the goodness of the intention is the cause of the good will. Therefore a man's will is good, according as his intention is good.

Obj. 3. Further, in evil actions, a man sins in proportion to his intention: for if a man were to throw a stone with a murderous intention, he would be guilty of murder. Therefore, for the same reason, in good actions, the will is good in proportion to the good intended.

On the contrary, The intention can be good, while the will is evil. Therefore, for the same reason, the intention can be better, and the will less good.

I answer that, In regard to both the act, and the intention of the end, we may consider a twofold quantity: one, on the part of the object, by reason of a man willing or doing a good that is greater; the other, taken from the intensity of the act, according as a man wills or acts intensely; and this is more on the part of the agent.

If then we speak of these respective quantities from the point of view of the object, it is evident that the quantity in the act does not depend on the quantity in the intention. With regard to the external act this may happen in two ways. First, through the object that is ordained to the intended end not being proportionate to that end; for instance, if a man were to give ten pounds, he could not realize his intention, if he intended to buy a thing worth a hundred pounds. Secondly, on account of the obstacles that may supervene in regard to the exterior action, which obstacles we are unable to remove: for instance, a man intends to go to Rome, and encounters obstacles, which prevent him from going.—On the other hand, with regard to the interior act of the will, this happens in only one way: because the interior acts of the will are in our power, whereas the external actions are not. But the will can will an object that is not proportionate to the intended end: and thus the will that tends to that object considered absolutely, is not so good as the intention. Yet because the intention also belongs, in a way, to the act of the will,—inasmuch, to wit, as it is the reason thereof; it comes to pass that the quantity of goodness in the intention redounds upon the act of the will; that is to say, in so far as the will wills some great good for an end, although that by which it wills to gain so great a good, is not proportionate to that good.

But if we consider the quantity in the intention and in the act, according to their respective intensity, then the intensity of the intention redounds upon the interior act and the exterior act of the will: since the intention stands in relation to them as a kind of form, as is clear from what was said above (Q. 12, A. 4; Q. 18, A. 6). And yet considered materially, while the intention is intense, the interior or exterior act may be not so intense, materially speaking: for instance, when a man does not will with as much intensity to take medicine as he wills to regain health. Nevertheless the very fact of intending health intensely, redounds, as a formal principle, upon the intense volition of medicine.

We must observe, however, that the intensity of the interior or exterior act, may be referred to the intention as its object: as when a man intends to will intensely, or to do something intensely. And yet it does not follow that he wills or acts intensely; because the quantity of goodness in the interior or exterior act does not depend on the quantity of the good intended, as is shown above. And hence it is that a man does not merit as much as he intends to merit: because the quantity of merit is measured by the intensity of the act, as we shall show later on (Q. 20, A. 4; Q. 114, A. 4).

Reply Obj. 1. This gloss speaks of good as in the estimation of God, Who considers principally the intention of the end. Wherefore another gloss says on the same passage

that *the treasure of the heart is the intention, according to which God judges our works.* For the goodness of the intention, as stated above, redounds, so to speak, upon the goodness of the will, which makes even the external act to be meritorious in God's sight.

Reply Obj. 2. The goodness of the intention is not the whole cause of a good will. Hence the argument does not prove.

Reply Obj. 3. The mere malice of the intention suffices to make the will evil: and therefore too, the will is as evil as the intention is evil. But the same reasoning does not apply to goodness, as stated above (*ad* 2).

NINTH ARTICLE

Whether the Goodness of the Will Depends on Its Conformity to the Divine Will?

We proceed thus to the Ninth Article:—

Objection 1. It would seem that the goodness of the human will does not depend on its conformity to the Divine will. Because it is impossible for man's will to be conformed to the Divine will; as appears from the word of Isaias (lv. 9): *As the heavens are exalted above the earth, so are My ways exalted above your ways, and My thoughts above your thoughts.* If therefore goodness of the will depended on its conformity to the divine will, it would follow that it is impossible for man's will to be good. Which is inadmissible.

Obj. 2. Further, just as our wills arise from the Divine will, so does our knowledge flow from the Divine knowledge. But our knowledge does not require to be conformed to God's knowledge; since God knows many things that we know not. Therefore there is no need for our will to be conformed to the Divine will.

Obj. 3. Further, the will is a principle of action. But our action cannot be conformed to God's. Therefore neither can our will be conformed to His.

On the contrary, It is written (Matth. xxvi. 39): *Not as I will, but as Thou wilt:* which words He said, because *He wishes man to be upright and to tend to God,* as Augustine expounds in the *Enchiridion.** But the rectitude of the will is its goodness. Therefore the goodness of the will depends on its conformity to the Divine will.

I answer that, As stated above (A. 7), the goodness of the will depends on the intention of the end. Now the last end of the human will is the Sovereign Good, namely, God, as stated above (Q. 1, A. 8; Q. 3, A. 1). Therefore the goodness of the human will requires it to be ordained to the Sovereign Good, that is, to God.

**Enarr. in Ps.* xxxii., *serm.* i.

Now this Good is primarily and essentially compared to the Divine will, as its proper object. Again, that which is first in any genus is the measure and rule of all that belongs to that genus. Moreover, everything attains to rectitude and goodness, in so far as it is in accord with its proper measure. Therefore, in order that man's will be good it needs to be conformed to the Divine will.

Reply Obj. 1. The human will cannot be conformed to the will of God so as to equal it, but only so as to imitate it. In like manner human knowledge is conformed to the Divine knowledge, in so far as it knows truth: and human action is conformed to the Divine, in so far as it is becoming to the agent:—and this by way of imitation, not by way of equality.

From the above may be gathered the replies to the Second and Third Objections.

TENTH ARTICLE

Whether It is Necessary for the Human Will, in Order to Be Good, to Be Conformed to the Divine Will, as Regards the Thing Willed?

We proceed thus to the Tenth Article:—

Objection 1. It would seem that the human will need not always be conformed to the Divine will, as regards the thing willed. For we cannot will what we know not: since the apprehended good is the object of the will. But in many things we know not what God wills. Therefore the human will cannot be conformed to the Divine will as to the thing willed.

Obj. 2. Further, God wills to damn the man whom He foresees about to die in mortal sin. If therefore man were bound to conform his will to the Divine will, in the point of the thing willed, it would follow that a man is bound to will his own damnation. Which is inadmissible.

Obj. 3. Further, no one is bound to will what is against filial piety. But if man were to will what God wills, this would sometimes be contrary to filial piety: for instance, when God wills the death of a father: if his son were to will it also, it would be against filial piety. Therefore man is not bound to conform his will to the Divine will, as to the thing willed.

On the contrary, (1) On Ps. xxxii. 1, *Praise becometh the upright,* a gloss says: *That man has an upright heart, who wills what God wills.* But everyone is bound to have an upright heart. Therefore everyone is bound to will what God wills.

(2) Moreover, the will takes its form from the object, as does every act. If therefore man is bound to conform his will to the Divine will, it follows that he is bound to conform it, as to the thing willed.

(3) Moreover, opposition of wills arises from men willing different things. But whoever has a will in opposition to the Divine will, has an evil will. Therefore whoever does not conform his will to the Divine will, as to the thing willed, has an evil will.

I answer that, As is evident from what has been said above (AA. 3, 5), the will tends to its object, according as it is proposed by the reason. Now a thing may be considered in various ways by the reason, so as to appear good from one point of view, and not good from another point of view. And therefore if a man's will wills a thing to be, according as it appears to be good, his will is good: and the will of another man, who wills that thing not to be, according as it appears evil, is also good. Thus a judge has a good will, in willing a thief to be put to death, because this is just: while the will of another—*e.g.*, the thief's wife or son, who wishes him not to be put to death, inasmuch as killing is a natural evil, is also good.

Now since the will follows the apprehension of the reason or intellect; the more universal the aspect of the apprehended good, the more universal the good to which the will tends. This is evident in the example given above: because the judge has care of the common good, which is justice, and therefore he wishes the thief's death, which has the aspect of good in relation to the common estate; whereas the thief's wife has to consider the private good of the family, and from this point of view she wishes her husband, the thief, not to be put to death.—Now the good of the whole universe is that which is apprehended by God, Who is the Maker and Governor of all things: hence whatever He wills, He wills it under the aspect of the common good; this is His own Goodness, which is the good of the whole universe. On the other hand, the apprehension of a creature, according to its nature, is of some particular good, proportionate to that nature. Now a thing may happen to be good under a particular aspect, and yet not good under a universal aspect, or vice versa, as stated above. And therefore it comes to pass that a certain will is good from willing something considered under a particular aspect, which thing God wills not, under a universal aspect, and vice versa. And hence too it is, that various wills of various men can be good in respect of opposite things, for as much as, under various aspects, they wish a particular thing to be or not to be.

But a man's will is not right in willing a particular good, unless he refer it to the common good as an end: since even the natural appetite of each part is ordained to the common good of the whole. Now it is the end that supplies the formal reason, as it were, of willing whatever is directed to the end. Consequently, in order that a man will some particular good with a right will, he must will that particular good materially, and the Divine and universal good, formally. Therefore the human will is bound to be conformed to the Divine will, as to that which is willed formally, for it is bound to will the Divine and universal good; but not as to that which is willed materially, for the reason given above.

At the same time in both these respects, the human will is conformed to the Divine, in a certain degree. Because inasmuch as it is conformed to the Divine will in the common aspect of the thing willed, it is conformed thereto in the point of the last end. While, inasmuch as it is not conformed to the Divine will in the thing willed materially, it is conformed to that will considered as efficient cause; since the proper inclination consequent to nature, or to the particular apprehension of some particular thing, comes to a thing from God as its efficient cause. Hence it is customary to say that a man's will, in this respect, is conformed to the Divine will, because it wills what God wishes him to will.

There is yet another kind of conformity in respect of the formal cause, consisting in man's willing something from charity, as God wills it. And this conformity is also reduced to the formal conformity, that is in respect of the last end, which is the proper object of charity.

Reply Obj. 1. We can know in a general way what God wills. For we know that whatever God wills, He wills it under the aspect of good. Consequently whoever wills a thing under any aspect of good, has a will conformed to the Divine will, as to the reason of the thing willed. But we know not what God wills in particular: and in this respect we are not bound to conform our will to the Divine will.

But in the state of glory, every one will see in each thing that he wills, the relation of that thing to what God wills in that particular matter. Consequently he will conform his will to God in all things not only formally, but also materially.

Reply Obj. 2. God does not will the damnation of a man, considered precisely as damnation, nor a man's death, considered precisely as death, because, *He wills all men to be saved* (1 Tim. ii. 4); but He wills such things under the aspect of justice. Wherefore in regard to such things it suffices for man to will the upholding of God's justice and of the natural order.

Wherefore the reply to the Third Objection is evident.

To the first argument advanced in a con-

trary sense, it should be said that a man who conforms his will to God's, in the aspect of reason of the thing willed, wills what God wills, more than the man, who conforms his will to God's, in the point of the very thing willed; because the will tends more to the end, than to that which is on account of the end.

To the second, it must be replied that the species and form of an act are taken from the object considered formally, rather than from the object considered materially.

To the third, it must be said that there is no opposition of wills when several people desire different things, but not under the same aspect: but there is opposition of wills, when under one and the same aspect one man wills a thing which another wills not. But there is no question of this here.

QUESTION 20

Of Goodness and Malice in External Human Actions

(In Six Articles)

We must next consider goodness and malice as to external actions: under which head there are six points of inquiry: (1) Whether goodness and malice is first in the act of the will, or in the external action? (2) Whether the whole goodness or malice of the external action depends on the goodness of the will? (3) Whether the goodness and malice of the interior act are the same as those of the external action? (4) Whether the external action adds any goodness or malice to that of the interior act? (5) Whether the consequences of an external action increase its goodness or malice? (6) Whether one and the same external action can be both good and evil?

FIRST ARTICLE

Whether Goodness or Malice Is First in the Action of the Will, or in the External Action?

We proceed thus to the First Article:—

Objection 1. It would seem that good and evil are in the external action prior to being in the act of the will. For the will derives goodness from its object, as stated above (Q. 19, AA. 1, 2). But the external action is the object of the interior act of the will: for a man is said to will to commit a theft, or to will to give an alms. Therefore good and evil are in the external action, prior to being in the act of the will.

Obj. 2. Further, the aspect of good belongs first to the end: since what is directed to the end receives the aspect of good from its relation to the end. Now whereas the act of the will cannot be an end, as stated above (Q. 1, A. 1 *ad* 2), the act of another power can be an end. Therefore good is in the act of some other power prior to being in the act of the will.

Obj. 3. Further, the act of the will stands in a formal relation to the external action, as stated above (Q. 18, A. 6). But that which is formal is subsequent; since form is something added to matter. Therefore good and evil are in the external action, prior to being in the act of the will.

On the contrary, Augustine says (*Retract.* i. 9) that *it is by the will that we sin, and that we behave aright.* Therefore moral good and evil are first in the will.

I answer that, External actions may be said to be good or bad in two ways. First, in regard to their genus, and the circumstances connected with them: thus the giving of alms, if the required conditions be observed, is said to be good. Secondly, a thing is said to be good or evil, from its relation to the end: thus the giving of alms for vainglory is said to be evil. Now, since the end is the will's proper object, it is evident that this aspect of good or evil, which the external action derives from its relation to the end, is to be found first of all in the act of the will, whence it passes to the external action. On the other hand, the goodness or malice which the external action has of itself, on account of its being about due matter and its being attended by due circumstances, is not derived from the will, but rather from the reason. Consequently, if we consider the goodness of the external action, in so far as it comes from reason's ordination and apprehension, it is prior to the goodness of the act of the will: but if we consider it in so far as it is in the execution of the action done, it is subsequent to the goodness of the will, which is its principle.

Reply Obj. 1. The exterior action is the object of the will, inasmuch as it is proposed to the will by the reason, as a good apprehended and ordained by the reason: and thus it is prior to the good in the act of the will. But inasmuch as it is found in the execution of the action, it is an effect of the will, and is subsequent to the will.

Reply Obj. 2. The end precedes in the order of intention, but follows in the order of execution.

Reply Obj. 3. A form as received into matter, is subsequent to matter in the order of generation, although it precedes it in the order of nature: but inasmuch as it is in the active cause, it precedes in every way. Now the will is compared to the exterior action, as its efficient cause. Wherefore the goodness of the act of the will, as existing in the active cause, is the form of the exterior action.

SECOND ARTICLE

Whether the Whole Goodness and Malice of the External Action Depends on the Goodness of the Will?

We proceed thus to the Second Article:—

Objection 1. It would seem that the whole goodness and malice of the external action depend on the goodness of the will. For it is written (Matth. vii. 18): *A good tree cannot bring forth evil fruit, neither can an evil tree bring forth good fruit.* But, according to the gloss, the tree signifies the will, and fruit signifies works. Therefore, it is impossible for the interior act of the will to be good, and the external action evil, or vice versa.

Obj. 2. Further, Augustine says (*Retract.* i. 9) that there is no sin without the will. If therefore there is no sin in the will, there will be none in the external action. And so the whole goodness or malice of the external action depends on the will.

Obj. 3. Further, the good and evil of which we are speaking now are differences of the moral act. Now differences make an essential division in a genus, according to the Philosopher (*Metaph.* vii. 12). Since therefore an act is moral from being voluntary, it seems that goodness and malice in an act are derived from the will alone.

On the contrary, Augustine says (*Contra Mendac.* vii), that *there are some actions which neither a good end nor a good will can make good.*

I answer that, As stated above (A. 1), we may consider a twofold goodness or malice in the external action: one in respect of due matter and circumstances; the other in respect of the order to the end. And that which is in respect of the order to the end, depends entirely on the will: while that which is in respect of due matter or circumstances, depends on the reason: and on this goodness depends the goodness of the will, in so far as the will tends towards it.

Now it must be observed, as was noted above (Q. 19, A. 6 *ad* 1), that for a thing to be evil, one single defect suffices, whereas, for it to be good simply, it is not enough for it to be good in one point only, it must be good in every respect. If therefore the will be good, both from its proper object and from its end, it follows that the external action is good. But if the will be good from its intention of the end, this is not enough to make the external action good: and if the will be evil either by reason of its intention of the end, or by reason of the act willed, it follows that the external action is evil.

Reply Obj. 1. If the good tree be taken to signify the good will, it must be in so far as the will derives goodness from the act willed and from the end intended.

Reply Obj. 2. A man sins by his will, not only when he wills an evil end; but also when he wills an evil act.

Reply Obj. 3. Voluntariness applies not only to the interior act of the will, but also to external actions, inasmuch as they proceed from the will and the reason. Consequently the difference of good and evil is applicable to both the interior and external act.

THIRD ARTICLE

Whether the Goodness and Malice of the External Action Are the Same As Those of the Interior Act?

We proceed thus to the Third Article:—

Objection 1. It would seem that the goodness and malice of the interior act of the will are not the same as those of the external action. For the principle of the interior act is the interior apprehensive or appetitive power of the soul; whereas the principle of the external action is the power that accomplishes the movement. Now where the principles of action are different, the actions themselves are different. Moreover, it is the action which is the subject of goodness or malice: and the same accident cannot be in different subjects. Therefore the goodness of the interior act cannot be the same as that of the external action.

Obj. 2. Further, *A virtue makes that, which has it, good, and renders its action good also* (*Ethic.* ii. 6). But the intellectual virtue in the commanding power is distinct from the moral virtue in the power commanded, as is declared in *Ethic.* i. 13. Therefore the goodness of the interior act, which belongs to the commanding power, is distinct from the goodness of the external action, which belongs to the power commanded.

Obj. 3. Further, the same thing cannot be cause and effect; since nothing is its own cause. But the goodness of the interior act is the cause of the goodness of the external action, or vice versa, as stated above (AA. 1, 2). Therefore it is not the same goodness in each.

On the contrary, It was shown above (Q. 18, A. 6) that the act of the will is the form, as it were, of the external action. Now that which results from the material and formal element is one thing. Therefore there is but one goodness of the internal and external act.

I answer that, As stated above (Q. 17, A. 4), the interior act of the will, and the external action, considered morally, are one act. Now it happens sometimes that one and the same individual act has several aspects of goodness or malice, and sometimes that it has but one. Hence we must say that sometimes the goodness or malice of the interior act is the same as that of the external action, and sometimes not. For as we have already said (AA. 1, 2), these two goodnesses or malices, of the internal and external acts, are ordained to one another. Now it may happen, in things that are subordinate to something else, that a thing is good merely from being subordinate; thus a bitter draught is good merely because it procures health. Wherefore there are not two goodnesses, one the goodness of health, and the other the goodness of the draught; but one and the same. On the other hand it happens sometimes that that which is subordinate to something else, has some aspect of goodness in itself, besides the fact of its being subordinate to some other good: thus a palatable medicine can be considered in the light of a pleasurable good, besides being conducive to health.

We must therefore say that when the external action derives goodness or malice from its relation to the end only, then there is but one and the same goodness of the act of the will which of itself regards the end, and of the external action, which regards the end through the medium of the act of the will. But when the external action has goodness or malice of itself, *i.e.,* in regard to its matter and circumstances, then the goodness of the external action is distinct from the goodness of the will in regarding the end; yet so that the goodness of the end passes into the external action, and the goodness of the matter and circumstances passes into the act of the will, as stated above (AA. 1, 2).

Reply Obj. 1. This argument proves that the internal and external actions are different in the physical order: yet distinct as they are in that respect, they combine to form one thing in the moral order, as stated above (Q. 17, A. 4).

Reply Obj. 2. As stated in *Ethic.* vi. 12, a moral virtue is ordained to the act of that virtue, which act is the end, as it were, of that virtue; whereas prudence, which is in the reason, is ordained to things directed to the end. For this reason various virtues are necessary. But right reason in regard to the very end of a virtue has no other goodness than the goodness of that virtue, in so far as the goodness of the reason is participated in each virtue.

Reply Obj. 3. When a thing is derived by one thing from another, as from a univocal efficient cause, then it is not the same in both: thus when a hot thing heats, the heat of the heater is distinct from the heat of the thing heated, although it be the same specifically. But when a thing is derived by one thing from another, according to analogy or proportion, then it is one and the same in both: thus the healthiness which is in medicine or urine is derived from the healthiness of the animal's body; nor is health as applied to urine and medicine, distinct from health as applied to the body of an animal, of which health medicine is the cause, and urine the sign. It is in this way that the goodness of the external action is derived from the goodness of the will, and vice versa; viz., according to the order of one to the other.

FOURTH ARTICLE

Whether the External Action Adds Any Goodness or Malice to That of the Interior Act?

We proceed thus to the Fourth Article:—

Objection 1. It would seem that the external action does not add any goodness or malice to that of the interior action. For Chrysostom says (*Hom.* xix. *in Matth.*): *It is the will that is rewarded for doing good, or punished for doing evil.* Now works are the witnesses of the will. Therefore God seeks for works not on His own account, in order to know how to judge; but for the sake of others, that all may understand how just He is. But good or evil is to be estimated according to God's judgment rather than according to the judgment of man. Therefore the external action adds no goodness or malice to that of the interior act.

Obj. 2. Further, the goodness and malice of the interior and external acts are one and the same, as stated above (A. 3). But increase is the addition of one thing to another. Therefore the external action does not add to the goodness or malice of the interior act.

Obj. 3. Further, the entire goodness of created things does not add to the Divine Goodness, because it is entirely derived therefrom. But sometimes the entire goodness of the external action is derived from the goodness of the interior act, and sometimes conversely, as stated above (AA. 1, 2). Therefore neither of them adds to the goodness or malice of the other.

On the contrary, Every agent intends to

attain good and avoid evil. If therefore by the external action no further goodness or malice be added, it is to no purpose that he who has a good or an evil will, does a good deed or refrains from an evil deed. Which is unreasonable.

I answer that, If we speak of the goodness which the external action derives from the will tending to the end, then the external action adds nothing to this goodness, unless it happens that the will in itself is made better in good things, or worse in evil things. This, seemingly, may happen in three ways. First in point of number; if, for instance, a man wishes to do something with a good or an evil end in view, and does not do it then, but afterwards wills and does it, the act of his will is doubled and a double good, or a double evil is the result.—Secondly, in point of extension: when, for instance, a man wishes to do something for a good or an evil end, and is hindered by some obstacle, whereas another man perseveres in the movement of the will until he accomplish it in deed; it is evident that the will of the latter is more lasting in good or evil, and in this respect, is better or worse.—Thirdly, in point of intensity: for there are certain external actions, which, in so far as they are pleasurable or painful, are such as naturally to make the will more intense or more remiss; and it is evident that the more intensely the will tends to good or evil, the better or worse it is.

On the other hand, if we speak of the goodness which the external action derives from its matter and due circumstances, thus it stands in relation to the will as its term and end. And in this way it adds to the goodness or malice of the will; because every inclination or movement is perfected by attaining its end or reaching its term. Wherefore the will is not perfect, unless it be such that, given the opportunity, it realizes the operation. But if this prove impossible, as long as the will is perfect, so as to realize the operation if it could; the lack of perfection derived from the external action, is simply involuntary. Now just as the involuntary deserves neither punishment nor reward in the accomplishment of good or evil deeds, so neither does it lessen reward or punishment, if a man through simple involuntariness fail to do good or evil.

Reply Obj. 1. Chrysostom is speaking of the case where a man's will is complete, and does not refrain from the deed save through the impossibility of achievement.

Reply Obj. 2. This argument applies to that goodness which the external action derives from the will as tending to the end. But the goodness which the external action takes from its matter and circumstances, is distinct from that which it derives from the end; but it is not distinct from that which it has from the very act willed, to which it stands in the relation of measure and cause, as stated above (AA. 1, 2).

From this the reply to the Third Objection is evident.

FIFTH ARTICLE

Whether the Consequences of the External Action Increase Its Goodness or Malice?

We proceed thus to the Fifth Article:—

Objection 1. It would seem that the consequences of the external action increase its goodness or malice. For the effect pre-exists virtually in its cause. But the consequences result from the action as an effect from its cause. Therefore they pre-exist virtually in actions. Now a thing is judged to be good or bad according to its virtue, since a virtue *makes that which has it to be good* (*Ethic.* ii. 6). Therefore the consequences increase the goodness or malice of an action.

Obj. 2. Further, the good actions of his hearers are consequences resulting from the words of a preacher. But such goods as these redound to the merit of the preacher, as is evident from Phil, iv. 1: *My dearly beloved brethren, my joy and my crown.* Therefore the consequences of an action increase its goodness or malice.

Obj. 3. Further, punishment is not increased, unless the fault increases: wherefore it is written (Deut. xxv. 2): *According to the measure of the sin shall the measure also of the stripes be.* But the punishment is increased on account of the consequences; for it is written (Exod. xxi. 29): *But if the ox was wont to push with his horn yesterday and the day before, and they warned his master, and he did not shut him up, and he shall kill a man or a woman, then the ox shall be stoned, and his owner also shall be put to death.* But he would not have been put to death, if the ox, although he had not been shut up, had not killed a man. Therefore the consequences increase the goodness or malice of an action.

Obj. 4. Further, if a man do something which may cause death, by striking, or by sentencing, and if death does not ensue, he does not contract irregularity: but he would if death were to ensue. Therefore the consequences of an action increase its goodness or malice.

On the contrary, The consequences do not make an action that was evil, to be good; nor one that was good, to be evil. For instance, if a man give an alms to a poor man who makes bad use of the alms by committing a sin, this

does not undo the good done by the giver; and, in like manner, if a man bear patiently a wrong done to him, the wrongdoer is not thereby excused. Therefore the consequences of an action do not increase its goodness or malice.

I answer that, The consequences of an action are either foreseen or not. If they are foreseen, it is evident that they increase the goodness or malice. For when a man foresees that many evils may follow from his action, and yet does not therefore desist therefrom, this shows his will to be all the more inordinate.

But if the consequences are not foreseen, we must make a distinction. Because if they follow from the nature of the action and in the majority of cases, in this respect, the consequences increase the goodness or malice of that action: for it is evident that an action is specifically better, if better results can follow from it; and specifically worse, if it is of a nature to produce worse results.—On the other hand, if the consequences follow by accident and seldom, then they do not increase the goodness or malice of the action: because we do not judge of a thing according to that which belongs to it by accident, but only according to that which belongs to it of itself.

Reply Obj. 1. The virtue of a cause is measured by the effect that flows from the nature of the cause, not by that which results by accident.

Reply Obj. 2. The good actions done by the hearers, result from the preacher's words, as an effect that flows from their very nature. Hence they redound to the merit of the preacher: especially when such is his intention.

Reply Obj. 3. The consequences for which that man is ordered to be punished, both follow from the nature of the cause, and are supposed to be foreseen. For this reason they are reckoned as punishable.

Reply Obj. 4. This argument would prove if irregularity were the result of the fault. But it is not the result of the fault, but of the fact, and of the obstacle to the reception of a sacrament.

SIXTH ARTICLE

Whether One and the Same External Action Can Be Both Good and Evil?

We proceed thus to the Sixth Article:—

Objection 1. It would seem that one and the same external action can be both good and evil. For *movement, if continuous, is one and the same* (*Phys.* v. 4). But one continuous movement can be both good and bad: for instance, a man may go to church continuously, intending at first vainglory, and afterwards the service of God. Therefore one and the same action can be both good and evil.

Obj. 2. Further, according to the Philosopher (*Phys.* iii. 3), action and passion are one act. But the passion may be good, as Christ's was; and the action evil, as that of the Jews. Therefore one and the same act can be both good and evil.

Obj. 3. Further, since a servant is an instrument, as it were, of his master, the servant's action is his master's, just as the action of a tool is the workman's action. But it may happen that the servant's action result from his master's good will, and is therefore good: and from the evil will of the servant, and is therefore evil. Therefore the same action can be both good and evil.

On the contrary, The same thing cannot be the subject of contraries. But good and evil are contraries. Therefore the same action cannot be both good and evil.

I answer that, Nothing hinders a thing from being one, in so far as it is in one genus, and manifold, in so far as it is referred to another genus. Thus a continuous surface is one, considered as in the genus of quantity; and yet it is manifold, considered as to the genus of color, if it be partly white, and partly black. And accordingly, nothing hinders an action from being one, considered in the natural order; whereas it is not one, considered in the moral order; and vice versa, as we have stated above (A. 3 *ad* 1; Q. 18, A. 7 *ad* 1). For continuous walking is one action, considered in the natural order: but it may resolve itself into many actions, considered in the moral order, if a change take place in the walker's will, for the will is the principle of moral actions. If therefore we consider one action in the moral order, it is impossible for it to be morally both good and evil. Whereas if it be one as to natural and not moral unity, it can be both good and evil.

Reply Obj. 1. This continual movement which proceeds from various intentions, although it is one in the natural order, is not one in the point of moral unity.

Reply Obj. 2. Action and passion belong to the moral order, in so far as they are voluntary. And therefore in so far as they are voluntary in respect of wills that differ, they are two distinct things, and good can be in one of them while evil is in the other.

Reply Obj. 3. The action of the servant, in so far as it proceeds from the will of the servant, is not the master's action: but only in so far as it proceeds from the master's command. Wherefore the evil will of the servant does not make the action evil in this respect.

QUESTION 21

Of the Consequences of Human Actions by Reason of Their Goodness and Malice

(In Four Articles)

We have now to consider the consequences of human actions by reason of their goodness and malice: and under this head there are four points of inquiry: (1) Whether a human action is right or sinful by reason of its being good or evil? (2) Whether it thereby deserves praise or blame? (3) Whether accordingly, it is meritorious or demeritorious? (4) Whether it is accordingly meritorious or demeritorious before God?

FIRST ARTICLE

Whether a Human Action Is Right or Sinful, in So Far As It is Good or Evil?

We proceed thus to the First Article:—

Objection 1. It seems that a human action is not right or sinful, in so far as it is good or evil. For *monsters are the sins of nature* (*Phys.* ii. 8). But monsters are not actions, but things engendered outside the order of nature. Now things that are produced according to art and reason imitate those that are produced according to nature (*ibid.*). Therefore an action is not sinful by reason of its being inordinate and evil.

Obj. 2. Further, sin, as stated in *Phys.* ii (*loc. cit.*), occurs in nature and art, when the end intended by nature or art is not attained. But the goodness or malice of a human action depends, before all, on the intention of the end, and on its achievement. Therefore it seems that the malice of an action does not make it sinful.

Obj. 3. Further, if the malice of an action makes it sinful, it follows that wherever there is evil, there is sin. But this is false: since punishment is not a sin, although it is an evil. Therefore an action is not sinful by reason of its being evil.

On the contrary, As shown above (Q. 19, A. 4), the goodness of a human action depends principally on the Eternal Law: and consequently its malice consists in its being in disaccord with the Eternal Law. But this is the very nature of sin; for Augustine says (*Contra Faust.* xxii. 27) that *sin is a word, deed, or desire, in opposition to the Eternal Law.* Therefore a human action is sinful by reason of its being evil.

I answer that, Evil is more comprehensive than sin, as also is good than right. For every privation of good, in whatever subject, is an evil; whereas sin consists properly in an action done for a certain end, and lacking due order to that end. Now the due order to an end is measured by some rule. In things that act according to nature, this rule is the natural force that inclines them to that end. When therefore an action proceeds from a natural force, in accord with the natural inclination to an end, then the action is said to be right: since the mean does not exceed its limits, viz., the action does not swerve from the order of its active principle to the end. But when an action strays from this rectitude, it comes under the notion of sin.

Now in those things that are done by the will, the proximate rule is the human reason, while the supreme rule is the Eternal Law. When, therefore, a human action tends to the end, according to the order of reason and of the Eternal Law, then that action is right: but when it turns aside from that rectitude, then it is said to be a sin. Now it is evident from what has been said (Q. 19, AA. 3, 4) that every voluntary action that turns aside from the order of reason and of the Eternal Law, is evil, and that every good action is in accord with reason and the Eternal Law. Hence it follows that a human action is right or sinful by reason of its being good or evil.

Reply Obj. 1. Monsters are called sins, inasmuch as they result from a sin in nature's action.

Reply Obj. 2. The end is twofold; the last end, and the proximate end. In the sin of nature, the action does indeed fail in respect of the last end, which is the perfection of the thing generated; but it does not fail in respect of any proximate end whatever; since when nature works it forms something. In like manner, the sin of the will always fails as regards the last end intended, because no voluntary evil action can be ordained to happiness, which is the last end: and yet it does not fail in respect of some proximate end: intended and achieved by the will. Wherefore also, since the very intention of this end is ordained to the last end, this same intention may be right or sinful.

Reply Obj. 3. Each thing is ordained to its end by its action: and therefore sin, which consists in straying from the order to the end, consists properly in an action. On the other hand, punishment regards the person of the sinner, as was stated in the First Part (Q. 48, A. 5, *ad* 4; A. 6, *ad* 3).

SECOND ARTICLE

Whether a Human Action Deserves Praise or Blame, by Reason of Its Being Good or Evil?

We proceed thus to the Second Article:—

Objection 1. It would seem that a human action does not deserve praise or blame by reason of its being good or evil. For *sin happens even in things done by nature* (*Phys.* ii. 8). And yet natural things are not deserving of praise or blame (*Ethic.* iii. 5). Therefore a human action does not deserve blame, by reason of its being evil or sinful; and, consequently, neither does it deserve praise, by reason of its being good.

Obj. 2. Further, just as sin occurs in moral actions, so does it happen in the productions of art: because as stated in *Phys.* ii. (*ibid.*), *it is a sin in a grammarian to write badly, and in a doctor to give the wrong medicine.* But the artist is not blamed for making something bad: because the artist's work is such, that he can produce a good or a bad thing, just as he lists. Therefore it seems that neither is there any reason for blaming a moral action, in the fact that it is evil.

Obj. 3. Further, Dionysius says (*Div. Nom.* iv) that evil is *weak and incapable.* But weakness or inability either takes away or diminishes guilt. Therefore a human action does not incur guilt from being evil.

On the contrary, The Philosopher says (*De Virt. et Vit.* i) that *virtuous deeds deserve praise, while deeds that are opposed to virtue deserve censure and blame.* But good actions are virtuous; because *virtue makes that which has it, good, and makes its action good* (*Ethic.* ii. 6): wherefore actions opposed to virtue are evil. Therefore a human action deserves praise or blame, through being good or evil.

I answer that, Just as evil is more comprehensive than sin, so is sin more comprehensive than blame. For an action is said to deserve praise or blame, from its being imputed to the agent: since to praise or to blame means nothing else than to impute to someone the malice or goodness of his action. Now an action is imputed to an agent, when it is in his power, so that he has dominion over it; and this is the case in all voluntary acts: because it is through his will that man has dominion over his actions, as was made clear above (Q. 1, AA. 1, 2). Hence it follows that good or evil, in voluntary actions alone, renders them worthy of praise or blame: and in such like actions, evil, sin and guilt are one and the same thing.

Reply Obj. 1. Natural actions are not in the power of the natural agent: since the action of nature is determinate. And, therefore, although there be sin in natural actions, there is no blame.

Reply Obj. 2. Reason stands in different relations to the productions of art, and to moral actions. In matters of art, reason is directed to a particular end, which is something devised by reason: whereas in moral matters, it is directed to the general end of all human life. Now a particular end is subordinate to the general end. Since therefore sin is a departure from the order to the end, as stated above (A. 1), sin may occur in two ways, in a production of art. First, by a departure from the particular end intended by the artist: and this sin will be proper to the art; for instance, if an artist produce a bad thing, while intending to produce something good; or produce something good, while intending to produce something bad. Secondly, by a departure from the general end of human life: and then he will be said to sin, if he intend to produce a bad work, and does so in effect, so that another is taken in thereby. But this sin is not proper to the artist as such, but as man. Consequently for the former sin the artist is blamed as an artist; while for the latter he is blamed as a man.—On the other hand, in moral matters, where we take into consideration the order of reason to the general end of human life, sin and evil are always due to a departure from the order of reason to the general end of human life. Wherefore man is blamed for such a sin, both as man and as a moral being. Hence the Philosopher says (*Ethic.* vi. 5) that *in art, he who sins voluntarily is preferable; but in prudence, as in the moral virtues,* which prudence directs, *he is the reverse.*

Reply Obj. 3. Weakness that occurs in voluntary evils, is subject to man's power: wherefore it neither takes away nor diminishes guilt.

THIRD ARTICLE

Whether a Human Action Is Meritorious or Demeritorious, in So Far As It Is Good or Evil?

We proceed thus to the Third Article:—

Objection 1. It would seem that a human action is not meritorious or demeritorious on account of its goodness or malice. For we speak of merit or demerit in relation to retribution, which has no place save in matters relating to another person. But good or evil actions are not all related to another person, for some are related to the person of the agent. Therefore not every good or evil human action is meritorious or demeritorious.

Obj. 2. Further, no one deserves punishment or reward for doing as he chooses with that of which he is master: thus if a man destroys what belongs to him, he is not punished, as if he had destroyed what belongs to

another. But man is master of his own actions. Therefore a man does not merit punishment or reward, through putting his action to a good or evil purpose.

Obj. 3. Further, if a man acquire some good for himself, he does not on that account deserve to be benefited by another man: and the same applies to evil. Now a good action is itself a kind of good and perfection of the agent: while an inordinate action is his evil. Therefore a man does not merit or demerit, from the fact that he does a good or an evil deed.

On the contrary, It is written (Isa. iii. 10, 11): *Say to the just man that it is well; for he shall eat the fruit of his doings. Woe to the wicked unto evil; for the reward of his hands shall be given him.*

I answer that, We speak of merit and demerit, in relation to retribution, rendered according to justice. Now, retribution according to justice is rendered to a man, by reason of his having done something to another's advantage or hurt. It must, moreover, be observed that every individual member of a society is, in a fashion, a part and member of the whole society. Wherefore, any good or evil, done to the member of a society, redounds on the whole society: thus, who hurts the hand, hurts the man. When, therefore, anyone does good or evil to another individual, there is a twofold measure of merit or demerit in his action: first, in respect of the retribution owed to him by the individual to whom he has done good or harm; secondly, in respect of the retribution owed to him by the whole of society. —Now when a man ordains his action directly for the good or evil of the whole society, retribution is owed to him, before and above all, by the whole society; secondarily, by all the parts of society. Whereas when a man does that which conduces to his own benefit or disadvantage, then again is retribution owed to him, in so far as this too affects the community, forasmuch as he is a part of society: although retribution is not due to him, in so far as it conduces to the good or harm of an individual, who is identical with the agent: unless, perchance, he owe retribution to himself, by a sort of resemblance, in so far as man is said to be just to himself.

It is therefore evident that a good or evil action deserves praise or blame, in so far as it is in the power of the will: that it is right or sinful, according as it is ordained to the end; and that its merit or demerit depends on the recompense for justice or injustice towards another.

Reply Obj. 1. A man's good or evil actions, although not ordained to the good or evil of another individual, are nevertheless ordained to the good or evil of another, *i.e.,* the community.

Reply Obj. 2. Man is master of his actions; and yet, in so far as he belongs to another, *i.e.,* the community, of which he forms part, he merits or demerits, inasmuch as he disposes his actions well or ill: just as if he were to dispense well or ill other belongings of his, in respect of which he is bound to serve the community.

Reply Obj. 3. This very good or evil, which a man does to himself by his action, redounds to the community, as stated above.

FOURTH ARTICLE

Whether a Human Action Is Meritorious or Demeritorious before God, according As It Is Good or Evil?

We proceed thus to the Fourth Article:—

Objection 1. It would seem that man's actions, good or evil, are not meritorious or demeritorious in the sight of God. Because, as stated above (A. 3), merit and demerit imply relation to retribution for good or harm done to another. But a man's action, good or evil, does no good or harm to God; for it is written (Job xxxv. 6, 7): *If thou sin, what shalt thou hurt Him? . . . And if thou do justly, what shalt thou give Him?* Therefore a human action, good or evil, is not meritorious or demeritorious in the sight of God.

Obj. 2. Further, an instrument acquires no merit or demerit in the sight of him that uses it; because the entire action of the instrument belongs to the user. Now when man acts he is the instrument of the Divine power which is the principal cause of his action; hence it is written (Isa. x. 15): *Shall the axe boast itself against him that cutteth with it? Or shall the saw exalt itself against him by whom it is drawn?* where man while acting is evidently compared to an instrument. Therefore man merits or demerits nothing in God's sight, by good or evil deeds.

Obj. 3. Further, a human action acquires merit or demerit through being ordained to someone else. But not all human actions are ordained to God. Therefore not every good or evil action acquires merit or demerit in God's sight.

On the contrary, It is written (Eccles. xii. 14): *All things that are done, God will bring into judgment . . . whether it be good or evil.* Now judgment implies retribution, in respect of which we speak of merit and demerit. Therefore every human action, both good and evil, acquires merit or demerit in God's sight.

I answer that, A human action, as stated above (A. 3), acquires merit or demerit, through being ordained to someone else, either

by reason of himself, or by reason of the community: and in each way, our actions, good and evil, acquire merit or demerit in the sight of God. On the part of God Himself, inasmuch as He is man's last end; and it is our duty to refer all our actions to the last end, as stated above (Q. 19, A. 10). Consequently, whoever does an evil deed, not referable to God, does not give God the honor due to Him as our last end.—On the part of the whole community of the universe, because in every community, he who governs the community, cares, first of all, for the common good; wherefore it is his business to award retribution for such things as are done well or ill in the community. Now God is the governor and ruler of the whole universe, as stated in the First Part (Q. 103, A. 5): and especially of rational creatures. Consequently it is evident that human actions acquire merit or demerit in reference to Him: else it would follow that human actions are no business of God's.

Reply Obj. 1. God in Himself neither gains nor loses anything by the action of man: but man, for his part, takes something from God, or offers something to Him, when he observes or does not observe the order instituted by God.

Reply Obj. 2. Man is so moved, as an instrument, by God, that, at the same time, he moves himself by his free-will, as was explained above (Q. 9, A. 6 *ad* 3). Consequently, by his action, he acquires merit or demerit in God's sight.

Reply Obj. 3. Man is not ordained to the body politic, according to all that he is and has; and so it does not follow that every action of his acquires merit or demerit in relation to the body politic. But all that man is, and can, and has, must be referred to God: and therefore every action of man, whether good or bad, acquires merit or demerit in the sight of God, as far as the action itself is concerned.

HUMAN ACTS (Cont'd)

					Question	Article	Page
Human Acts	Passions and Acts Common to Man and Animal	In General	1. Subject of the soul's passions.—Are passions in the soul?—Are they in the sensitive appetite or in the will?		22	3	691
			2. How they differ from one another.—Has a passion its contrary?—In the same power are there passions differing in species but not contrary?		23	4	693
			3. Their good and evil.—Are good and evil found in passions of the soul?—Is every passion morally evil?		24	4	697
			4. The relations of the irascible passions.—The four principal passions.—The relations existing among the passions		25	4	700
		In Particular	The Passions of the Concupiscible Appetite	1. Love	1. Love Itself.—Is love a passion?—Is it the same as dilection?—How is it divided?	26	4	703
					2. Its cause.—Is good the only cause of love?—Is knowledge?—Is any other passion of the soul its cause?	27	4	706
					3. Its effects.—Is union an effect of love?—Is ecstasy?—Is zeal?—Is love the cause of all acts of love?	28	6	709
				2. Hatred.—Is evil the cause and object of hatred?—Is it stronger than love?—Can a man hate the truth?		29	6	714
				3. Concupiscence.—Is it of the sensitive appetite only?—Is it a special passion?—Is it natural?—Is it infinite?		30	4	718
				4. Delight	1. In itself.—Is it a passion?—Does it differ from joy?—Is any delight not natural?	31	8	721
					2. Its causes.—Whether operation, movement, sadness, doing good, cause pleasure	32	8	727
					3. Its effects.—Spiritual expansion, a desire for further delight.—Does it impede the use of reason?	33	4	733
					4. Its goodness and malice.—Is every pleasure evil?—Is pleasure the measure of moral good?	34	4	736
				5. Sorrow or Pain	1. In itself.—Is pain a passion?—Is sorrow the same as pain?—The species of sorrow	35	8	739
					2. Its causes.—Does loss, desire, or force cause sorrow?	36	4	747
					3. Its effects.—Does pain burden the soul?—Weaken activity?	37	4	750
					4. Its remedies.—Is pain assuaged by pleasure?—By the compassion of friends?—By sleep?	38	5	753
					5. Its goodness and malice.—Is all sorrow evil?—Can it be virtuous?—Is pain the greatest evil?	39	4	756
			The Passions of the Irascible Appetite	1. Hope and Despair.—Is hope the same as desire?—Is hope in animals?—Is despair contrary to hope?		40	8	759
				2. Fear	1. In itself.—Object of fear.—Its causes.—Effects.—Is there natural fear?	41	4	764
					2. Its object.—Is good or evil the object of fear?—Are sudden things especially feared?	42	6	767
					3. Its cause.—Is love the cause of fear?—Are defects?	43	2	771
					4. Its effects.—Does it hinder action?—Does it cause contraction?	44	4	772
				3. Daring.—Is it contrary to fear?—Is it related to hope?		45	4	775
				4. Anger	1. In itself.—Is its object good or evil?—Is it accompanied by an act of reason?	46	8	778
					2. Its cause.—Is its motive always something done against the one who is angry?	47	4	784
					3. Its effects.—Does it cause pleasure?—Does it hinder the use of reason?	48	4	787

QUESTION 22

Of the Subject of the Soul's Passions

(In Three Articles)

We must now consider the passions of the soul: first, in general; secondly, in particular. Taking them in general, there are four things to be considered: (1) Their subject: (2) The difference between them: (3) Their mutual relationship: (4) Their malice and goodness.

Under the first head there are three points of inquiry: (1) Whether there is any passion in the soul? (2) Whether passion is in the appetitive rather than in the apprehensive part? (3) Whether passion is in the sensitive appetite rather than in the intellectual appetite, which is called the will?

FIRST ARTICLE

Whether Any Passion Is in the Soul?

We proceed thus to the First Article:—

Objection 1. It would seem that there is no passion in the soul. Because passivity belongs to matter. But the soul is not composed of matter and form, as stated in the First Part (Q. 75, A. 5). Therefore there is no passion in the soul.

Obj. 2. Further, passion is movement, as is stated in *Phys.* iii. 3. But the soul is not moved, as is proved in *De Anima* i. 3. Therefore passion is not in the soul.

Obj. 3. Further, passion is the road to corruption; since *every passion, when increased, alters the substance,* as is stated in *Topic.* vi. 6. But the soul is incorruptible. Therefore no passion is in the soul.

On the contrary, The Apostle says (Rom. vii. 5): *When we were in the flesh, the passions of sins which were by the law, did the work in our members.* Now sins are, properly speaking, in the soul. Therefore passions also, which are described as being *of sins,* are in the soul.

I answer that, The word *passive* is used in three ways. First, in a general way, according as whatever receives something is passive, although nothing is taken from it: thus we may say that the air is passive when it is lit up. But this is to be perfected rather than to be passive. Secondly, the word *passive* is employed in its proper sense, when something is received, while something else is taken away: and this happens in two ways. For sometimes that which is lost is unsuitable to the thing: thus when an animal's body is healed, it is said to be passive, because it receives health, and loses sickness.—At other times the contrary occurs: thus to ail is to be passive; because the ailment is received and health is lost. And here we have passion in its most proper acceptation. For a thing is said to be passive from its being drawn to the agent: and when a thing recedes from what is suitable to it, then especially does it appear to be drawn to something else. Moreover in *De Generat.* i. 3, it is stated that when a more excellent thing is generated from a less excellent, we have generation simply, and corruption in a particular respect: whereas the reverse is the case, when from a more excellent thing, a less excellent is generated. In these three ways it happens that passions are in the soul. For in the sense of mere reception, we speak of *feeling and understanding as being a kind of passion* (*De Anima* i. 5). But passion, accompanied by the loss of something, is only in respect of a bodily transmutation; wherefore passion properly so called cannot be in the soul, save accidentally, in so far, to wit, as the *composite* is passive. But here again we find a difference; because when this transmutation is for the worse, it has more of the nature of a passion, than when it is for the better: hence sorrow is more properly a passion than joy.

Reply Obj. 1. It belongs to matter to be passive in such a way as to lose something and to be transmuted: hence this happens only in those things that are composed of matter and form. But passivity, as implying mere reception, need not be in matter, but can be in anything that is in potentiality. Now, though the soul is not composed of matter and form, yet it has something of potentiality, in respect of which it is competent to receive or to be passive, according as the act of understanding is a kind of passion, as stated in *De Anima* iii. 4.

Reply Obj. 2. Although it does not belong to the soul in itself to be passive and to be moved, yet it belongs accidentally, as stated in *De Anima* i. 3.

Reply Obj. 3. This argument is true of passion accompanied by transmutation to something worse. And passion, in this sense, is not found in the soul, except accidentally: but the composite, which is corruptible, admits of it by reason of its own nature.

SECOND ARTICLE

Whether Passion Is in the Appetitive Rather Than in the Apprehensive Part?

We proceed thus to the Second Article:—

Objection 1. It would seem that passion is in the apprehensive part of the soul rather

than in the appetitive. Because that which is first in any genus, seems to rank first among all things that are in that genus, and to be their cause, as is stated in *Metaph.* ii. 1. Now passion is found to be in the apprehensive, before being in the appetitive part: for the appetitive part is not affected unless there be a previous passion in the apprehensive part. Therefore passion is in the apprehensive part more than in the appetitive.

Obj. 2. Further, what is more active is less passive; for action is contrary to passion. Now the appetitive part is more active than the apprehensive. Therefore it seems that passion is more in the apprehensive part.

Obj. 3. Further, just as the sensitive appetite is the power of a corporeal organ, so is the power of sensitive apprehension. But passion in the soul occurs, properly speaking, in respect of a bodily transmutation. Therefore passion is not more in the sensitive appetitive than in the sensitive apprehensive part.

On the contrary, Augustine says (*De Civ. Dei* ix. 4) that *the movements of the soul, which the Greeks call* πάθη, *are styled by some of our writers, Cicero* for instance, disturbances; by some, affections or emotions; while others rendering the Greek more accurately, call them passions.* From this it is evident that the passions of the soul are the same as affections. But affections manifestly belong to the appetitive, and not to the apprehensive part. Therefore the passions are in the appetitive rather than in the apprehensive part.

I answer that, As we have already stated (A. 1) the word *passion* implies that the patient is drawn to that which belongs to the agent. Now the soul is drawn to a thing by the appetitive power rather than by the apprehensive power: because the soul has, through its appetitive power, an order to things as they are in themselves: hence the Philosopher says (*Metaph.* vi. 4) that *good and evil, i.e.,* the objects of the appetitive power, *are in things themselves.* On the other hand the apprehensive power is not drawn to a thing, as it is in itself; but knows it by reason of an *intention* of the thing, which *intention* it has in itself, or receives in its own way. Hence we find it stated (*ibid.*) that *the true and the false,* which pertain to knowledge, *are not in things, but in the mind.* Consequently it is evident that the nature of passion is consistent with the appetitive, rather than with the apprehensive part.

Reply Obj. 1. In things relating to perfection the case is the opposite, in comparison to things that pertain to defect. Because in things relating to perfection, intensity is in proportion to the approach to one first principle; to which the nearer a thing approaches, the more intense it is. Thus the intensity of a thing possessed of light depends on its approach to something endowed with light in a supreme degree, to which the nearer a thing approaches the more light it possesses. But in things that relate to defect, intensity depends, not on approach to something supreme, but in receding from that which is perfect; because therein consists the very notion of privation and defect. Wherefore the less a thing recedes from that which stands first, the less intense it is: and the result is that at first we always find some small defect, which afterwards increases as it goes on. Now passion pertains to defect, because it belongs to a thing according as it is in potentiality. Wherefore in those things that approach to the Supreme Perfection, *i.e.,* to God, there is but little potentiality and passion: while in other things, consequently, there is more. Hence also, in the supreme, *i.e.,* the apprehensive, power of the soul, passion is found less than in the other powers.

Reply Obj. 2. The appetitive power is said to be more active, because it is, more than the apprehensive power, the principle of the exterior action: and this for the same reason that it is more passive, namely, its being related to things as existing in themselves: since it is through the external action that we come into contact with things.

Reply Obj. 3. As stated in the First Part (Q. 78, A. 3), the organs of the soul can be changed in two ways. First, by a spiritual change, in respect of which the organ receives an *intention* of the object. And this is essential to the act of the sensitive apprehension: thus is the eye changed by the object visible, not by being colored, but by receiving an intention of color. But the organs are receptive of another and natural change, which affects their natural disposition; for instance, when they become hot or cold, or undergo some similar change. And whereas this kind of change is accidental to the act of the sensitive apprehension; for instance, if the eye be wearied through gazing intently at something, or be overcome by the intensity of the object: on the other hand, it is essential to the act of the sensitive appetite; wherefore the material element in the definitions of the movements of the appetitive part, is the natural change of the organ; for instance, *anger* is said to be *a kindling of the blood about the heart.* Hence it is evident that the notion of passion is more consistent with the act of the sensitive appetite, than with that of the sensitive apprehension, although both are actions of a corporeal organ.

* *Those things which the Greeks call* πάθη, *we prefer to call disturbances rather than diseases* (Tusc. iv. 5).

THIRD ARTICLE

Whether Passion Is in the Sensitive Appetite Rather Than in the Intellectual Appetite, Which Is Called the Will?

We proceed thus to the Third Article:—

Objection 1. It would seem that passion is not more in the sensitive than in the intellectual appetite. For Dionysius declares (*Div. Nom.* ii) Hierotheus *to be taught by a kind of yet more Godlike instruction; not only by learning Divine things, but also by suffering* (*patiens*) *them.* But the sensitive appetite cannot *suffer* Divine things, since its object is the sensible good. Therefore passion is in the intellectual appetite, just as it is also in the sensitive appetite.

Obj. 2. Further, the more powerful the active force, the more intense the passion. But the object of the intellectual appetite, which is the universal good, is a more powerful active force than the object of the sensitive appetite, which is a particular good. Therefore passion is more consistent with the intellectual than with the sensitive appetite.

Obj. 3. Further, joy and love are said to be passions. But these are to be found in the intellectual and not only in the sensitive appetite: else they would not be ascribed by the Scriptures to God and the angels. Therefore the passions are not more in the sensitive than in the intellectual appetite.

On the contrary, Damascene says (*De Fide Orthod.* ii. 22), while describing the animal passions: *Passion is a movement of the sensitive appetite when we imagine good or evil: in other words, passion is a movement of the irrational soul, when we think of good or evil.*

I answer that, As stated above (A. 1) passion is properly to be found where there is corporeal transmutation. This corporeal transmutation is found in the act of the sensitive appetite, and is not only spiritual, as in the sensitive apprehension, but also natural. Now there is no need for corporeal transmutation in the act of the intellectual appetite: because this appetite is not exercised by means of a corporeal organ. It is therefore evident that passion is more properly in the act of the sensitive appetite, than in that of the intellectual appetite; and this is again evident from the definitions of Damascene quoted above.

Reply Obj. 1. By *suffering* Divine things is meant being well affected towards them, and united to them by love: and this takes place without any alteration in the body.

Reply Obj. 2. Intensity of passion depends not only on the power of the agent, but also on the passibility of the patient: because things that are disposed to passion, suffer much even from petty agents. Therefore although the object of the intellectual appetite has greater activity than the object of the sensitive appetite, yet the sensitive appetite is more passive.

Reply Obj. 3. When love and joy and the like are ascribed to God or the angels, or to man in respect of his intellectual appetite, they signify simple acts of the will having like effects, but without passion. Hence Augustine says (*De Civ. Dei* ix. 5): *The holy angels feel no anger while they punish . . ., no fellow-feeling with misery while they relieve the unhappy: and yet ordinary human speech is wont to ascribe to them also these passions by name, because, although they have none of our weakness, their acts bear a certain resemblance to ours.*

QUESTION 23

How the Passions Differ from One Another

(In Four Articles)

We must now consider how the passions differ from one another: and under this head there are four points of inquiry: (1) Whether the passions of the concupiscible part are different from those of the irascible part? (2) Whether the contrariety of passions in the irascible part is based on the contrariety of good and evil? (3) Whether there is any passion that has no contrary? (4) Whether, in the same power, there are any passions, differing in species, but not contrary to one another?

FIRST ARTICLE

Whether the Passions of the Concupiscible Part Are Different from Those of the Irascible Part?

We proceed thus to the First Article:—

Objection 1. It would seem that the same passions are in the irascible and concupiscible parts. For the Philosopher says (*Ethic.* ii. 5) that the passions of the soul are those emotions *which are followed by joy or sorrow.* But joy and sorrow are in the concupiscible part. Therefore all the passions are in the concupiscible part, and not some in the irascible, others in the concupiscible part.

Obj. 2. Further, on the words of Matth. xiii. 33, *The kingdom of heaven is like to leaven,* etc., Jerome's gloss says: *We should have prudence in the reason; hatred of vice, in the irascible faculty; desire of virtue, in the concupiscible part.* But hatred is in the concupiscible faculty, as also is love, of which it

is the contrary, as is stated in *Topic.* ii. 7. Therefore the same passion is in the concupiscible and irascible faculties.

Obj. 3. Further, passions and actions differ specifically according to their objects. But the objects of the irascible and concupiscible passions are the same, viz., good and evil. Therefore the same passions are in the irascible and concupiscible faculties.

On the contrary, The acts of different powers differ in species; for instance, to see, and to hear. But the irascible and the concupiscible are two powers into which the sensitive appetite is divided, as stated in the First Part (Q. 81, A. 2). Therefore, since the passions are movements of the sensitive appetite, as stated above (Q. 22, A. 3), the passions of the irascible faculty are specifically distinct from those of the concupiscible part.

I answer that, The passions of the irascible part differ in species from those of the concupiscible faculty. For since different powers have different objects, as stated in the First Part (Q. 77, A. 3), the passions of different powers must of necessity be referred to different objects. Much more, therefore, do the passions of different faculties differ in species; since a greater difference in the object is required to diversify the species of the powers, than to diversify the species of passions or actions. For just as in the physical order, diversity of genus arises from diversity in the potentiality of matter, while diversity of species arises from diversity of form in the same matter; so in the acts of the soul, those that belong to different powers, differ not only in species but also in genus, while acts and passions regarding different specific objects, included under the one common object of a single power, differ as the species of that genus.

In order, therefore, to discern which passions are in the irascible, and which in the concupiscible, we must take the object of each of these powers. For we have stated in the First Part (Q. 81, A. 2) that the object of the concupiscible power is sensible good or evil, simply apprehended as such, which causes pleasure or pain. But, since the soul must, of necessity, experience difficulty or struggle at times, in acquiring some such good, or in avoiding some such evil, in so far as such good or evil is more than our animal nature can easily acquire or avoid; therefore this very good or evil, inasmuch as it is of an arduous or difficult nature, is the object of the irascible faculty. Therefore whatever passions regard good or evil absolutely, belong to the concupiscible power; for instance, joy, sorrow, love, hatred and such like: whereas those passions which regard good or bad as arduous, through being difficult to obtain or avoid, belong to the irascible faculty; such are daring, fear, hope and the like.

Reply Obj. 1. As stated in the First Part (*loc. cit.*), the irascible faculty is bestowed on animals, in order to remove the obstacles that hinder the concupiscible power from tending towards its object, either by making some good difficult to obtain, or by making some evil hard to avoid. The result is that all the irascible passions terminate in the concupiscible passions: and thus it is that even the passions which are in the irascible faculty are followed by joy and sadness which are in the concupiscible faculty.

Reply Obj. 2. Jerome ascribes hatred of vice to the irascible faculty, not by reason of hatred, which is properly a concupiscible passion; but on account of the struggle, which belongs to the irascible power.

Reply Obj. 3. Good, inasmuch as it is delightful, moves the concupiscible power. But if it prove difficult to obtain, from this very fact it has a certain contrariety to the concupiscible power: and hence the need of another power tending to that good. The same applies to evil. And this power is the irascible faculty. Consequently the concupiscible passions are specifically different from the irascible passions.

SECOND ARTICLE

Whether the Contrariety of the Irascible Passions Is Based on the Contrariety of Good and Evil?

We proceed thus to the Second Article:—

Objection 1. It would seem that the contrariety of the irascible passions is based on no other contrariety than that of good and evil. For the irascible passions are ordained to the concupiscible passions, as stated above (A. 1 *ad* 1). But the contrariety of the concupiscible passions is no other than that of good and evil; take, for instance, love and hatred, joy and sorrow. Therefore the same applies to the irascible passions.

Obj. 2. Further, passions differ according to their objects; just as movements differ according to their termini. But there is no other contrariety of movements, except that of the termini, as is stated in *Phys.* v. 3. Therefore there is no other contrariety of passions, save that of the objects. Now the object of the appetite is good or evil. Therefore in no appetitive power can there be contrariety of passions other than that of good and evil.

Obj. 3. Further, *every passion of the soul is by way of approach and withdrawal,* as Avicenna declares in his sixth book of *Physics.* Now approach results from the apprehension of good; withdrawal, from the apprehension of evil: since just as *good is what all desire*

(*Ethic.* i. 1), so evil is what all shun. Therefore, in the passions of the soul, there can be no other contrariety than that of good and evil.

On the contrary, Fear and daring are contrary to one another, as stated in *Ethic.* iii. 7. But fear and daring do not differ in respect of good and evil: because each regards some kind of evil. Therefore not every contrariety of the irascible passions is that of good and evil.

I answer that, Passion is a kind of movement, as stated in *Phys.* iii. 3. Therefore contrariety of passions is based on contrariety of movements or changes. Now there is a twofold contrariety in changes and movements, as stated in *Phys.* v. 5. One is according to approach and withdrawal in respect of the same term: and this contrariety belongs properly to changes, *i.e.,* to generation, which is a change *to being,* and to corruption, which is change *from being.* The other contrariety is according to opposition of termini, and belongs properly to movements: thus whitening, which is movement from black to white, is contrary to blackening, which is movement from white to black.

Accordingly there is a twofold contrariety in the passions of the soul: one, according to contrariety of objects, *i.e.,* of good and evil; the other, according to approach and withdrawal in respect of the same term. In the concupiscible passions the former contrariety alone is to be found; viz., that which is based on the objects: whereas in the irascible passions, we find both forms of contrariety. The reason of this is that the object of the concupiscible faculty, as stated above (A. 1), is sensible good or evil considered absolutely. Now good, as such, cannot be a term wherefrom, but only a term whereto, since nothing shuns good as such; on the contrary, all things desire it. In like manner, nothing desires evil, as such; but all things shun it: wherefore evil cannot have the aspect of a term whereto, but only of a term wherefrom. Accordingly every concupiscible passion in respect of good, tends to it, as love, desire and joy; while every concupiscible passion in respect of evil, tends from it, as hatred, avoidance or dislike, and sorrow. Wherefore, in the concupiscible passions, there can be no contrariety of approach and withdrawal in respect of the same object.

On the other hand, the object of the irascible faculty is sensible good or evil, considered not absolutely, but under the aspect of difficulty or arduousness. Now the good which is difficult or arduous, considered as good, is of such a nature as to produce in us a tendency to it, which tendency pertains to the passion of *hope;* whereas, considered as arduous or difficult, it makes us turn from it; and this pertains to the passion of *despair.* In like manner the arduous evil, considered as an evil, has the aspect of something to be shunned; and this belongs to the passion of *fear:* but it also contains a reason for tending to it, as attempting something arduous, whereby to escape being subject to evil; and this tendency is called *daring.* Consequently, in the irascible passions we find contrariety in respect of good and evil (as between hope and fear): and also contrariety according to approach and withdrawal in respect of the same term (as between daring and fear).

From what has been said the replies to the objections are evident.

THIRD ARTICLE

Whether Any Passion of the Soul Has No Contrary?

We proceed thus to the Third Article:—

Objection 1. It would seem that every passion of the soul has a contrary. For every passion of the soul is either in the irascible or in the concupiscible faculty, as stated above (A. 1). But both kinds of passions have their respective modes of contrariety. Therefore every passion of the soul has its contrary.

Obj. 2. Further, every passion of the soul has either good or evil for its object; for these are the common objects of the appetitive part. But a passion having good for its object, is contrary to a passion having evil for its object. Therefore every passion has a contrary.

Obj. 3. Further, every passion of the soul is in respect of approach or withdrawal, as stated above (A. 2). But every approach has a corresponding contrary withdrawal, and vice versa. Therefore every passion of the soul has a contrary.

On the contrary, Anger is a passion of the soul. But no passion is set down as being contrary to anger, as stated in *Ethic.* iv. 5. Therefore not every passion has a contrary.

I answer that, The passion of anger is peculiar in this, that it cannot have a contrary, either according to approach and withdrawal, or according to the contrariety of good and evil. For anger is caused by a difficult evil already present: and when such an evil is present, the appetite must needs either succumb, so that it does not go beyond the limits of *sadness,* which is a concupiscible passion; or else it has a movement of attack on the hurtful evil, which movement is that of *anger.* But it cannot have a movement of withdrawal: because the evil is supposed to be already present or past. Thus no passion is contrary to anger according to contrariety of approach and withdrawal.

In like manner neither can there be ac-

cording to contrariety of good and evil. Because the opposite of present evil is good obtained, which can no longer have the aspect of arduousness or difficulty. Nor, when once good is obtained, does there remain any other movement, except the appetite's repose in the good obtained; which repose belongs to joy, which is a passion of the concupiscible faculty.

Accordingly no movement of the soul can be contrary to the movement of anger, and nothing else than cessation from its movement is contrary thereto; thus the Philosopher says (*Rhetor.* ii. 3) that *calm is contrary to anger,* by opposition not of contrariety but of negation or privation.

From what has been said the replies to the objections are evident.

FOURTH ARTICLE

Whether in the Same Power, There Are Any Passions, Specifically Different, but Not Contrary to One Another?

We proceed thus to the Fourth Article:—

Objection 1. It would seem that there cannot be, in the same power, specifically different passions that are not contrary to one another. For the passions of the soul differ according to their objects. Now the objects of the soul's passions are good and evil; and on this distinction is based the contrariety of the passions. Therefore no passions of the same power, that are not contrary to one another, differ specifically.

Obj. 2. Further, difference of species implies a difference of form. But every difference of form is in respect of some contrariety, as stated in *Metaph.* x. 8. Therefore passions of the same power, that are not contrary to one another, do not differ specifically.

Obj. 3. Further, since every passion of the soul consists in approach or withdrawal in respect of good or evil, it seems that every difference in the passions of the soul must needs arise from the difference of good and evil; or from the difference of approach and withdrawal; or from degrees in approach or withdrawal. Now the first two differences cause contrariety in the passions of the soul, as stated above (A. 2): whereas the third difference does not diversify the species; else the species of the soul's passions would be infinite. Therefore it is not possible for passions of the same power to differ in species, without being contrary to one another.

On the contrary, Love and joy differ in species, and are in the concupiscible power; and yet they are not contrary to one another; rather, in fact, one causes the other. Therefore in the same power there are passions that differ in species without being contrary to one another.

I answer that, Passions differ in accordance with their active causes, which, in the case of the passions of the soul, are their objects. Now the difference in active causes may be considered in two ways: first, from the point of view of their species or nature, as fire differs from water; secondly, from the point of view of the difference in their active power. In the passions of the soul we can treat the difference of their active or motive causes in respect of their motive power, as if they were natural agents. For every mover, in a fashion, either draws the patient to itself, or repels it from itself. Now in drawing it to itself, it does three things in the patient. Because, in the first place, it gives the patient an inclination or aptitude to tend to the mover: thus a light body, which is above, bestows lightness on the body generated, so that it has an inclination or aptitude to be above. Secondly, if the generated body be outside its proper place, the mover gives it movement towards that place. —Thirdly, it makes it to rest, when it shall have come to its proper place: since to the same cause are due, both rest in a place, and the movement to that place. The same applies to the cause of repulsion.

Now, in the movements of the appetitive faculty, good has, as it were, a force of attraction, while evil has a force of repulsion. In the first place, therefore, good causes, in the appetitive power, a certain inclination, aptitude or connaturalness in respect of good: and this belongs to the passion of *love:* the corresponding contrary of which is *hatred* in respect of evil.—Secondly, if the good be not yet possessed, it causes in the appetite a movement towards the attainment of the good beloved: and this belongs to the passion of *desire* or *concupiscence:* and contrary to it, in respect of evil, is the passion of *aversion* or *dislike.*— Thirdly, when the good is obtained, it causes the appetite to rest, as it were, in the good obtained: and this belongs to the passion of *delight* or *joy:* the contrary of which, in respect of evil, is *sorrow* or *sadness.*

On the other hand, in the irascible passions, the aptitude, or inclination to seek good, or to shun evil, is presupposed as arising from the concupiscible faculty, which regards good or evil absolutely. And in respect of good not yet obtained, we have *hope* and *despair.* In respect of evil not yet present we have *fear* and *daring.* But in respect of good obtained there is no irascible passion: because it is no longer considered in the light of something arduous, as stated above (A. 3). But evil already present gives rise to the passion of *anger.*

Accordingly it is clear that in the concupiscible faculty there are three couples of pas-

sions; viz., love and hatred, desire and aversion, joy and sadness. In like manner there are three groups in the irascible faculty; viz., hope and despair, fear and daring, and anger which has no contrary passion.

Consequently there are altogether eleven passions differing specifically; six in the concupiscible faculty, and five in the irascible; and under these all the passions of the soul are contained.

From this the replies to the objections are evident.

QUESTION 24

Of Good and Evil in the Passions of the Soul

(In Four Articles)

We must now consider good and evil in the passions of the soul: and under this head there are four points of inquiry: (1) Whether moral good and evil can be found in the passions of the soul? (2) Whether every passion of the soul is morally evil? (3) Whether every passion increases or decreases the goodness or malice of an act? (4) Whether any passion is good or evil specifically?

FIRST ARTICLE

Whether Moral Good and Evil Can Be Found in the Passions of the Soul?

We proceed thus to the First Article:—

Objection 1. It would seem that no passion of the soul is morally good or evil. For moral good and evil are proper to man: since *morals are properly predicated of man,* as Ambrose says (*Super Luc., Prolog.*). But passions are not proper to man, for he has them in common with other animals. Therefore no passion of the soul is morally good or evil.

Obj. 2. Further, the good or evil of man consists in *being in accord, or in disaccord with reason,* as Dionysius says (*Div. Nom.* iv). Now the passions of the soul are not in the reason, but in the sensitive appetite, as stated above (Q. 22, A. 3). Therefore they have no connection with human, *i.e.,* moral, good or evil.

Obj. 3. Further, the Philosopher says (Ethic. ii. 5) that *we are neither praised nor blamed for our passions.* But we are praised and blamed for moral good and evil. Therefore the passions are not morally good or evil.

On the contrary, Augustine says (*De Civ. Dei* xiv. 7) while speaking of the passions of the soul: *They are evil if our love is evil; good if our love is good.*

I answer that, We may consider the passions of the soul in two ways: first, in themselves; secondly, as being subject to the command of the reason and will.—If then the passions be considered in themselves, to wit, as movements of the irrational appetite, thus there is no moral good or evil in them, since this depends on the reason, as stated above (Q. 18, A. 5). If, however, they be considered as subject to the command of the reason and will, then moral good and evil are in them. Because the sensitive appetite is nearer than the outward members to the reason and will; and yet the movements and actions of the outward members are morally good or evil, inasmuch as they are voluntary. Much more, therefore, may the passions, in so far as they are voluntary, be called morally good or evil. And they are said to be voluntary, either from being commanded by the will, or from not being checked by the will.

Reply Obj. 1. These passions, considered in themselves, are common to man and other animals: but, as commanded by the reason, they are proper to man.

Reply Obj. 2. Even the lower appetitive powers are called rational, in so far as *they partake of reason in some sort* (*Ethic.* i. 13).

Reply Obj. 3. The Philosopher says that we are neither praised nor blamed for our passions considered absolutely; but he does not exclude their becoming worthy of praise or blame, in so far as they are subordinate to reason. Hence he continues: *For the man who fears or is angry, is not praised . . . or blamed, but the man who is angry in a certain way, i.e., according to, or against reason.*

SECOND ARTICLE

Whether Every Passion of the Soul Is Evil Morally?

We proceed thus to the Second Article:—

Objection 1. It would seem that all the passions of the soul are morally evil. For Augustine says (*De Civ. Dei* ix. 4) that *some call the soul's passions diseases or disturbances of the soul.** But every disease or disturbance of the soul is morally evil. Therefore every passion of the soul is evil morally.

Obj. 2. Further, Damascene says (*De Fide Orthod.* ii. 22) that *movement in accord with*

* *Cf.* Q. 22, A. 2, footnote.

nature is an action, but movement contrary to nature is passion. But in movements of the soul, what is against nature is sinful and morally evil: hence he says elsewhere (*ibid.* 4) that *the devil turned from that which is in accord with nature to that which is against nature.* Therefore these passions are morally evil.

Obj. 3. Further, whatever leads to sin, has an aspect of evil. But these passions lead to sin: wherefore they are called *the passions of sins* (Rom. vii. 5). Therefore it seems that they are morally evil.

On the contrary, Augustine says (*De Civ.* Dei xiv. 9) that *all these emotions are right in those whose love is rightly placed. . . . For they fear to sin, they desire to persevere; they grieve for sin, they rejoice in good works.*

I answer that, On this question the opinion of the Stoics differed from that of the Peripatetics: for the Stoics held that all passions are evil, while the Peripatetics maintained that moderate passions are good. This difference, although it appears great in words, is nevertheless, in reality, none at all, or but little, if we consider the intent of either school. For the Stoics did not discern between sense and intellect; and consequently neither between the intellectual and sensitive appetite. Hence they did not discriminate the passions of the soul from the movements of the will, in so far as the passions of the soul are in the sensitive appetite, while the simple movements of the will are in the intellectual appetite: but every rational movement of the appetitive part they call will, while they called passion, a movement that exceeds the limits of reason. Wherefore Cicero, following their opinion (*De Tusc. Quæst.* iii. 4) calls all passions *diseases of the soul:* whence he argues that *those who are diseased are unsound; and those who are unsound are wanting in sense.* Hence we speak of those who are wanting in sense as being *unsound.*

On the other hand, the Peripatetics give the name of *passions* to all the movements of the sensitive appetite. Wherefore they esteem them good, when they are controlled by reason; and evil when they are not controlled by reason. Hence it is evident that Cicero was wrong in disapproving (*ibid.*) of the Peripatetic theory of a mean in the passions, when he says that *every evil, though moderate, should be shunned; for, just as a body, though it be moderately ailing, is not sound; so, this mean in the diseases or passions of the soul, is not sound.* For passions are not called *diseases* or *disturbances* of the soul, save when they are not controlled by reason.

Hence the reply to the First Objection is evident.

Reply Obj. 2. In every passion there is an increase or decrease in the natural movement of the heart, according as the heart is moved more or less intensely by contraction and dilatation; and hence it derives the character of passion. But there is no need for passion to deviate always from the order of natural reason.

Reply Obj. 3. The passions of the soul, in so far as they are contrary to the order of reason, incline us to sin: but in so far as they are controlled by reason, they pertain to virtue.

THIRD ARTICLE

Whether Passion Increases or Decreases the Goodness or Malice of an Act?

We proceed thus to the Third Article:—

Objection 1. It would seem that every passion decreases the goodness of a moral action. For anything that hinders the judgment of reason, on which depends the goodness of a moral act, consequently decreases the goodness of the moral act. But every passion hinders the judgment of reason: for Sallust says (*Catilin.*): *All those that take counsel about matters of doubt, should be free from hatred, anger, friendship and pity.* Therefore passion decreases the goodness of a moral act.

Obj. 2. Further, the more a man's action is like to God, the better it is: hence the Apostle says (Eph. v. 1): *Be ye followers of God, as most dear children.* But *God and the holy angels feel no anger when they punish . . . no fellow-feeling with misery when they relieve the unhappy,* as Augustine says (*De Civ. Dei* ix. 5). Therefore it is better to do such like deeds without than with a passion of the soul.

Obj. 3. Further, just as moral evil depends on its relation to reason, so also does moral good. But moral evil is lessened by passion: for he sins less, who sins from passion, than he who sins deliberately. Therefore he does a better deed, who does well without passion, than he who does with passion.

On the contrary, Augustine says (*De Civ. Dei* ix. 5) that *the passion of pity is obedient to reason, when pity is bestowed without violating right, as when the poor are relieved, or the penitent forgiven.* But nothing that is obedient to reason lessens the moral good. Therefore a passion of the soul does not lessen moral good.

I answer that, As the Stoics held that every passion of the soul is evil, they consequently held that every passion of the soul lessens the goodness of an act; since the admixture of evil either destroys good altogether, or makes it to be less good. And this is true indeed, if by passions we understand none but the inordinate movements of the sensitive appetite,

considered as disturbances or ailments. But if we give the name of passions to all the movements of the sensitive appetite, then it belongs to the perfection of man's good that his passions be moderated by reason. For since man's good is founded on reason as its root, that good will be all the more perfect, according as it extends to more things pertaining to man. Wherefore no one questions the fact that it belongs to the perfection of moral good, that the actions of the outward members be controlled by the law of reason. Hence, since the sensitive appetite can obey reason, as stated above (Q. 17, A. 7), it belongs to the perfection of moral or human good, that the passions themselves also should be controlled by reason.

Accordingly just as it is better that man should both will good and do it in his external act; so also does it belong to the perfection of moral good, that man should be moved unto good, not only in respect of his will, but also in respect of his sensitive appetite; according to Ps. lxxxiii. 3: *My heart and my flesh have rejoiced in the living God:* where by *heart* we are to understand the intellectual appetite, and by *flesh* the sensitive appetite.

Reply Obj. 1. The passions of the soul may stand in a twofold relation to the judgment of reason. First, antecedently: and thus, since they obscure the judgment of reason, on which the goodness of the moral act depends, they diminish the goodness of the act; for it is more praiseworthy to do a work of charity from the judgment of reason than from the mere passion of pity.—In the second place, consequently: and this in two ways. First, by way of redundance: because, to wit, when the higher part of the soul is intensely moved to anything, the lower part also follows that movement; and thus the passion that results in consequence, in the sensitive appetite, is a sign of the intensity of the will, and so indicates greater moral goodness.—Secondly, by way of choice; when, to wit, a man, by the judgment of his reason, chooses to be affected by a passion in order to work more promptly with the co-operation of the sensitive appetite. And thus a passion of the soul increases the goodness of an action.

Reply Obj. 2. In God and the angels there is no sensitive appetite, nor again bodily members: and so in them good does not depend on the right ordering of passions or of bodily actions, as it does in us.

Reply Obj. 3. A passion that tends to evil, and precedes the judgment of reason, diminishes sin; but if it be consequent in either of the ways mentioned above (*Reply Obj.* 1), it aggravates the sin, or else it is a sign of its being more grievous.

FOURTH ARTICLE

Whether Any Passion Is Good or Evil in Its Species?

We proceed thus to the Fourth Article:—

Objection 1. It would seem that no passion of the soul is good or evil morally according to its species. Because moral good and evil depend on reason. But the passions are in the sensitive appetite; so that accordance with reason is accidental to them. Since, therefore, nothing accidental belongs to a thing's species, it seems that no passion is good or evil according to its species.

Obj. 2. Further, acts and passions take their species from their object. If, therefore, any passion were good or evil, according to its species, it would follow that those passions the object of which is good, are specifically good, such as love, desire and joy: and that those passions, the object of which is evil, are specifically evil, as hatred, fear and sadness. But this is clearly false. Therefore no passion is good or evil according to its species.

Obj. 3. Further, there is no species of passion that is not to be found in other animals. But moral good is in man alone. Therefore no passion of the soul is good or evil according to its species.

On the contrary, Augustine says (*De Civ. Dei* ix. 5) that *pity is a kind of virtue.* Moreover, the Philosopher says (*Ethic.* ii. 7) that modesty is a praiseworthy passion. Therefore some passions are good or evil according to their species.

I answer that, We ought, seemingly, to apply to passions what has been said in regard to acts (Q. 18, AA. 5, 6; Q. 20, A. 1)—viz., that the species of a passion, as the species of an act, can be considered from two points of view. First, according to its natural genus; and thus moral good and evil have no connection with the species of an act or passion. Secondly, according to its moral genus, inasmuch as it is voluntary and controlled by reason. In this way moral good and evil can belong to the species of a passion, in so far as the object to which a passion tends, is, of itself, in harmony or in discord with reason: as is clear in the case of *shame* which is base fear; and of *envy* which is sorrow for another's good: for thus passions belong to the same species as the external act.

Reply Obj. 1. This argument considers the passions in their natural species, in so far as the sensitive appetite is considered in itself. But in so far as the sensitive appetite obeys reason, good and evil of reason are no longer accidentally in the passions of the appetite, but essentially.

Reply Obj. 2. Passions having a tendency to good, are themselves good, if they tend to

that which is truly good, and in like manner, if they turn away from that which is truly evil. On the other hand, those passions which consist in aversion from good, and a tendency to evil, are themselves evil.

Reply Obj. 3. In irrational animals the sensitive appetite does not obey reason. Nevertheless, in so far as they are led by a kind of estimative power, which is subject to a higher, *i.e.*, the Divine, reason, there is a certain likeness of moral good in them, in regard to the soul's passions.

QUESTION 25

Of the Order of the Passions to One Another

(In Four Articles)

We must now consider the order of the passions to one another: and under this head there are four points of inquiry: (1) The relation of the irascible passions to the concupiscible passions; (2) The relation of the concupiscible passions to one another; (3) The relation of the irascible passions to one another; (4) The four principal passions.

FIRST ARTICLE

Whether the Irascible Passions Precede the Concupiscible Passions, or Vice Versa?

We proceed thus to the First Article:—

Objection 1. It would seem that the irascible passions precede the concupiscible passions. For the order of the passions is that of their objects. But the object of the irascible faculty is the difficult good, which seems to be the highest good. Therefore the irascible passions seem to precede the concupiscible passions.

Obj. 2. Further, the mover precedes that which is moved. But the irascible faculty is compared to the concupiscible, as mover to that which is moved: since it is given to animals, for the purpose of removing the obstacles that hinder the concupiscible faculty from enjoying its object, as stated above (Q. 23, A. 1 *ad* 1; P. 1, Q. 81, A. 2). Now *that which removes an obstacle, is a kind of mover* (*Phys.* viii. 4). Therefore the irascible passions precede the concupiscible passions.

Obj. 3. Further, joy and sadness are concupiscible passions. But joy and sadness succeed to the irascible passions: for the Philosopher says (*Ethic* iv. 5) that *retaliation causes anger to cease, because it produces pleasure instead of the previous pain.* Therefore the concupiscible passions follow the irascible passions.

On the contrary, The concupiscible passions regard the absolute good, while the irascible passions regard a restricted, viz., the difficult, good. Since, therefore, the absolute good precedes the restricted good, it seems that the concupiscible passions precede the irascible.

I answer that, In the concupiscible passions there is more diversity than in the passions of the irascible faculty. For in the former we find something relating to movement—*e.g.*, desire; and something belonging to repose, *e.g.*, joy and sadness. But in the irascible passions there is nothing pertaining to repose, and only that which belongs to movement. The reason of this is that when we find rest in a thing, we no longer look upon it as something difficult or arduous; whereas such is the object of the irascible faculty.

Now since rest is the end of movement, it is first in the order of intention, but last in the order of execution. If, therefore, we compare the passions of the irascible faculty with those concupiscible passions that denote rest in good, it is evident that in the order of execution, the irascible passions take precedence of such like passions of the concupiscible faculty: thus hope precedes joy, and hence causes it, according to the Apostle (Rom. xii. 12): *Rejoicing in hope.* But the concupiscible passion which denotes rest in evil, viz., sadness, comes between two irascible passions: because it follows fear; since we become sad when we are confronted by the evil that we feared: while it precedes the movement of anger; since the movement of self-vindication, that results from sadness, is the movement of anger. And because it is looked upon as a good thing to pay back the evil done to us; when the angry man has achieved this he rejoices. Thus it is evident that every passion of the irascible faculty terminates in a concupiscible passion denoting rest, viz., either in joy or in sadness.

But if we compare the irascible passions to those concupiscible passions that denote movement, then it is clear that the latter take precedence: because the passions of the irascible faculty add something to those of the concupiscible faculty; just as the object of the irascible adds the aspect of arduousness or

difficulty to the object of the concupiscible faculty. Thus hope adds to desire a certain effort, and a certain raising of the spirits to the realization of the arduous good. In like manner fear adds to aversion or detestation a certain lowness of spirits, on account of difficulty in shunning the evil.

Accordingly the passions of the irascible faculty stand between those concupiscible passions that denote movement towards good or evil, and those concupiscible passions that denote rest in good or evil. And it is therefore evident that the irascible passions both arise from and terminate in the passions of the concupiscible faculty.

Reply Obj. 1. This argument would prove, if the formal object of the concupiscible faculty were something contrary to the arduous, just as the formal object of the irascible faculty is that which is arduous. But because the object of the concupiscible faculty is good absolutely, it naturally precedes the object of the irascible, as the common precedes the proper.

Reply Obj. 2. The remover of an obstacle is not a direct but an accidental mover: and here we are speaking of passions as directly related to one another.—Moreover, the irascible passion removes the obstacle that hinders the concupiscible from resting in its object. Wherefore it only follows that the irascible passions precede those concupiscible passions that connote rest.—The third objection leads to the same conclusion.

SECOND ARTICLE

Whether Love Is the First of the Concupiscible Passions?

We proceed thus to the Second Article:—

Objection 1. It would seem that love is not the first of the concupiscible passions. For the concupiscible faculty is so called from concupiscence, which is the same passion as desire. But *things are named from their chief characteristic* (*De Anima* ii. 4). Therefore desire takes precedence of love.

Obj. 2. Further, love implies a certain union; since it is a *uniting and binding force,* as Dionysius states (*Div. Nom.* iv). But concupiscence or desire is a movement towards union with the thing coveted or desired. Therefore desire precedes love.

Obj. 3. Further, the cause precedes its effect. But pleasure is sometimes the cause of love: since some love on account of pleasure (*Ethic.* viii. 3, 4). Therefore pleasure precedes love; and consequently love is not the first of the concupiscible passions.

On the contrary, Augustine says (*De Civ. Dei* xiv. 7, 9) that all the passions are caused by love: since *love yearning for the beloved object, is desire; and, having and enjoying it, is joy.* Therefore love is the first of the concupiscible passions.

I answer that, Good and evil are the object of the concupiscible faculty. Now good naturally precedes evil; since evil is the privation of good. Wherefore all the passions, the object of which is good, are naturally before those, the object of which is evil,—that is to say, each precedes its contrary passion: because the quest of a good is the reason for shunning the opposite evil.

Now good has the aspect of an end, and the end is indeed first in the order of intention, but last in the order of execution. Consequently the order of the concupiscible passions can be considered either in the order of intention or in the order of execution. In the order of execution, the first place belongs to that which takes place first in the thing that tends to the end. Now it is evident that whatever tends to an end, has, in the first place, an aptitude or proportion to that end, for nothing tends to a disproportionate end; secondly, it is moved to that end; thirdly, it rests in the end, after having attained it. And this very aptitude or proportion of the appetite to good is love, which is complacency in good; while movement towards good is desire or concupiscence; and rest in good is joy or pleasure. Accordingly in this order, love precedes desire, and desire precedes pleasure.—But in the order of intention, it is the reverse: because the pleasure intended causes desire and love. For pleasure is the enjoyment of the good, which enjoyment is, in a way, the end, just as the good itself is, as stated above (Q. 11, A. 3 *ad* 3).

Reply Obj. 1. We name a thing as we understand it, for *words are signs of thoughts,* as the Philosopher states (*Peri Herm.* i. 1). Now in most cases we know a cause by its effect. But the effect of love, when the beloved object is possessed, is pleasure: when it is not possessed, it is desire or concupiscence: and, as Augustine says (*De Trin.* x. 12), *we are more sensible to love, when we lack that which we love.* Consequently of all the concupiscible passions, concupiscence is felt most; and for this reason the power is named after it.

Reply Obj. 2. The union of lover and beloved is twofold. There is real union, consisting in the conjunction of one with the other. This union belongs to joy or pleasure, which follows desire. There is also an affective union, consisting in an aptitude or proportion, in so far as one thing, from the very fact of its having an aptitude for and an inclination to another, partakes of it: and love betokens such a union. This union precedes the movement of desire.

Reply Obj. 3. Pleasure causes love, in so far as it precedes love in the order of intention.

THIRD ARTICLE

Whether Hope Is the First of the Irascible Passions?

We proceed thus to the Third Article:—

Objection 1. It would seem that hope is not the first of the irascible passions. Because the irascible faculty is denominated from anger. Since, therefore, *things are named from their chief characteristic* (*cf.* A. 2, *Obj.* 1), it seems that anger precedes and surpasses hope.

Obj. 2. Further, the object of the irascible faculty is something arduous. Now it seems more arduous to strive to overcome a contrary evil that threatens soon to overtake us, which pertains to daring; or an evil actually present, which pertains to anger; than to strive simply to obtain some good. Again, it seems more arduous to strive to overcome a present evil, than a future evil. Therefore anger seems to be a stronger passion than daring, and daring, than hope. And consequently it seems that hope does not precede them.

Obj. 3. Further, when a thing is moved towards an end, the movement of withdrawal precedes the movement of approach. But fear and despair imply withdrawal from something; while daring and hope imply approach towards something. Therefore fear and despair precede hope and daring.

On the contrary, The nearer a thing is to the first, the more it precedes others. But hope is nearer to love, which is the first of the passions. Therefore hope is the first of the passions in the irascible faculty.

I answer that, As stated above (A. 1) all the irascible passions imply movement towards something. Now this movement of the irascible faculty towards something may be due to two causes: one is the mere aptitude or proportion to the end; and this pertains to love or hatred, those whose object is good, or evil; and this belongs to sadness or joy. As a matter of fact, the presence of good produces no passion in the irascible, as stated above (Q. 23, AA. 3, 4); but the presence of evil gives rise to the passion of anger.

Since then in the order of generation or execution, proportion or aptitude to the end precedes the achievement of the end; it follows that, of all the irascible passions, anger is the last in the order of generation. And among the other passions of the irascible faculty, which imply a movement arising from love of good or hatred of evil, those whose object is good, viz., hope and despair, must naturally precede those whose object is evil, viz., daring and fear: yet so that hope precedes despair; since hope is a movement towards good as such, which is essentially attractive, so that hope tends to good directly; whereas despair is a movement away from good, a movement which is consistent with good, not as such, but in respect of something else, wherefore its tendency from good is accidental, as it were. In like manner fear, through being a movement from evil, precedes daring.—And that hope and despair naturally precede fear and daring is evident from this,—that as the desire of good is the reason for avoiding evil, so hope and despair are the reason for fear and daring: because daring arises from the hope of victory, and fear arises from the despair of overcoming. Lastly, anger arises from daring: for no one is angry while seeking vengeance, unless he dare to avenge himself, as Avicenna observes in the sixth book of his *Physics*. Accordingly, it is evident that hope is the first of all the irascible passions.

And if we wish to know the order of all the passions in the way of generation, love and hatred are first; desire and aversion, second; hope and despair, third; fear and daring, fourth; anger, fifth; sixth and last, joy and sadness, which follow from all the passions, as stated in *Ethic.* ii. 5: yet so that love precedes hatred; desire precedes aversion; hope precedes despair; fear precedes daring; and joy precedes sadness, as may be gathered from what has been stated above.

Reply Obj. 1. Because anger arises from the other passions, as an effect from the causes that precede it, it is from anger, as being more manifest than the other passions, that the power takes its name.

Reply Obj. 2. It is not the arduousness but the good that is the reason for approach or desire. Consequently hope, which regards good more directly, takes precedence: although at times daring or even anger regards something more arduous.

Reply Obj. 3. The movement of the appetite is essentially and directly towards the good as towards its proper object; its movement from evil results from this. For the movement of the appetitive part is in proportion, not to natural movement, but to the intention of nature, which intends the end before intending the removal of a contrary, which removal is desired only for the sake of obtaining the end.

FOURTH ARTICLE

Whether These Are the Four Principal Passions,—Joy, Sadness, Hope, and Fear?

We proceed thus to the Fourth Article:—

Objection 1. It would seem that joy, sadness, hope and fear are not the four principal

passions. For Augustine (*De Civ. Dei* xiv. 3, 7 *sqq.*) omits hope and puts desire in its place.

Obj. 2. Further, there is a twofold order in the passions of the soul: the order of intention, and the order of execution or generation. The principal passions should therefore be taken, either in the order of intention; and thus joy and sadness, which are the final passions, will be the principal passions; or in the order of execution or generation, and thus love will be the principal passion. Therefore joy and sadness, hope and fear should in no way be called the four principal passions.

Obj. 3. Further, just as daring is caused by hope, so fear is caused by despair. Either, therefore, hope and despair should be reckoned as principal passions, since they cause others: or hope and daring, from being akin to one another.

On the contrary, Boëthius (*De Consol.* i) in enumerating the four principal passions, says:

> Banish joys: banish fears:
> Away with hope: away with tears.

I answer that, These four are commonly called the principal passions. Two of them, viz., joy and sadness, are said to be principal because in them all the other passions have their completion and end; wherefore they arise from all the other passions, as is stated in *Ethic.* ii. 5.—Fear and hope are principal passions, not because they complete the others simply, but because they complete them as regards the movement of the appetite towards something: for in respect of good, movement begins in love, goes forward to desire, and ends in hope; while in respect of evil, it begins in hatred, goes on to aversion, and ends in fear. —Hence it is customary to distinguish these four passions in relation to the present and the future: for movement regards the future, while rest is in something present: so that joy relates to present good, sadness relates to present evil; hope regards future good, and fear, future evil.

As to the other passions that regard good or evil, present or future, they all culminate in these four. For this reason some have said that these four are the principal passions, because they are general passions; and this is true, provided that by hope and fear we understand the appetite's common tendency to desire or shun something.

Reply Obj. 1. Augustine puts desire or covetousness in place of hope, in so far as they seem to regard the same object, viz., some future good.

Reply Obj. 2. These are called principal passions, in the order of intention and completion. And though fear and hope are not the last passions simply, yet they are the last of those passions that tend towards something as future. Nor can the argument be pressed any further except in the case of anger: yet neither can anger be reckoned a principal passion, because it is an effect of daring, which cannot be a principal passion, as we shall state further on (*Reply Obj.* 3).

Reply Obj. 3. Despair implies movement away from good; and this is, as it were, accidental: and daring implies movement towards evil; and this too is accidental. Consequently these cannot be principal passions; because that which is accidental cannot be said to be principal. And so neither can anger be called a principal passion, because it arises from daring.

QUESTION 26

Of the Passions of the Soul in Particular: and First, of Love

(In Four Articles)

We have now to consider the soul's passions in particular, and (1) the passions of the concupiscible faculty; (2) the passions of the irascible faculty.

The first of these considerations will be threefold: since we shall consider (1) Love and hatred; (2) Desire and aversion; (3) Pleasure and sadness.

Concerning love, three points must be considered: (1) Love itself; (2) The cause of love; (3) The effects of love. Under the first head there are four points of inquiry: (1) Whether love is in the concupiscible power? (2) Whether love is a passion? (3) Whether love is the same as dilection? (4) Whether love is properly divided into love of friendship, and love of concupiscence?

FIRST ARTICLE

Whether Love Is in the Concupiscible Power?

We proceed thus to the First Article:—

Objection 1. It would seem that love is not in the concupiscible power. For it is written (Wis. viii. 2): *Her,* namely, wisdom, *have I loved, and have sought her out from my youth.* But the concupiscible power, being a part of the sensitive appetite, cannot tend to wisdom, which is not apprehended by the senses. Therefore love is not in the concupiscible power.

Obj. 2. Further, love seems to be identified with every passion: for Augustine says (*De Civ. Dei* xiv. 7): *Love, yearning for the object beloved, is desire; having and enjoying it, is joy; fleeing what is contrary to it, is fear; and feeling what is contrary to it, is sadness.* But not every passion is in the concupiscible power; indeed, fear, which is mentioned in this passage, is in the irascible power. Therefore we must not say absolutely that love is in the concupiscible power.

Obj. 3. Further, Dionysius (*Div. Nom.* iv) mentions a *natural love.* But natural love seems to pertain rather to the natural powers, which belong to the vegetal soul. Therefore love is not simply in the concupiscible power.

On the contrary, The Philosopher says (*Topic.* ii. 7) that *love is in the concupiscible power.*

I answer that, Love is something pertaining to the appetite; since good is the object of both. Wherefore love differs according to the difference of appetites. For there is an appetite which arises from an apprehension existing, not in the subject of the appetite, but in some other: and this is called the *natural appetite.* Because natural things seek what is suitable to them according to their nature, by reason of an apprehension which is not in them, but in the Author of their nature, as stated in the First Part (Q. 6, A. 1 *ad 2*; Q. 103, A. 1 *ad* 1, 3).—And there is another appetite arising from an apprehension in the subject of the appetite, but from necessity and not from free-will. Such is, in irrational animals, the *sensitive appetite,* which, however, in man, has a certain share of liberty, in so far as it obeys reason.—Again, there is another appetite following freely from an apprehension in the subject of the appetite. And this is the rational or intellectual appetite, which is called the *will.*

Now in each of these appetites, the name *love* is given to the principle of movement towards the end loved. In the natural appetite the principle of this movement is the appetitive subject's connaturalness with the thing to which it tends, and may be called *natural love:* thus the connaturalness of a heavy body for the centre, is by reason of its weight and may be called *natural love.* In like manner the aptitude of the sensitive appetite or of the will to some good, that is to say, its very complacency in good, is called *sensitive love,* or *intellectual* or *rational love.* So that sensitive love is in the sensitive appetite, just as intellectual love is in the intellectual appetite. And it belongs to the concupiscible power, because it regards good absolutely, and not under the aspect of difficulty, which is the object of the irascible faculty.

Reply Obj. 1. The words quoted refer to intellectual or rational love.

Reply Obj. 2. Love is spoken of as being fear, joy, desire and sadness, not essentially but causally.

Reply Obj. 3. Natural love is not only in the powers of the vegetal soul, but in all the soul's powers, and also in all the parts of the body, and universally in all things: because, as Dionysius says (*Div. Nom.* iv), *Beauty and goodness are beloved by all things;* since each single thing has a connaturalness with that which is naturally suitable to it.

SECOND ARTICLE

Whether Love Is a Passion?

We proceed thus to the Second Article:—

Objection 1. It would seem that love is not a passion. For no power is a passion. But every love is a power, as Dionysius says (*Div. Nom.* iv). Therefore love is not a passion.

Obj. 2. Further, love is a kind of union or bond, as Augustine says (*De Trin.* viii. 10). But a union or bond is not a passion, but rather a relation. Therefore love is not a passion.

Obj. 3. Further, Damascene says (*De Fide Orthod.* ii. 22) that passion is a movement. But love does not imply the movement of the appetite; for this is desire, of which movement love is the principle. Therefore love is not a passion.

On the contrary, The Philosopher says (*Ethic.* viii. 5) that *love is a passion.*

I answer that, Passion is the effect of the agent on the patient. Now a natural agent produces a twofold effect on the patient: for in the first place it gives it the form; and secondly it gives it the movement that results from the form. Thus the generator gives the generated body both weight and the movement resulting from weight: so that weight, from being the principle of movement to the place, which is connatural to that body by reason of its weight, can, in a way, be called *natural love.* In the same way the appetible object gives the appetite, first, a certain adaptation to itself, which consists in complacency in that object; and from this follows movement towards the appetible object. For *the appetitive movement is circular,* as stated in *De Anima* iii. 10; because the appetible object moves the appetite, introducing itself, as it were, into its intention; while the appetite moves towards the realization of the appetible object, so that the movement ends where it began. Accordingly, the first change wrought in the appetite by the appetible object is called *love,* and is nothing else than complacency in that object; and from this complacency results a movement

towards that same object, and this movement is *desire;* and lastly, there is rest which is *joy*. Since, therefore, love consists in a change wrought in the appetite by the appetible object, it is evident that love is a passion: properly so called, according as it is in the concupiscible faculty; in a wider and extended sense, according as it is in the will.

Reply Obj. 1. Since power denotes a principle of movement or action, Dionysius calls love a power, in so far as it is a principle of movement in the appetite.

Reply Obj. 2. Union belongs to love in so far as by reason of the complacency of the appetite, the lover stands in relation to that which he loves, as though it were himself or part of himself. Hence it is clear that love is not the very relation of union, but that union is a result of love. Hence, too, Dionysius says that *love is a unitive force* (*Div. Nom.* iv), and the Philosopher says (*Polit.* ii. 1) that union is the work of love.

Reply Obj. 3. Although love does not denote the movement of the appetite in tending towards the appetible object, yet it denotes that movement whereby the appetite is changed by the appetible object, so as to have complacency therein.

THIRD ARTICLE

Whether Love Is the Same As Dilection?

We proceed thus to the Third Article:—

Objection 1. It would seem that love is the same as dilection. For Dionysius says (*Div. Nom.* iv) that love is to dilection, *as four is to twice two, and as a rectilinear figure is to one composed of straight lines.* But these have the same meaning. Therefore love and dilection denote the same thing.

Obj. 2. Further, the movements of the appetite differ by reason of their objects. But the objects of dilection and love are the same. Therefore these are the same.

Obj. 3. Further, if dilection and love differ, it seems that it is chiefly in the fact that *dilection refers to good things, love to evil things, as some have maintained,* according to Augustine (*De Civ. Dei* xiv. 7). But they do not differ thus; because as Augustine says (*ibid.*) the holy Scripture uses both words in reference to either good or bad things. Therefore love and dilection do not differ: thus indeed Augustine concludes (*ibid.*) that *it is not one thing to speak of love, and another to speak of dilection.*

On the contrary, Dionysius says (*Div. Nom.* iv) that *some holy men have held that love means something more Godlike than dilection does.*

I answer that, We find four words referring in a way, to the same thing: viz., love, dilection, charity and friendship. They differ, however, in this, that *friendship,* according to the Philosopher (*Ethic.* viii. 5), *is like a habit,* whereas *love* and *dilection* are expressed by way of act or passion; and *charity* can be taken either way.

Moreover these three express act in different ways. For love has a wider signification than the others, since every dilection or charity is love, but not vice versa. Because dilection implies, in addition to love, a choice (*electionem*) made beforehand, as the very word denotes: and therefore dilection is not in the concupiscible power, but only in the will, and only in the rational nature.—Charity denotes, in addition to love, a certain perfection of love, in so far as that which is loved is held to be of great price, as the word itself implies.*

Reply Obj. 1. Dionysius is speaking of love and dilection, in so far as they are in the intellectual appetite; for thus love is the same as dilection.

Reply Obj. 2. The object of love is more general than the object of dilection: because love extends to more than dilection does, as stated above.

Reply Obj. 3. Love and dilection differ, not in respect of good and evil, but as stated. Yet in the intellectual faculty love is the same as dilection. And it is in this sense that Augustine speaks of love in the passage quoted: hence a little further on he adds that *a right will is well-directed love, and a wrong will is ill-directed love.* However, the fact that love, which is a concupiscible passion, inclines many to evil, is the reason why some assigned the difference spoken of.

Reply Obj. 4. The reason why some held that, even when applied to the will itself, the word *love* signifies something more Godlike than *dilection,* was because love denotes a passion, especially in so far as it is in the sensitive appetite; whereas dilection presupposes the judgment of reason. But it is possible for man to tend to God by love, being as it were passively drawn by Him, more than he can possibly be drawn thereto by his reason, which pertains to the nature of dilection, as stated above. And consequently love is more Godlike than dilection.

FOURTH ARTICLE

Whether Love Is Properly Divided into Love of Friendship and Love of Concupiscence?

We proceed thus to the Fourth Article:—

Objection 1. It would seem that love is not properly divided into love of friendship and love of concupiscence. For *love is a passion,*

*Referring to the Latin *carus* (*dear*).

while friendship is a habit, according to the Philosopher (*Ethic.* viii. 5). But habit cannot be the member of a division of passions. Therefore love is not properly divided into love of concupiscence and love of friendship.

Obj. 2. Further, a thing cannot be divided by another member of the same division; for man is not a member of the same division as *animal.* But concupiscence is a member of the same division as love, as a passion distinct from love. Therefore concupiscence is not a division of love.

Obj. 3. Further, according to the Philosopher (*Ethic.* viii. 3) friendship is threefold, that which is founded on *usefulness,* that which is founded on *pleasure,* and that which is founded on *goodness.* But useful and pleasant friendship are not without concupiscence. Therefore concupiscence should not be contrasted with friendship.

On the contrary, We are said to love certain things, because we desire them: thus *a man is said to love wine, on account of its sweetness which he desires;* as stated in *Topic.* ii. 3. But we have no friendship for wine and suchlike things, as stated in *Ethic.* viii. 2. Therefore love of concupiscence is distinct from love of friendship.

I answer that, As the Philosopher says (*Rhet.* ii. 4), *to love is to wish good to someone.* Hence the movement of love has a twofold tendency: towards the good which a man wishes to someone,—to himself or to another, and towards that to which he wishes some good. Accordingly, man has love of concupiscence towards the good that he wishes to another, and love of friendship, towards him to whom he wishes good.

Now the members of this division are related as primary and secondary: since that which is loved with the love of friendship is loved simply and for itself; whereas that which is loved with the love of concupiscence, is loved, not simply and for itself, but for something else. For just as that which has existence, is a being simply, while that which exists in another is a relative being; so, because good is convertible with being, the good, which itself has goodness, is good simply; but that which is another's good, is a relative good. Consequently the love with which a thing is loved, that it may have some good, is love simply; while the love, with which a thing is loved, that it may be another's good, is relative love.

Reply Obj. 1. Love is not divided into friendship and concupiscence, but into love of friendship, and love of concupiscence. For a friend is, properly speaking, one to whom we wish good: while we are said to desire, what we wish for ourselves.

Hence the Reply to the Second Objection is evident.

Reply Obj. 3. When friendship is based on usefulness or pleasure, a man does indeed wish his friend some good: and in this respect the character of friendship is preserved. But since he refers this good further to his own pleasure or use, the result is that friendship of the useful or pleasant, in so far as it is connected with love of concupiscence, loses the character of true friendship.

QUESTION 27

Of the Cause of Love

(In Four Articles)

We must now consider the cause of love: and under this head there are four points of inquiry: (1) Whether good is the only cause of love? (2) Whether knowledge is a cause of love? (3) Whether likeness is a cause of love? (4) Whether any other passion of the soul is a cause of love?

FIRST ARTICLE

Whether Good Is the Only Cause of Love?

We proceed thus to the First Article:—

Objection 1. It would seem that good is not the only cause of love. For good does not cause love, except because it is loved. But it happens that evil also is loved, according to Ps. x. 6: *He that loveth iniquity, hateth his own soul:* else, every love would be good. Therefore good is not the only cause of love.

Obj. 2. Further, the Philosopher says (*Rhet.* ii. 4) that *we love those who acknowledge their evils.* Therefore it seems that evil is the cause of love.

Obj. 3. Further, Dionysius says (*Div. Nom.* iv) that not *the good* only but also *the beautiful is beloved by all.*

On the contrary, Augustine says (*De Trin.* viii. 3): *Assuredly, the good alone is beloved.* Therefore good alone is the cause of love.

I answer that, As stated above (Q. 26, A. 1), Love belongs to the appetitive power which is a passive faculty. Wherefore its object stands in relation to it as the cause of its movement or act. Therefore the cause of love must needs

be love's object. Now the proper object of love is the good; because, as stated above (Q. 26, AA. 1, 2), love implies a certain connaturalness or complacency of the lover for the thing beloved, and to everything, that thing is a good, which is akin and proportionate to it. It follows, therefore, that good is the proper cause of love.

Reply Obj. 1. Evil is never loved except under the aspect of good, that is to say, in so far as it is good in some respect, and is considered as being good simply. And thus a certain love is evil, in so far as it tends to that which is not simply a true good. It is in this way that man *loves iniquity,* inasmuch as, by means of iniquity, some good is gained; pleasure, for instance, or money, or such like.

Reply Obj. 2. Those who acknowledge their evils, are beloved, not for their evils, but because they acknowledge them, for it is a good thing to acknowledge one's faults, in so far as it excludes insincerity or hypocrisy.

Reply Obj. 3. The beautiful is the same as the good, and they differ in aspect only. For since good is what all seek, the notion of good is that which calms the desire; while the notion of the beautiful is that which calms the desire, by being seen or known. Consequently those senses chiefly regard the beautiful, which are the most cognitive, viz., sight and hearing, as ministering to reason; for we speak of beautiful sights and beautiful sounds. But in reference to the other objects of the other senses, we do not use the expression *beautiful,* for we do not speak of beautiful tastes, and beautiful odors. Thus it is evident that beauty adds to goodness a relation to the cognitive faculty: so that *good* means that which simply pleases the appetite; while the *beautiful* is something pleasant to apprehend.

SECOND ARTICLE

Whether Knowledge Is a Cause of Love?

We proceed thus to the Second Article:—

Objection 1. It would seem that knowledge is not a cause of love. For it is due to love that a thing is sought. But some things are sought without being known, for instance, the sciences; for since *to have them is the same as to know them,* as Augustine says (QQ. 83, qu. 35), if we knew them we should have them, and should not seek them. Therefore knowledge is not the cause of love.

Obj. 2. Further, to love what we know not seems like loving something more than we know it. But some things are loved more than they are known: thus in this life God can be loved in Himself, but cannot be known in Himself. Therefore knowledge is not the cause of love.

Obj. 3. Further, if knowledge were the cause of love, there would be no love, where there is no knowledge. But in all things there is love, as Dionysius says (*Div. Nom.* iv); whereas there is not knowledge in all things. Therefore knowledge is not the cause of love.

On the contrary, Augustine proves (*De Trin.* x. 1, 2) that *none can love what he does not know.*

I answer that, As stated above (A. 1), good is the cause of love, as being its object. But good is not the object of the appetite, except as apprehended. And therefore love demands some apprehension of the good that is loved. For this reason the Philosopher (*Ethic.* ix. 5, 12) says that bodily sight is the beginning of sensitive love: and in like manner the contemplation of spiritual beauty or goodness is the beginning of spiritual love. Accordingly knowledge is the cause of love for the same reason as good is, which can be loved only if known.

Reply Obj. 1. He who seeks science, is not entirely without knowledge thereof: but knows something about it already in some respect, either in a general way, or in some one of its effects, or from having heard it commended, as Augustine says (*De Trin.* x. 1, 2). But to have it is not to know it thus, but to know it perfectly.

Reply Obj. 2. Something is required for the perfection of knowledge, that is not requisite for the perfection of love. For knowledge belongs to the reason, whose function it is to distinguish things which in reality are united, and to unite together, after a fashion, things that are distinct, by comparing one with another. Consequently the perfection of knowledge requires that man should know distinctly all that is in a thing, such as its parts, powers, and properties. On the other hand, love is in the appetitive power, which regards a thing as it is in itself: wherefore it suffices, for the perfection of love, that a thing be loved according as it is known in itself. Hence it is, therefore, that a thing is loved more than it is known; since it can be loved perfectly, even without being perfectly known. This is most evident in regard to the sciences, which some love through having a certain general knowledge of them: for instance, they know that rhetoric is a science that enables man to persuade others; and this is what they love in rhetoric. The same applies to the love of God.

Reply Obj. 3. Even natural love, which is in all things, is caused by a kind of knowledge, not indeed existing in natural things themselves, but in Him Who created their nature, as stated above (Q. 26, A. 1; *cf.* P. 1, Q. 6, A. 1 *ad* 2).

THIRD ARTICLE

Whether Likeness Is a Cause of Love?

We proceed thus to the Third Article:—

Objection 1. It would seem that likeness is not a cause of love. For the same thing is not the cause of contraries. But likeness is the cause of hatred; for it is written (Prov. xiii. 10) that *among the proud there are always contentions;* and the Philosopher says (*Ethic.* viii. 1) that *potters quarrel with one another.* Therefore likeness is not a cause of love.

Obj. 2. Further, Augustine says (*Confess.* iv. 14) that *a man loves in another that which he would not be himself: thus he loves an actor, but would not himself be an actor.* But it would not be so, if likeness were the proper cause of love; for in that case a man would love in another, that which he possesses himself, or would like to possess. Therefore likeness is not a cause of love.

Obj. 3. Further, everyone loves that which he needs, even if he have it not: thus a sick man loves health, and a poor man loves riches. But in so far as he needs them and lacks them, he is unlike them. Therefore not only likeness but also unlikeness is a cause of love.

Obj. 4. Further, the Philosopher says (*Rhet.* ii. 4) that *we love those who bestow money and health on us; and also those who retain their friendship for the dead.* But all are not such. Therefore likeness is not a cause of love.

On the contrary, It is written (Ecclus. xiii. 19): *Every beast loveth its like.*

I answer that, Likeness, properly speaking, is a cause of love. But it must be observed that likeness between things is twofold. One kind of likeness arises from each thing having the same quality actually: for example, two things possessing the quality of whiteness are said to be alike. Another kind of likeness arises from one thing having potentially and by way of inclination, a quality which the other has actually: thus we may say that a heavy body existing outside its proper place is like another heavy body that exists in its proper place: or again, according as potentiality bears a resemblance to its act; since act is contained, in a manner, in the potentiality itself.

Accordingly the first kind of likeness causes love of friendship or well-being. For the very fact that two men are alike, having, as it were, one form, makes them to be, in a manner, one in that form: thus two men are one thing in the species of humanity, and two white men are one thing in whiteness. Hence the affections of one tend to the other, as being one with him; and he wishes good to him as to himself. But the second kind of likeness causes love of concupiscence, or friendship founded on usefulness or pleasure: because whatever is in potentiality, as such, has the desire for its act; and it takes pleasure in its realization, if it be a sentient and cognitive being.

Now it has been stated above (Q. 26, A. 4), that in the love of concupiscence, the lover, properly speaking, loves himself, in willing the good that he desires. But a man loves himself more than another: because he is one with himself substantially, whereas with another he is one only in the likeness of some form. Consequently, if this other's likeness to him arising from the participation of a form, hinders him from gaining the good that he loves, he becomes hateful to him, not for being like him, but for hindering him from gaining his own good. This is why *potters quarrel among themselves,* because they hinder one another's gain: and why *there are contentions among the proud,* because they hinder one another in attaining the position they covet.

Hence the Reply to the First Objection is evident.

Reply Obj. 2. Even when a man loves in another what he loves not in himself, there is a certain likeness of proportion: because as the latter is to that which is loved in him, so is the former to that which he loves in himself: for instance, if a good singer love a good writer, we can see a likeness of proportion, inasmuch as each one has that which is becoming to him in respect of his art.

Reply Obj. 3. He that loves what he needs, bears a likeness to what he loves, as potentiality bears a likeness to its act, as stated above.

Reply Obj. 4. According to the same likeness of potentiality to its act, the illiberal man loves the man who is liberal, in so far as he expects from him something which he desires. The same applies to the man who is constant in his friendship as compared to one who is inconstant. For in either case friendship seems to be based on usefulness. We might also say that although not all men have these virtues in the complete habit, yet they have them according to certain seminal principles in the reason, in force of which principles the man who is not virtuous loves the virtuous man, as being in conformity with his own natural reason.

FOURTH ARTICLE

Whether Any Other Passion of the Soul Is a Cause of Love?

We proceed thus to the Fourth Article:—

Objection 1. It would seem that some other passion can be the cause of love. For the Philosopher (*Ethic.* viii. 3) says that some are loved for the sake of the pleasure they give.

But pleasure is a passion. Therefore another passion is a cause of love.

Obj. 2. Further, desire is a passion. But we love some because we desire to receive something from them: as happens in every friendship based on usefulness. Therefore another passion is a cause of love.

Obj. 3. Further, Augustine says (*De Trin.* x. 1: *When we have no hope of getting a thing, we love it but half-heartedly or not at all, even if we see how beautiful it is.* Therefore hope too is a cause of love.

On the contrary, All the other emotions of the soul are caused by love, as Augustine says (*De Civ. Dei* xiv. 7, 9).

I answer that, There is no other passion of the soul that does not presuppose love of some kind. The reason is that every other passion of the soul implies either movement towards something, or rest in something. Now every movement towards something, or rest in something, arises from some kinship or aptness to that thing; and in this does love consist. Therefore it is not possible for any other passion of the soul to be universally the cause of every love. But it may happen that some other passion is the cause of some particular love: just as one good is the cause of another.

Reply Obj. 1. When a man loves a thing for the pleasure it affords, his love is indeed caused by pleasure; but that very pleasure is caused, in its turn, by another preceding love; for none takes pleasure save in that which is loved in some way.

Reply Obj. 2. Desire for a thing always presupposes love for that thing. But desire of one thing can be the cause of another thing's being loved; thus he that desires money, for this reason loves him from whom he receives it.

Reply Obj. 3. Hope causes or increases love; both by reason of pleasure, because it causes pleasure; and by reason of desire, because hope strengthens desire, since we do not desire so intensely that which we have no hope of receiving. Nevertheless hope itself is of a good that is loved.

QUESTION 28

Of the Effects of Love

(In Six Articles)

We now have to consider the effects of love: under which head there are six points of inquiry: (1) Whether union is an effect of love? (2) Whether mutual indwelling is an effect of love? (3) Whether ecstasy is an effect of love? (4) Whether zeal is an effect of love? (5) Whether love is a passion that is hurtful to the lover? (6) Whether love is cause of all that the lover does?

FIRST ARTICLE

Whether Union Is an Effect of Love?

We proceed thus to the First Article:—

Objection 1. It would seem that union is not an effect of love. For absence is incompatible with union. But love is compatible with absence; for the Apostle says (Gal. iv. 18): *Be zealous for that which is good in a good thing always* (speaking of himself, according to a gloss), *and not only when I am present with you.* Therefore union is not an effect of love.

Obj. 2. Further, every union is either according to essence,—thus form is united to matter, accident to subject, and a part to the whole, or to another part in order to make up the whole: or according to likeness, in genus, species, or accident. But love does not cause union of essence; else love could not be between things essentially distinct. On the other hand, love does not cause union of likeness, but rather is caused by it, as stated above (Q. 27, A. 3). Therefore union is not an effect of love.

Obj. 3. Further, the sense in act is the sensible in act, and the intellect in act is the thing actually understood. But the lover in act is not the beloved in act. Therefore union is the effect of knowledge rather than of love.

On the contrary, Dionysius says (*Div. Nom.* iv) that every love is a *unitive force.*

I answer that, The union of lover and beloved is twofold. The first is real union; for instance, when the beloved is present with the lover.—The second is union of affection: and this union must be considered in relation to the preceding apprehension; since movement of the appetite follows apprehension. Now love being twofold, viz., love of concupiscence, and love of friendship; each of these arises from a kind of apprehension of the oneness of the thing loved with the lover. For when we love a thing, by desiring it, we apprehend it as belonging to our well-being. In like manner when a man loves another with the love of friendship, he wills good to him, just as he wills good to himself: wherefore he apprehends him as his other self, in so far, to wit, as he wills good to him as to himself. Hence a friend is called a man's *other self* (*Ethic.* ix. 4), and

Augustine says (*Confess.* iv. 6), *Well did one say to his friend: Thou half of my soul.*

The first of these unions is caused *effectively* by love; because love moves man to desire and seek the presence of the beloved, as of something suitable and belonging to him. The second union is caused *formally* by love; because love itself is this union or bond. In this sense Augustine says (*De Trin.* viii. 10) that *love is a vital principle uniting, or seeking to unite two together, the lover, to wit, and the beloved.* For in describing it as *uniting* he refers to the union of affection, without which there is no love: and in saying that *it seeks to unite,* he refers to real union.

Reply Obj. 1. This argument is true of real union. That is necessary to pleasure as being its cause; desire implies the real absence of the beloved: but love remains whether the beloved be absent or present.

Reply Obj. 2. Union has a threefold relation to love. There is a union which causes love; and this is substantial union, as regards the love with which one loves oneself; while as regards the love wherewith one loves other things, it is the union of likeness, as stated above (Q. 27, A. 3). There is also a union which is essentially love itself. This union is according to a bond of affection, and is likened to substantial union, inasmuch as the lover stands to the object of his love, as to himself, if it be love of friendship; as to something belonging to himself, if it be love of concupiscence. Again there is a union, which is the effect of love. This is real union, which the lover seeks with the object of his love. Moreover this union is in keeping with the demands of love: for as the Philosopher relates (*Polit.* ii. 1), *Aristophanes stated that lovers would wish to be united both into one,* but since *this would result in either one or both being destroyed,* they seek a suitable and becoming union;—to live together, speak together, and be united together in other like things.

Reply Obj. 3. Knowledge is perfected by the thing known being united, through its likeness, to the knower. But the effect of love is that the thing itself which is loved, is, in a way, united to the lover, as stated above. Consequently the union caused by love is closer than that which is caused by knowledge.

SECOND ARTICLE

Whether Mutual Indwelling Is an Effect of Love?

We proceed thus to the Second Article:—

Objection 1. It would seem that love does not cause mutual indwelling, so that the lover be in the beloved and vice versa. For that which is in another is contained in it. But the same cannot be container and contents. Therefore love cannot cause mutual indwelling, so that the lover be in the beloved and vice versa.

Obj. 2. Further, nothing can penetrate within a whole, except by means of a division of the whole. But it is the function of the reason, not of the appetite where love resides, to divide things that are really united. Therefore mutual indwelling is not an effect of love.

Obj. 3. Further, if love involves the lover being in the beloved and vice versa, it follows that the beloved is united to the lover, in the same way as the lover is united to the beloved. But the union itself is love, as stated above (A. 1). Therefore it follows that the lover is always loved by the object of his love; which is evidently false. Therefore mutual indwelling is not an effect of love.

On the contrary, It is written (1 Jo. iv. 16): *He that abideth in charity abideth in God, and God in him.* Now charity is the love of God. Therefore, for the same reason, every love makes the beloved to be in the lover, and vice versa.

I answer that, This effect of mutual indwelling may be understood as referring both to the apprehensive and to the appetitive power. Because, as to the apprehensive power, the beloved is said to be in the lover, inasmuch as the beloved abides in the apprehension of the lover, according to Phil. i. 7, *For that I have you in my heart:* while the lover is said to be in the beloved, according to apprehension, inasmuch as the lover is not satisfied with a superficial apprehension of the beloved, but strives to gain an intimate knowledge of everything pertaining to the beloved, so as to penetrate into his very soul. Thus it is written concerning the Holy Ghost, Who is God's Love, that He *searcheth all things, yea the deep things of God* (1 Cor. ii. 10).

As the appetitive power, the object loved is said to be in the lover, inasmuch as it is in his affections, by a kind of complacency: causing him either to take pleasure in it, or in its good, when present; or, in the absence of the object loved, by his longing, to tend towards it with the love of concupiscence, or towards the good that he wills to the beloved, with the love of friendship: not indeed from any extrinsic cause (as when we desire one thing on account of another, or wish good to another on account of something else), but because the complacency in the beloved is rooted in the lover's heart. For this reason we speak of love as being *intimate;* and of *the bowels of charity.* On the other hand, the lover is in the beloved, by the love of concupiscence and by the love of friendship, but not in the same way. For the love of concupiscence is not satisfied with any external or su-

perficial possession or enjoyment of the beloved; but seeks to possess the beloved perfectly, by penetrating into his heart, as it were. Whereas, in the love of friendship, the lover is in the beloved, inasmuch as he reckons what is good or evil to his friend, as being so to himself; and his friend's will as his own, so that it seems as though he felt the good or suffered the evil in the person of his friend. Hence it is proper to friends *to desire the same things, and to grieve and rejoice at the same,* as the Philosopher says (*Ethic.* ix. 3 and *Rhet.* ii. 4). Consequently in so far as he reckons what affects his friend as affecting himself, the lover seems to be in the beloved, as though he were become one with him: but in so far as, on the other hand, he wills and acts for his friend's sake as for his own sake, looking on his friend as identified with himself, thus the beloved is in the lover.

In yet a third way, mutual indwelling in the love of friendship can be understood in regard to reciprocal love: inasmuch as friends return love for love, and both desire and do good things for one another.

Reply Obj. 1. The beloved is contained in the lover, by being impressed on his heart and thus becoming the object of his complacency. On the other hand, the lover is contained in the beloved, inasmuch as the lover penetrates, so to speak, into the beloved. For nothing hinders a thing from being both container and contents in different ways: just as a genus is contained in its species, and vice versa.

Reply Obj. 2. The apprehension of the reason precedes the movement of love. Consequently, just as the reason divides, so does the movement of love penetrate into the beloved, as was explained above.

Reply Obj. 3. This argument is true of the third kind of mutual indwelling, which is not to be found in every kind of love.

THIRD ARTICLE

Whether Ecstasy Is an Effect of Love?

We proceed thus to the Third Article:—

Objection 1. It would seem that ecstasy is not an effect of love. For ecstasy seems to imply loss of reason. But love does not always result in loss of reason: for lovers are masters of themselves at times. Therefore love does not cause ecstasy.

Obj. 2. Further, the lover desires the beloved to be united to him. Therefore he draws the beloved to himself, rather than betakes himself into the beloved, going forth out from himself as it were.

Obj. 3. Further, love unites the beloved to the lover, as stated above (A. 1). If, therefore, the lover goes out from himself, in order to betake himself into the beloved, it follows that the lover always loves the beloved more than himself: which is evidently false. Therefore ecstasy is not an effect of love.

On the contrary, Dionysius says (*Div. Nom.* iv) that *the Divine love produces ecstasy,* and that *God Himself suffered ecstasy through love.* Since therefore according to the same author (*ibid.*), every love is a participated likeness of the Divine Love, it seems that every love causes ecstasy.

I answer that, To suffer ecstasy means to be placed outside oneself. This happens as to the apprehensive power and as to the appetitive power. As to the apprehensive power, a man is said to be placed outside himself, when he is placed outside the knowledge proper to him. This may be due to his being raised to a higher knowledge; thus, a man is said to suffer ecstasy, inasmuch as he is placed outside the connatural apprehension of his sense and reason, when he is raised up so as to comprehend things that surpass sense and reason: or it may be due to his being cast down into a state of debasement; thus a man may be said to suffer ecstasy, when he is overcome by violent passion or madness.—As to the appetitive power, a man is said to suffer ecstasy, when that power is borne towards something else, so that it goes forth out from itself, as it were.

The first of these ecstasies is caused by love dispositively, in so far, namely, as love makes the lover dwell on the beloved, as stated above (A. 2), and to dwell intently on one thing draws the mind from other things.—The second ecstasy is caused by love directly; by love of friendship, simply; by love of concupiscence, not simply but in a restricted sense. Because in love of concupiscence, the lover is carried out of himself, in a certain sense; in so far, namely, as not being satisfied with enjoying the good that he has, he seeks to enjoy something outside himself. But since he seeks to have this extrinsic good for himself, he does not go out from himself simply, and this movement remains finally within him. On the other hand, in the love of friendship, a man's affection goes out from itself simply; because he wishes and does good to his friend, by caring and providing for him, for his sake.

Reply Obj. 1. This argument is true of the first kind of ecstasy.

Reply Obj. 2. This argument applies to love of concupiscence, which, as stated above, does not cause ecstasy simply.

Reply Obj. 3. He who loves, goes out from himself, in so far as he wills the good of his friend and works for it. Yet he does not will the good of his friend more than his own good: and so it does not follow that he loves another more than himself.

FOURTH ARTICLE

Whether Zeal Is an Effect of Love?

We proceed thus to the Fourth Article:—

Objection 1. It would seem that zeal is not an effect of love. For zeal is a beginning of contention; wherefore it is written (1 Cor. iii. 3): *Whereas there is among you zeal* (Douay,—*envying*) *and contention,* etc. But contention is incompatible with love. Therefore zeal is not an effect of love.

Obj. 2. Further, the object of love is the good, which communicates itself to others. But zeal is opposed to communication; since it seems an effect of zeal, that a man refuses to share the object of his love with another: thus husbands are said to be jealous of (*zelare*) their wives, because they will not share them with others. Therefore zeal is not an effect of love.

Obj. 3. Further, there is no zeal without hatred, as neither is there without love: for it is written (Ps. lxxii. 3): *I had a zeal on occasion of the wicked.* Therefore it should not be set down as an effect of love any more than of hatred.

On the contrary, Dionysius says (*Div. Nom.* iv): *God is said to be a zealot, on account of his great love for all things.*

I answer that, Zeal, whatever way we take it, arises from the intensity of love. For it is evident that the more intensely a power tends to anything, the more vigorously it withstands opposition or resistance. Since therefore love is *a movement towards the object loved,* as *Augustine says* (QQ. 83, qu. 35), an intense love seeks to remove everything that opposes it.

But this happens in different ways according to love of concupiscence, and love of friendship. For in love of concupiscence he who desires something intensely, is moved against all that hinders his gaining or quietly enjoying the object of his love. It is thus that husbands are said to be jealous of their wives, lest association with others prove a hindrance to their exclusive individual rights. In like manner those who seek to excel, are moved against those who seem to excel, as though these were a hindrance to their excelling. And this is the zeal of envy, of which it is written (Ps. xxxvi. 1): *Be not emulous of evil doers, nor envy* (*zelaveris*) *them that work iniquity.*

On the other hand, love of friendship seeks the friend's good: wherefore, when it is intense, it causes a man to be moved against everything that opposes the friend's good. In this respect, a man is said to be zealous on behalf of his friend, when he makes a point of repelling whatever may be said or done against the friend's good. In this way, too, a man is said to be zealous on God's behalf, when he endeavors, to the best of his means, to repel whatever is contrary to the honor or will of God; according to 3 Kings xix. 14: *With zeal I have been zealous for the Lord of hosts.* Again on the words of Jo. ii. 17: *The zeal of Thy house hath eaten me up,* a gloss says that *a man is eaten up with a good zeal, who strives to remedy whatever evil he perceives; and if he cannot, bears with it and laments it.*

Reply Obj. 1. The Apostle is speaking in this passage of the zeal of envy; which is indeed the cause of contention, not against the object of love, but for it, and against that which is opposed to it.

Reply Obj. 2. Good is loved inasmuch as it can be communicated to the lover. Consequently whatever hinders the perfection of this communication, becomes hateful. Thus zeal arises from love of good.—But through defect of goodness, it happens that certain small goods cannot, in their entirety, be possessed by many at the same time: and from the love of such things arises the zeal of envy. But it does not arise, properly speaking, in the case of those things which, in their entirety, can be possessed by many: for no one envies another the knowledge of truth, which can be known entirely by many; except perhaps one may envy another his superiority in the knowledge of it.

Reply Obj. 3. The very fact that a man hates whatever is opposed to the object of his love, is the effect of love. Hence zeal is set down as an effect of love rather than of hatred.

FIFTH ARTICLE

Whether Love Is a Passion That Wounds the Lover?

We proceed thus to the Fifth Article:—

Objection 1. It would seem that love wounds the lover. For languor denotes a hurt in the one that languishes. But love causes languor: for it is written (Cant. ii. 5): *Stay me up with flowers, compass me about with apples; because I languish with love.* Therefore love is a wounding passion.

Obj. 2. Further, melting is a kind of dissolution. But love melts that in which it is: for it is written (Cant. v. 6): *My soul melted when my beloved spoke.* Therefore love is a dissolvent: therefore it is a corruptive and a wounding passion.

Obj. 3. Further, fervor denotes a certain excess of heat; which excess has a corruptive effect. But love causes fervor: for Dionysius (*Cæl. Hier.* vii) in reckoning the properties belonging to the Seraphim's love, includes *hot* and *piercing* and *most fervent.* Moreover it is

said of love (Cant. viii. 6) that *its lamps are fire and flames.* Therefore love is a wounding and corruptive passion.

On the contrary, Dionysius says (*Div.* iv) that *everything loves itself with a love that holds it together, i.e.,* that preserves it. Therefore love is not a wounding passion, but rather one that preserves and perfects.

I answer that, As stated above (Q. 26, AA. 1, 2; Q. 27, A. 1), love denotes a certain adapting of the appetitive power to some good. Now nothing is hurt by being adapted to that which is suitable to it; rather, if possible, it is perfected and bettered. But if a thing be adapted to that which is not suitable to it, it is hurt and made worse thereby. Consequently love of a suitable good perfects and betters the lover; but love of a good which is unsuitable to the lover, wounds and worsens him. Wherefore man is perfected and bettered chiefly by the love of God: but is wounded and worsened by the love of sin, according to Osee ix. 10: *They became abominable, as those things which they loved.*

And let this be understood as applying to love in respect of its formal element, *i.e.,* in regard to the appetite. But in respect of the material element in the passion of love, *i.e.,* a certain bodily change, it happens that love is hurtful, by reason of this change being excessive: just as it happens in the senses, and in every act of a power of the soul that is exercised through the change of some bodily organ.

In reply to the objections, it is to be observed that four proximate effects may be ascribed to love: viz., melting, enjoyment, languor, and fervor. Of these the first is *melting,* which is opposed to freezing. For things that are frozen, are closely bound together, so as to be hard to pierce. But it belongs to love that the appetite is fitted to receive the good which is loved, inasmuch as the object loved is in the lover, as stated above (A. 2). Consequently the freezing or hardening of the heart is a disposition incompatible with love: while melting denotes a softening of the heart, whereby the heart shows itself to be ready for the entrance of the beloved.—If, then, the beloved is present and possessed, pleasure or enjoyment ensues. But if the beloved be absent, two passions arise; viz., sadness at its absence, which is denoted by *languor* (hence Cicero in *De Tuscul. Quæst.* iii. 11 applies the term *ailment* chiefly to sadness); and an intense desire to possess the beloved, which is signified by *fervor.*—And these are the effects of love considered formally, according to the relation of the appetitive power to its object. But in the passion of love, other effects ensue, proportionate to the above, in respect of a change in the organ.

SIXTH ARTICLE

Whether Love Is Cause of All That the Lover Does?

We proceed thus to the Sixth Article:—

Objection 1. It would seem that the lover does not do everything from love. For love is a passion, as stated above (Q. 26, A. 2). But man does not do everything from passion: but some things he does from choice, and some things from ignorance, as stated in *Ethic.* v. 8. Therefore not everything that a man does, is done from love.

Obj. 2. Further, the appetite is a principle of movement and action in all animals, as stated in *De Anima* iii. 10. If, therefore, whatever a man does is done from love, the other passions of the appetitive faculty are superfluous.

Obj. 3. Further, nothing is produced at one and the same time by contrary causes. But some things are done from hatred. Therefore all things are not done from love.

On the contrary, Dionysius says (*Div. Nom.* iv.) that *all things, whatever they do, they do for the love of good.*

I answer that, Every agent acts for an end, as stated above (Q. 1, A. 2). Now the end is the good desired and loved by each one. Wherefore it is evident that every agent, whatever it be, does every action from love of some kind.

Reply Obj. 1. This objection takes love as a passion existing in the sensitive appetite. But here we are speaking of love in a general sense, inasmuch as it includes intellectual, rational, animal, and natural love: for it is in this sense that Dionysius speaks of love in chap. iv. of *De Divinis Nominibus.*

Reply Obj. 2. As stated above (A. 5; Q. 27, A. 4) desire, sadness and pleasure, and consequently all the other passions of the soul, result from love. Wherefore very act that proceeds from any passion, proceeds also from love as from a first cause: and so the other passions, which are proximate causes, are not superfluous.

Reply Obj. 3. Hatred also is a result of love, as we shall state further on (Q. 29, A. 2).

QUESTION 29

Of Hatred

(In Six Articles)

We must now consider hatred: concerning which there are six points of inquiry: (1) Whether evil is the cause and the object of hatred? (2) Whether love is the cause of hatred? (3) Whether hatred is stronger than love? (4) Whether a man can hate himself? (5) Whether a man can hate the truth? (6) Whether a thing can be the object of universal hatred?

FIRST ARTICLE

Whether Evil Is the Cause and Object of Hatred?

We proceed thus to the First Article:—

Objection 1. It would seem that evil is not the object and cause of hatred. For everything that exists, as such, is good. If therefore evil be the object of hatred, it follows that nothing but the lack of something can be the object of hatred: which is clearly untrue.

Obj. 2. Further, hatred of evil is praiseworthy; hence (2 Machab. iii. 1) some are praised for that *the laws were very well kept, because of the godliness of Onias the high-priest, and the hatred their souls* (Douay, *his soul*) *had of evil.* If, therefore, nothing but evil be the object of hatred, it would follow that all hatred is commendable: and this is clearly false.

Obj. 3. Further, the same thing is not at the same time both good and evil. But the same thing is lovable and hateful to different subjects. Therefore hatred is not only of evil, but also of good.

On the contrary, Hatred is the opposite of love. But the object of love is good, as stated above (Q. 26, A. 1; Q. 27, A. 1). Therefore the object of hatred is evil.

I answer that, Since the natural appetite is the result of apprehension (though this apprehension is not in the same subject as the natural appetite), it seems that what applies to the inclination of the natural appetite, applies also to the animal appetite, which does result from an apprehension in the same subject, as stated above (Q. 26, A. 1). Now, with regard to the natural appetite, it is evident, that just as each thing is naturally attuned and adapted to that which is suitable to it, wherein consists natural love; so has it a natural dissonance from that which opposes and destroys it; and this is natural hatred. So, therefore, in the animal appetite, or in the intellectual appetite, love is a certain harmony of the appetite with that which is apprehended as suitable; while hatred is dissonance of the appetite from that which is apprehended as repugnant and hurtful. Now, just as whatever is suitable, as such, bears the aspect of good; so whatever is repugnant, as such, bears the aspect of evil. And therefore, just as good is the object of love, so evil is the object of hatred.

Reply Obj. 1. Being, as such, has not the aspect of repugnance but only of fittingness; because being is common to all things. But being, inasmuch as it is this determinate being, has an aspect of repugnance to some determinate being. And in this way, one being is hateful to another, and is evil; though not in itself, but by comparison with something else.

Reply Obj. 2. Just as a thing may be apprehended as good, when it is not truly good; so a thing may be apprehended as evil, whereas it is not truly evil. Hence it happens sometimes that neither hatred of evil nor love of good is good.

Reply Obj. 3. To different things the same thing may be lovable or hateful: in respect of the natural appetite, owing to one and the same thing being naturally suitable to one thing, and naturally unsuitable to another: thus heat is becoming to fire and unbecoming to water: and in respect of the animal appetite, owing to one and the same thing being apprehended by one as good, by another as bad.

SECOND ARTICLE

Whether Love Is a Cause of Hatred?

We proceed thus to the Second Article:—

Objection 1. It would seem that love is not a cause of hatred. For *the opposite members of a division are naturally simultaneous* (*Prædic.* x). But love and hatred are opposite members of a division, since they are contrary to one another. Therefore they are naturally simultaneous. Therefore love is not the cause of hatred.

Obj. 2. Further, of two contraries, one is not the cause of the other. But love and hatred are contraries. Therefore love is not the cause of hatred.

Obj. 3. Further, that which follows is not the cause of that which precedes. But hatred precedes love, seemingly: since hatred implies a turning away from evil, whereas love implies a turning towards good. Therefore love is not the cause of hatred,

On the contrary, Augustine says (*De Civ. Dei* xiv. 7, 9) that all emotions are caused by love. Therefore hatred also, since it is an emotion of the soul, is caused by love.

I answer that, As stated above (A. 1), love consists in a certain agreement of the lover with the object loved, while hatred consists in a certain disagreement or dissonance. Now we should consider in each thing, what agrees with it, before that which disagrees: since a thing disagrees with another, through destroying or hindering that which agrees with it. Consequently love must needs precede hatred; and nothing is hated, save through being contrary to a suitable thing which is loved. And hence it is that every hatred is caused by love.

Reply Obj. 1. The opposite members of a division are sometimes naturally simultaneous, both really and logically; *e.g.,* two species of animal, or two species of color. Sometimes they are simultaneous logically, while, in reality, one precedes, and causes the other; *e.g.,* the species of numbers, figures and movements. Sometimes they are not simultaneous either really or logically; *e.g.,* substance and accident; for substance is in reality the cause of accident; and being is predicated of substance before it is predicated of accident, by a priority of reason, because it is not predicated of accident except inasmuch as the latter is in substance.—Now love and hatred are naturally simultaneous, logically but not really. Wherefore nothing hinders love from being the cause of hatred.

Reply Obj. 2. Love and hatred are contraries if considered in respect of the same thing. But if taken in respect of contraries, they are not themselves contrary, but consequent to one another: for it amounts to the same that one love a certain thing, or that one hate its contrary. Thus love of one thing is the cause of one's hating its contrary.

Reply Obj. 3. In the order of execution, the turning away from one term precedes the turning towards the other. But the reverse is the case in the order of intention: since approach to one term is the reason for turning away from the other. Now the appetitive movement belongs rather to the order of intention than to that of execution. Wherefore love precedes hatred: because each is an appetitive movement.

THIRD ARTICLE

Whether Hatred Is Stronger Than Love?

We proceed thus to the Third Article:—

Objection 1. It would seem that hatred is stronger than love. For Augustine says (QQ. 83, qu. 36): *There is no one who does not flee from pain, more than he desires pleasure.* But flight from pain pertains to hatred; while desire for pleasure belongs to love. Therefore hatred is stronger than love.

Obj. 2. Further, the weaker is overcome by the stronger. But love is overcome by hatred: when, that is to say, love is turned into hatred. Therefore hatred is stronger than love.

Obj. 3. Further, the emotions of the soul are shown by their effects. But man insists more on repelling what is hateful, than on seeking what is pleasant: thus also irrational animals refrain from pleasure for fear of the whip, as Augustine instances (*loc. cit.*). Therefore hatred is stronger than love.

On the contrary, Good is stronger than evil; because *evil does nothing except in virtue of good,* as Dionysius says (*Div. Nom.* iv). But hatred and love differ according to the difference of good and evil. Therefore love is stronger than hatred.

I answer that, It is impossible for an effect to be stronger than its cause. Now every hatred arises from some love as its cause, as above stated (A. 2). Therefore it is impossible for hatred to be stronger than love absolutely.

But furthermore, love must needs be, absolutely speaking, stronger than hatred. Because a thing is moved to the end more strongly than to the means. Now turning away from evil is directed as a means to the gaining of good. Wherefore, absolutely speaking, the soul's movement in respect of good is stronger than its movement in respect of evil.

Nevertheless hatred sometimes seems to be stronger than love, for two reasons. First, because hatred is more keenly felt than love. For, since the sensitive perception is accompanied by a certain impression; when once the impression has been received it is not felt so keenly as in the moment of receiving it. Hence the heat of a hectic fever, though greater, is nevertheless not felt so much as the heat of tertian fever; because the heat of the hectic fever is habitual and like a second nature. For this reason, love is felt more keenly in the absence of the object loved; thus Augustine says (*De Trin.* x. 12) that *love is felt more keenly when we lack what we love.* And for the same reason, the unbecomingness of that which is hated is felt more keenly than the becomingness of that which is loved.—Secondly, because comparison is made between a hatred and a love which are not mutually corresponding. Because, according to different degrees of good there are different degrees of love to which correspond different degrees of hatred. Wherefore a hatred that corresponds to a greater love, moves us more than a lesser love.

Hence it is clear how to reply to the First Objection. For the love of pleasure is less than the love of self-preservation, to which corre-

sponds flight from pain. Wherefore we flee from pain more than we love pleasure.

Reply Obj. 2. Hatred would never overcome love, were it not for the greater love to which that hatred corresponds. Thus man loves himself, more than he loves his friend: and because he loves himself, his friend is hateful to him, if he oppose him.

Reply Obj. 3. The reason why we act with greater insistence in repelling what is hateful, is because we feel hatred more keenly.

FOURTH ARTICLE

Whether a Man Can Hate Himself?

We proceed thus to the Fourth Article:—

Objection 1. It would seem that a man can hate himself. For it is written (Ps. x. 6): *He that loveth iniquity, hateth his own soul.* But many love iniquity. Therefore many hate themselves.

Obj. 2. Further, him we hate, to whom we wish and work evil. But sometimes a man wishes and works evil to himself, *e.g.*, a man who kills himself. Therefore some men hate themselves.

Obj. 3. Further, Boëthius says (*De Consol.* ii) that *avarice makes a man hateful;* whence we may conclude that everyone hates a miser. But some men are misers. Therefore they hate themselves.

On the contrary, The Apostle says (Eph. v. 29) that *no man ever hated his own flesh.*

I answer that, Properly speaking, it is impossible for a man to hate himself. For everything naturally desires good, nor can anyone desire anything for himself, save under the aspect of good: for *evil is outside the scope of the will,* as Dionysius says (*Div. Nom.* iv). Now to love a man is to will good to him, as stated above (Q. 26, A. 4). Consequently, a man must, of necessity, love himself; and it is impossible for a man to hate himself, properly speaking.

But accidentally it happens that a man hates himself: and this in two ways. First, on the part of the good which a man wills to himself. For it happens sometimes that what is desired as good in some particular respect, is simply evil; and in this way, a man accidentally wills evil to himself; and thus hates himself.—Secondly, in regard to himself, to whom he wills good. For each thing is that which is predominant in it; wherefore the state is said to do what the king does, as if the king were the whole state. Now it is clear that man is principally the mind of man. And it happens that some men account themselves as being principally that which they are in their material and sensitive nature. Wherefore they love themselves according to what they take themselves to be, while they hate that which they really are, by desiring what is contrary to reason.—And in both these ways, *he that loveth iniquity hateth* not only *his own soul,* but also himself.

Wherefore the reply to the First Objection is evident.

Reply Obj. 2. No man wills and works evil to himself, except he apprehend it under the aspect of good. For even they who kill themselves, apprehend death itself as a good, considered as putting an end to some unhappiness or pain.

Reply Obj. 3. The miser hates something accidental to himself, but not for that reason does he hate himself: thus a sick man hates his sickness for the very reason that he loves himself.—Or we may say that avarice makes man hateful to others, but not to himself. In fact, it is caused by inordinate self-love, in respect of which, man desires temporal goods for himself more than he should.

FIFTH ARTICLE

Whether a Man Can Hate the Truth?

We proceed thus to the Fifth Article:—

Objection 1. It would seem that a man cannot hate the truth. For good, true, and being are convertible. But a man cannot hate good Neither, therefore, can he hate the truth.

Obj. 2. Further, *All men have a natural desire for knowledge,* as stated in the beginning of the *Metaphysics* (i. 1). But knowledge is only of truth. Therefore truth is naturally desired and loved. But that which is in a thing naturally, is always in it. Therefore no man can hate the truth.

Obj. 3. Further, the Philosopher says (*Rhetor.* ii. 4) that *men love those who are straightforward.* But there can be no other motive for this save truth. Therefore man loves the truth naturally. Therefore he cannot hate it.

On the contrary, The Apostle says (Gal. iv. 16): *Am I become your enemy because I tell you the truth?**

I answer that, Good, true and being are the same in reality, but differ as considered by reason. For good is considered in the light of something desirable, while being and true are not so considered: because good is *what all things seek.* Wherefore good, as such, cannot be the object of hatred, neither in general nor in particular.—Being and truth in general cannot be the object of hatred: because disagreement is the cause of hatred, and agreement is

* St. Thomas quotes the passage, probably from memory, as though it were an assertion: *I am become, etc.*

the cause of love; while being and truth are common to all things. But nothing hinders some particular being or some particular truth being an object of hatred, in so far as it is considered as hurtful and repugnant; since hurtfulness and repugnance are not incompatible with the notion of being and truth, as they are with the notion of good.

Now it may happen in three ways that some particular truth is repugnant or hurtful to the good we love. First, according as truth is in things as in its cause and origin. And thus man sometimes hates a particular truth, when he wishes that what is true were not true.—Secondly, according as truth is in man's knowledge, which hinders him from gaining the object loved: such is the case of those who wish not to know the truth of faith, that they may sin freely; in whose person it is said (Job xxi. 14): *We desire not the knowledge of Thy ways.*—Thirdly, a particular truth is hated, as being repugnant, inasmuch as it is in the intellect of another man: as, for instance, when a man wishes to remain hidden in his sin, he hates that anyone should know the truth about his sin. In this respect, Augustine says (*Confess.* x. 23) that men *love truth when it enlightens, they hate it when it reproves.* This suffices for the Reply to the First Objection.

Reply Obj. 2. The knowledge of truth is lovable in itself: hence Augustine says that men love it when it enlightens. But accidentally, the knowledge of truth may become hateful, in so far as it hinders one from accomplishing one's desire.

Reply Obj. 3. The reason why we love those who are straightforward is that they make known the truth, and the knowledge of the truth, considered in itself, is a desirable thing.

SIXTH ARTICLE

Whether Anything Can Be an Object of Universal Hatred?

We proceed thus to the Sixth Article:—

Objection 1. It would seem that a thing cannot be an object of universal hatred. Because hatred is a passion of the sensitive appetite, which is moved by an apprehension in the senses. But the senses cannot apprehend the universal. Therefore a thing cannot be an object of universal hatred.

Obj. 2. Further, hatred is caused by disagreement; and where there is disagreement, there is nothing in common. But the notion of universality implies something in common. Therefore nothing can be the object of universal hatred.

Obj. 3. Further, the object of hatred is evil. But *evil is in things, and not in the mind* (*Metaph.* vi. 4). Since therefore the universal is in the mind only, which abstracts the universal from the particular, it would seem that hatred cannot have a universal object.

On the contrary, The Philosopher says (*Rhetor.* ii. 4) that *anger is directed to something singular, whereas hatred is also directed to a thing in general; for everybody hates the thief and the backbiter.*

I answer that, There are two ways of speaking of the universal: first, as considered under the aspect of universality; secondly, as considered in the nature to which it is ascribed: for it is one thing to consider the universal man, and another to consider a man as man. If, therefore, we take the universal, in the first way, no sensitive power, whether of apprehension or of appetite, can attain the universal: because the universal is obtained by abstraction from individual matter, on which every sensitive power is based.

Nevertheless the sensitive powers, both of apprehension and of appetite, can tend to something universally. Thus we say that the object of sight is color considered generically; not that the sight is cognizant of universal color, but because the fact that color is cognizable by the sight, is attributed to color, not as being this particular color, but simply because it is color. Accordingly hatred in the sensitive faculty can regard something universally: because this thing, by reason of its common nature, and not merely as an individual, is hostile to the animal—for instance, a wolf in regard to a sheep. Hence a sheep hates the wolf universally.—On the other hand, anger is always caused by something in particular: because it is caused by some action of the one that hurts us; and actions proceed from individuals. For this reason the Philosopher says (*ibid.*) that *anger is always directed to something singular, whereas hatred can be directed to a thing in general.*

But according as hatred is in the intellectual part, since it arises from the universal apprehension of the intellect, it can regard the universal in both ways.

Reply Obj. 1. The senses do not apprehend the universal, as such: but they apprehend something to which the character of universality is given by abstraction.

Reply Obj. 2. That which is common to all cannot be a reason of hatred. But nothing hinders a thing from being common to many, and at variance with others, so as to be hateful to them.

Reply Obj. 3. This argument considers the universal under the aspect of universality: and thus it does not come under the sensitive apprehension or appetite.

QUESTION 30

Of Concupiscence

(In Four Articles)

We have now to consider concupiscence: under which head there are four points of inquiry: (1) Whether concupiscence is in the sensitive appetite only? (2) Whether concupiscence is a specific passion? (3) Whether some concupiscences are natural, and some not natural? (4) Whether concupiscence is infinite?

FIRST ARTICLE

Whether Concupiscence Is in the Sensitive Appetite Only?

We proceed thus to the First Article:—

Objection 1. It would seem that concupiscence is not only in the sensitive appetite. For there is a concupiscence of wisdom, according to Wis. vi. 21: *The concupiscence* (Douay, *desire*) *of wisdom bringeth to the everlasting kingdom.* But the sensitive appetite can have no tendency to wisdom. Therefore concupiscence is not only in the sensitive appetite.

Obj. 2. Further, the desire for the commandments of God is not in the sensitive appetite: in fact the Apostle says (Rom. vii. 18): *There dwelleth not in me, that is to say, in my flesh, that which is good.* But desire for God's commandments is an act of concupiscence, according to Ps. cxviii. 20: *My soul hath coveted* (*concupivit*) *to long for thy justifications.* Therefore concupiscence is not only in the sensitive appetite.

Obj. 3. Further, to each power, its proper good is a matter of concupiscence. Therefore concupiscence is in each power of the soul, and not only in the sensitive appetite.

On the contrary, Damascene says (*De Fide Orthod.* ii. 12) that *the irrational part which is subject and amenable to reason, is divided into the faculties of concupiscence and anger. This is the irrational part of the soul, passive and appetitive.* Therefore concupiscence is in the sensitive appetite.

I answer that, As the Philosopher says (*Rhetor.* i. 11), *concupiscence is a craving for that which is pleasant.* Now pleasure is twofold, as we shall state later on (Q. 31, AA. 3, 4): one is in the intelligible good, which is the good of reason; the other is in good perceptible to the senses. The former pleasure seems to belong to the soul alone: whereas the latter belongs to both soul and body: because the sense is a power seated in a bodily organ: wherefore sensible good is the good of the whole composite. Now concupiscence seems to be the craving for this latter pleasure, since it belongs to the united soul and body, as is implied by the Latin word *concupiscentia.* Therefore, properly speaking, concupiscence is in the sensitive appetite, and in the concupiscible faculty, which takes its name from it.

Reply Obj. 1. The craving for wisdom, or other spiritual goods, is sometimes called concupiscence; either by reason of a certain likeness; or on account of the craving in the higher part of the soul being so vehement that it overflows into the lower appetite, so that the latter also, in its own way, tends to the spiritual good, following the lead of the higher appetite, the result being that the body itself renders its service in spiritual matters, according to Ps. lxxxiii. 3: *My heart and my flesh have rejoiced in the living God.*

Reply Obj. 2. Properly speaking, desire may be not only in the lower, but also in the higher appetite. For it does not imply fellowship in craving, as concupiscence does; but simply movement towards the thing desired.

Reply Obj. 3. It belongs to each power of the soul to seek its proper good by the natural appetite, which does not arise from apprehension. But the craving for good, by the animal appetite, which arises from apprehension, belongs to the appetitive power alone. And to crave for a thing under the aspect of something delightful to the senses, wherein concupiscence properly consists, belongs to the concupiscible power.

SECOND ARTICLE

Whether Concupiscence Is a Specific Passion?

We proceed thus to the Second Article:—

Objection 1. It would seem that concupiscence is not a specific passion of the concupiscible power. For passions are distingushed by their objects. But the object of the concupiscible power is something delightful to the senses; and this is also the object of concupiscence, as the Philosopher declares (*Rhetor.* i. 11). Therefore concupiscence is not a specific passion of the concupiscible faculty.

Obj. 2. Further, Augustine says (QQ. 83, qu. 33) that *covetousness is the love of transitory things:* so that it is not distinct from love. But all specific passions are distinct from one another. Therefore concupiscence is not a specific passion in the concupiscible faculty.

Obj. 3. Further, to each passion of the concupiscible faculty there is a specific contrary passion in that faculty, as stated above (Q. 23, A. 4). But no specific passion of the concupiscible faculty is contrary to concupiscence. For Damascene says (*De Fide Orthod.* ii. 12) that *good when desired gives rise to concupiscence; when present, it gives joy: in like manner, the evil we apprehend makes us fear, the evil that is present makes us sad:* from which we gather that as sadness is contrary to joy, so is fear contrary to concupiscence. But fear is not in the concupiscible, but in the irascible part. Therefore concupiscence is not a specific passion of the concupiscible faculty.

On the contrary, Concupiscence is caused by love, and tends to pleasure, both of which are passions of the concupiscible faculty. Hence it is distinguished from the other concupiscible passions, as a specific passion.

I answer that, As stated above (A. 1; Q. 23, A. 1), the good which gives pleasure to the senses is the common object of the concupissible faculty. Hence the various concupiscible passions are distinguished according to the differences of that good. Now the diversity of this object can arise from the very nature of the object, or from a diversity in its active power. The diversity, derived from the nature of the active object, causes a material difference of passions: while the difference in regard to its active power causes a formal diversity of passions, in respect of which the passions differ specifically.

Now the nature of the motive power of the end or of the good, differs according as it is really present, or absent: because, according as it is present, it causes the faculty to find rest in it; whereas, according as it is absent, it causes the faculty to be moved towards it. Wherefore the object of sensible pleasure causes love, inasmuch as, so to speak, it attunes and conforms the appetite to itself; it causes concupiscence, inasmuch as, when absent, it draws the faculty to itself; and it causes pleasure, inasmuch as, when present, it makes the faculty to find rest in itself. Accordingly, concupiscence is a passion differing *in species* from both love and pleasure.—But concupiscences of this or that pleasurable object differ *in number.*

Reply Obj. 1. Pleasurable good is the object of concupiscence, not absolutely, but considered as absent: just as the sensible, considered as past, is the object of memory. For these particular conditions diversify the species of passions, and even of the powers of the sensitive part, which regards particular things.

Reply Obj. 2. In the passage quoted we have causal, not essential, predication: for covetousness is not essentially love, but an effect of love.—We may also say that Augustine is taking covetousness in a wide sense, for any movement of the appetite in respect of good to come: so that it includes both love and hope.

Reply Obj. 3. The passion which is directly contrary to concupiscence has no name, and stands in relation to evil, as concupiscence in regard to good. But since, like fear, it regards the absent evil; sometimes it goes by the name of fear, just as hope is sometimes called covetousness. For a small good or evil is reckoned as though it were nothing: and consequently every movement of the appetite in future good or evil is called hope or fear, which regard good and evil as arduous.

THIRD ARTICLE

Whether Some Concupiscences Are Natural, and Some Not Natural?

We proceed thus to the Third Article:—

Objection 1. It would seem that concupiscences are not divided into those which are natural and those which are not. For concupiscence belongs to the animal appetite, as stated above (A. 1 *ad* 3). But the natural appetite is contrasted with the animal appetite. Therefore no concupiscence is natural.

Obj. 2. Further, material difference makes no difference of species, but only numerical difference;—a difference which is outside the purview of science. But if some concupiscences are natural, and some not, they differ only in respect of their objects; which amounts to a material difference, which is one of number only. Therefore concupiscences should not be divided into those that are natural and those that are not.

Obj. 3. Further, reason is contrasted with nature, as stated in *Phys.* ii. 5. If therefore in man there is a concupiscence which is not natural, it must needs be rational. But this is impossible: because, since concupiscence is a passion, it belongs to the sensitive appetite, and not to the will, which is the rational appetite. Therefore there are no concupiscences which are not natural.

On the contrary, The Philosopher (*Ethic.* iii. 11 and *Rhetor,* i. 11) distinguishes natural concupiscences from those that are not natural.

I answer that, As stated above (A. 1), concupiscence is the craving for pleasurable good. Now a thing is pleasurable in two ways. First, because it is suitable to the nature of the animal; for example, food, drink, and the like: and concupiscence of such pleasurable things is said to be natural.—Secondly, a thing is pleasurable because it is apprehended as suitable to the animal: as when one apprehends something as good and suitable, and conse-

quently takes pleasure in it: and concupiscence of such pleasurable things is said to be not natural, and is more wont to be called *cupidity*.

Accordingly concupiscences of the first kind, or natural concupiscences, are common to men and other animals: because to both is there something suitable and pleasurable according to nature: and in these all men agree; wherefore the Philosopher (*Ethic.* iii. 11) calls them *common* and *necessary*.—But concupiscences of the second kind are proper to men, to whom it is proper to devise something as good and suitable, beyond that which nature requires. Hence the Philosopher says (*Rhetor.* i. 11) that the former concupiscences are *irrational*, but the latter, *rational*. And because different men reason differently, therefore the latter are also called (*Ethic.* iii. 11) *peculiar and acquired, i.e.*, in addition to those that are natural.

Reply Obj. 1. The same thing that is the object of the natural appetite, may be the object of the animal appetite, once it is apprehended. And in this way there may be an animal concupiscence for food, drink and the like, which are objects of the natural appetite.

Reply Obj. 2. The difference between those concupiscences that are natural and those that are not, is not merely a material difference; it is also, in a way, formal, in so far as it arises from a difference in the active object. Now the object of the appetite is the apprehended good. Hence diversity of the active object follows from diversity of apprehension: according as a thing is apprehended as suitable, either by absolute apprehension, whence arise natural concupiscences, which the Philosopher calls *irrational* (*Rhetor.* i. 11); or by apprehension together with deliberation, whence arise those concupiscences that are not natural, and which for this very reason the Philosopher calls *rational* (*ibid.*).

Reply Obj. 3. Man has not only universal reason, pertaining to the intellectual faculty; but also particular reason pertaining to the sensitive faculty, as stated in the First Part (Q. 78, A. 4; Q. 81, A. 3): so that even rational concupiscence may pertain to the sensitive appetite.—Moreover the sensitive appetite can be moved by the universal reason also, through the medium of the particular imagination.

FOURTH ARTICLE

Whether Concupiscence Is Infinite?

We proceed thus to the Fourth Article:—

Objection 1. It would seem that concupiscence is not infinite. For the object of concupiscence is good, which has the aspect of an end. But where there is infinity there is no end (*Metaph.* ii. 2). Therefore concupiscence cannot be infinite.

Obj. 2. Further, concupiscence is of the fitting good, since it proceeds from love. But the infinite is without proportion, and therefore unfitting. Therefore concupiscence cannot be infinite.

Obj. 3. Further, there is no passing through infinite things: and thus there is no reaching an ultimate term in them. But the subject of concupiscence is not delighted until he attain the ultimate term. Therefore, if concupiscence were infinite, no delight would ever ensue.

On the contrary, The Philosopher says (*Polit.* i. 3) that *since concupiscence is infinite, men desire an infinite number of things.*

I answer that, As stated above (A. 3), concupiscence is twofold; one is natural, the other is not natural. Natural concupiscence cannot be actually infinite: because it is of that which nature requires; and nature ever tends to something finite and fixed. Hence man never desires infinite meat, or infinite drink.—But just as in nature there is potential successive infinity, so can this kind of concupiscence be infinite successively; so that, for instance, after getting food, a man may desire food yet again; and so of anything else that nature requires: because these bodily goods, when obtained, do not last for ever, but fail. Hence Our Lord said to the woman of Samaria (Jo. iv. 13): *Whosoever drinketh of this water, shall thirst again.*

But non-natural concupiscence is altogether infinite. Because, as stated above (A. 3) it follows from the reason, and it belongs to the reason to proceed to infinity. Hence he that desires riches, may desire to be rich, not up to a certain limit, but to be simply as rich as possible.

Another reason may be assigned, according to the Philosopher (*Polit.* i. 3), why a certain concupiscence is finite, and another infinite. Because concupiscence of the end is always infinite: since the end is desired for its own sake, *e.g.*, health: and thus greater health is more desired, and so on to infinity; just as, if a white thing of itself dilates the sight, that which is more white dilates yet more. On the other hand, concupiscence of the means is not infinite, because the concupiscence of the means is in suitable proportion to the end. Consequently those who place their end in riches have an infinite concupiscence of riches; whereas those who desire riches, on account of the necessities of life, desire a finite measure of riches, sufficient for the necessities of life, as the Philosopher says (*ibid.*). The same applies to the concupiscence of any other things.

Reply Obj. 1. Every object of concupiscence

is taken as something finite: either because it is finite in reality, as being once actually desired; or because it is finite as apprehended. For it cannot be apprehended as infinite, since the infinite is that *from which, however much we may take, there always remains something to be taken* (*Phys.* iii. 6).

Reply Obj. 2. The reason is possessed of infinite power, in a certain sense, in so far as it can consider a thing infinitely, as appears in the addition of numbers and lines. Consequently, the infinite, taken in a certain way, is proportionate to reason. In fact the universal which the reason apprehends, is infinite in a sense, inasmuch as it contains potentially an infinite number of singulars.

Reply Obj. 3. In order that a man be delighted, there is no need for him to realize all that he desires: for he delights in the realization of each object of his concupiscence.

QUESTION 31

Of Delight* Considered in Itself

(In Eight Articles)

We must now consider delight and sadness. Concerning delight four things must be considered: (1) Delight in itself; (2) The causes of delight; (3) Its effects; (4) Its goodness and malice.

Under the first head there are eight points of inquiry: (1) Whether delight is a passion? (2) Whether delight is subject to time? (3) Whether it differs from joy? (4) Whether it is in the intellectual appetite? (5) Of the delights of the higher appetite compared with the delight of the lower; (6) Of sensible delights compared with one another; (7) Whether any delight is non-natural? (8) Whether one delight can be contrary to another?

FIRST ARTICLE

Whether Delight Is a Passion?

We proceed thus to the First Article:—

Objection 1. It would seem that delight is not a passion. For Damascene (*De Fide Orthod.* ii. 22) distinguishes operation from passion, and says that *operation is a movement in accord with nature, while passion is a movement contrary to nature.* But delight is an operation, according to the Philosopher (*Ethic.* vii. 12, x. 5). Therefore delight is not a passion.

Obj. 2. Further, *To be passive is to be moved,* as stated in *Phys.* iii. 3. But delight does not consist in being moved, but in having been moved; for it arises from good already gained. Therefore delight is not a passion.

Obj. 3. Further, delight is a kind of a perfection of the one who is delighted; since it *perfects operation,* as stated in *Ethic.* x. 4, 5. But to be perfected does not consist in being passive or in being altered, as stated in *Phys.* vii. 3 and *De Anima* ii. 5. Therefore delight is not a passion.

On the contrary, Augustine (*De Civ. Dei* ix. 2, xiv. 5 sqq.) reckons delight, joy or gladness among the other passions of the soul.

I answer that, The movements of the sensitive appetite, are properly called passions, as stated above (Q. 22, A. 3). Now every emotion arising from a sensitive apprehension, is a movement of the sensitive appetite: and this must needs be said of delight, since, according to the Philosopher (*Rhetor.* i. 11) *delight is a certain movement of the soul and a sensible establishing thereof all at once, in keeping with the nature of the thing.*

In order to understand this, we must observe that just as in natural things some happen to attain to their natural perfections, so does this happen in animals. And though movement towards perfection does not occur all at once, yet the attainment of natural perfection does occur all at once. Now there is this difference between animals and other natural things, that when these latter are established in the state becoming their nature, they do not perceive it, whereas animals do. And from this perception there arises a certain movement of the soul in the sensitive appetite; which movement is called delight. Accordingly by saying that delight is *a movement of the soul,* we designate its genus. By saying that it is *an establishing in keeping with the thing's nature, i.e.,* with that which exists in the thing, we assign the cause of delight, viz., the presence of a becoming good. By saying that this establishing is *all at once,* we mean that this establishing is to be understood not as in the process of establishment, but as in the fact of complete establishment, in the term of the movement, as it were: for delight is not a *becoming* as Plato† maintained, but a *complete fact,* as stated in *Ethic.* vii. 12. Lastly, by saying that this establishing is *sensible,* we exclude the perfections of insensible things wherein there is no delight.—It is therefore evident that, since delight is a movement of the animal appetite arising from an apprehension of sense, it is a passion of the soul.

Reply Obj. 1. Connatural operation, which

* Or, Pleasure. † *Phileb.* 32, 33.

is unhindered, is a second perfection, as stated in *De Anima* ii. 1: and therefore when a thing is established in its proper connatural and unhindered operation, delight follows, which consists in a state of completion, as observed above. Accordingly when we say that delight is an operation, we designate, not its essence, but its cause.

Reply Obj. 2. A twofold movement is to be observed in an animal: one, according to the intention of the end, and this belongs to the appetite; the other, according to the execution, and this belongs to the external operation. And so, although in him who has already gained the good in which he delights, the movement of execution ceases, by which he tends to the end; yet the movement of the appetitive faculty does not cease, since, just as before it desired that which it had not, so afterwards does it delight in that which it possesses. For though delight is a certain repose of the appetite, if we consider the presence of the pleasurable good that satisfies the appetite, nevertheless there remains the impression made on the appetite by its object, by reason of which delight is a kind of movement.

Reply Obj. 3. Although the name of passion is more appropriate to those passions which have a corruptive and evil tendency, such as bodily ailments, as also sadness and fear in the soul; yet some passions have a tendency to something good, as stated above (Q. 23, AA. 1, 4): and in this sense delight is called a passion.

SECOND ARTICLE

Whether Delight Is in Time?

We proceed thus to the Second Article:—

Objection 1. It would seem that delight is in time. For *delight is a kind of movement,* as the Philosopher says (*Rhetor.* i. 11). But all movement is in time. Therefore delight is in time.

Obj. 2. Further, a thing is said to last long and to be morose in respect of time. But some pleasures are called morose. Therefore pleasure is in time.

Obj. 3. Further, the passions of the soul are of one same genus. But some passions of the soul are in time. Therefore delight is too.

On the contrary, The Philosopher says (*Ethic.* x. 4) that *no one takes pleasure according to time.*

I answer that, A thing may be in time in two ways: first, by itself; secondly, by reason of something else, and accidentally as it were. For since time is the measure of successive things, those things are of themselves said to be in time, to which succession or something pertaining to succession is essential: such are movement, repose, speech and such like. On the other hand, those things are said to be in time, by reason of something else and not of themselves, to which succession is not essential, but which are subject to something successive. Thus the fact of being a man is not essentially something successive; since it is not a movement, but the term of a movement or change, viz., of his being begotten: yet, because human being is subject to changeable causes, in this respect, to be a man is in time.

Accordingly, we must say that delight, of itself indeed, is not in time: for it regards good already gained, which is, as it were, the term of the movement. But if this good gained be subject to change, the delight therein will be in time accidentally: whereas if it be altogether unchangeable, the delight therein will not be in time, either by reason of itself or accidentally.

Reply Obj. 1. As stated in *De Anima* iii. 7, movement is twofold. One is *the act of something imperfect, i.e., of something existing in potentiality, as such:* this movement is successive and is in time. Another movement is *the act of something perfect, i.e., of something existing in act, e.g.,* to understand, to feel, and to will and such like, also to have delight. This movement is not successive, nor is it of itself in time.

Reply Obj. 2. Delight is said to be long lasting or morose, according as it is accidentally in time.

Reply Obj. 3. Other passions have not for their object a good obtained, as delight has. Wherefore there is more of the movement of the imperfect in them than in delight. And consequently it belongs more to delight not to be in time.

THIRD ARTICLE

Whether Delight Differs from Joy?

We proceed thus to the Third Article:—

Objection 1. It would seem that delight is altogether the same as joy. Because the passions of the soul differ according to their objects. But delight and joy have the same object, namely, a good obtained. Therefore joy is altogether the same as delight.

Obj. 2. Further, one movement does not end in two terms. But one and the same movement, that of desire, ends in joy and delight. Therefore delight and joy are altogether the same.

Obj. 3. Further, if joy differs from delight, it seems that there is equal reason for distinguishing gladness, exultation, and cheerfulness from delight, so that they would all be various passions of the soul. But this seems

to be untrue. Therefore joy does not differ from delight.

On the contrary, We do not speak of joy in irrational animals; whereas we do speak of delight in them. Therefore joy is not the same as delight.

I answer that, Joy, as Avicenna states (*De Anima* iv), is a kind of delight. For we must observe that, just as some concupiscences are natural, and some not natural, but consequent to reason, as stated above (Q. 30, A. 3), so also some delights are natural, and some are not natural but rational. Or, as Damascene (*De Fide Orthod.* ii. 13) and Gregory of Nyssa* put it, *some delights are of the body, some are of the soul;* which amounts to the same. For we take delight both in those things which we desire naturally, when we get them, and in those things which we desire as a result of reason. But we do not speak of joy except when delight follows reason; and so we do not ascribe joy to irrational animals, but only delight.

Now whatever we desire naturally, can also be the object of reasoned desire and delight, but not vice versa. Consequently whatever can be the object of delight, can also be the object of joy in rational beings. And yet everything is not always the object of joy; since sometimes one feels a certain delight in the body, without rejoicing thereat according to reason. And accordingly delight extends to more things than does joy.

Reply Obj. 1. Since the object of the appetite of the soul is an apprehended good, diversity of apprehension pertains, in a way, to diversity of the object. And so delights of the soul, which are also called joys, are distinct from bodily delights, which are not called otherwise than delights: as we have observed above in regard to concupiscences (Q. 30, A. 3 *ad* 2).

Reply Obj. 2. A like difference is to be observed in concupiscences also: so that delight corresponds to concupiscence, while joy corresponds to desire, which seems to pertain more to concupiscence of the soul. Hence there is a difference of repose corresponding to the difference of movement.

Reply Obj. 3. These other names pertaining to delight are derived from the effects of delight; for *lætitia* (gladness) is derived from the *dilatation* of the heart, as if one were to say *latitia; exultation* is derived from the exterior signs of inward delight, which appear outwardly in so far as the inward joy breaks forth from its bounds; and *cheerfulness* is so called from certain special signs and effects of gladness. Yet all these names seem to belong to joy; for we do not employ them save in speaking of rational beings.

* Nemesius, *De Nat. Hom.* xviii.

FOURTH ARTICLE

Whether Delight Is in the Intellectual Appetite?

We proceed thus to the Fourth Article:—

Objection 1. It would seem that delight is not in the intellectual appetite. Because the Philosopher says (*Rhet.* i. 11) that *delight is a sensible movement.* But sensible movement is not in an intellectual power. Therefore delight is not in the intellectual appetite.

Obj. 2. Further, delight is a passion. But every passion is in the sensitive appetite. Therefore delight is only in the sensitive appetite.

Obj. 3. Further, delight is common to us and to the irrational animals. Therefore it is not elsewhere than in that power which we have in common with irrational animals.

On the contrary, It is written (Ps. xxxvi. 4): *Delight in the Lord.* But the sensitive appetite cannot reach to God; only the intellectual appetite can. Therefore delight can be in the intellectual appetite.

I answer that, As stated above (A. 3), a certain delight arises from the apprehension of the reason. Now on the reason apprehending something, not only the sensitive appetite is moved, as regards its application to some particular thing, but also the intellectual appetite, which is called the will. And accordingly, in the intellectual appetite or will there is that delight which is called joy, but not bodily delight.

However, there is this difference of delight in either power, that delight of the sensitive appetite is accompanied by a bodily transmutation, whereas delight of the intellectual appetite is nothing but the mere movement of the will. Hence Augustine says (*De Civ. Dei* xiv. 6) that *desire and joy are nothing else but a volition of consent to the things we wish.*

Reply Obj. 1. In this definition of the Philosopher, he uses the word *sensible* in its wide acceptation for any kind of perception. For he says (*Ethic.* x. 4) that *delight is attendant upon every sense, as it is also upon every act of the intellect and contemplation.*—Or we may say that he is defining delight of the sensitive appetite.

Reply Obj. 2. Delight has the character of passion, properly speaking, when accompanied by bodily transmutation. It is not thus in the intellectual appetite, but according to simple movement: for thus it is also in God and the angels. Hence the Philosopher says (*Ethic.* vii. 14) that *God rejoices by one simple act:* and Dionysius says at the end of *De Cœl. Hier.*, that *the angels are not susceptible to our passible delight, but rejoice together with God with the gladness of incorruption.*

Reply Obj. 3. In us there is delight, not only

in common with dumb animals, but also in common with angels. Wherefore Dionysius says (*ibid.*) that *holy men often take part in the angelic delights.* Accordingly we have delight, not only in the sensitive appetite, which we have in common with dumb animals, but also in the intellectual appetite, which we have in common with the angels.

FIFTH ARTICLE

Whether Bodily and Sensible Pleasures Are Greater Than Spiritual and Intellectual Pleasures?

We proceed thus to the Fifth Article:—

Objection 1. It would seem that bodily and sensible pleasures are greater than spiritual and intelligible pleasures. For all men seek some pleasure, according to the Philosopher (*Ethic.* x. 2, 4). But more seek sensible pleasures, than intelligible spiritual pleasures. Therefore bodily pleasures are greater.

Obj. 2. Further, the greatness of a cause is known by its effect. But bodily pleasures have greater effects; since *they alter the state of the body, and in some they cause madness* (*Ethic.* vii. 3). Therefore bodily pleasures are greater.

Obj. 3. Further, bodily pleasures need to be tempered and checked, by reason of their vehemence: whereas there is no need to check spiritual pleasures. Therefore bodily pleasures are greater.

On the contrary, It is written (Ps. cxviii. 103): *How sweet are Thy words to my palate; more than honey to my mouth!* And the Philosopher says (*Ethic.* x. 7) that *the greatest pleasure is derived from the operation of wisdom.*

I answer that, As stated above (A. 1), pleasure arises from union with a suitable object perceived or known. Now, in the operations of the soul, especially of the sensitive and intellectual soul, it must be noted that, since they do not pass into outward matter, they are acts or perfections of the agent, *e.g.,* to understand, to feel, to will, and the like: because actions which pass into outward matter, are actions and perfections rather of the matter transformed; for *movement is the act produced by the mover in the thing moved* (*Phys.* iii. 3). Accordingly the aforesaid actions of the sensitive and intellectual soul, are themselves a certain good of the agent, and are known by sense and intellect. Wherefore from them also does pleasure arise, and not only from their objects.

If therefore we compare intellectual pleasures with sensible pleasures, according as we delight in the very actions, for instance in sensitive and in intellectual knowledge; without doubt intellectual pleasures are much greater than sensible pleasures. For man takes much more delight in knowing something, by understanding it, than in knowing something by perceiving it with his sense. Because intellectual knowledge is more perfect; and because it is better known, since the intellect reflects on its own act more than sense does. Moreover intellectual knowledge is more beloved: for there is no one who would not forfeit his bodily sight rather than his intellectual vision, as beasts or fools are deprived thereof, as Augustine says in *De Civ. Dei* (*De Trin.* xiv. 14).

If, however, intellectual spiritual pleasures be compared with sensible bodily pleasures, then, in themselves and absolutely speaking, spiritual pleasures are greater. And this appears from the consideration of the three things needed for pleasure, viz., the good which is brought into conjunction, that to which it is conjoined, and the conjunction itself. For spiritual good is both greater and more beloved than bodily good: a sign whereof is that men abstain from even the greatest bodily pleasures, rather than suffer loss of honor which is an intellectual good.—Likewise the intellectual faculty is much more noble and more knowing than the sensitive faculty.—Also the conjunction is more intimate, more perfect and more firm. More intimate, because the senses stop at the outward accidents of a thing, whereas the intellect penetrates to the essence; for the object of the intellect is *what a thing is.* More perfect, because the conjunction of the sensible to the sense implies movement, which is an imperfect act: wherefore sensible pleasures are not perceived all at once, but some part of them is passing away, while some other part is looked forward to as yet to be realized, as is manifest in pleasures of the table and in sexual pleasures: whereas intelligible things are without movement: hence pleasures of this kind are realized all at once. More firm; because the objects of bodily pleasure are corruptible, and soon pass away; whereas spiritual goods are incorruptible.

On the other hand, in relation to us, bodily pleasures are more vehement, for three reasons. First, because sensible things are more known to us, than intelligible things.—Secondly, because sensible pleasures, through being passions of the sensitive appetite, are accompanied by some alteration in the body: whereas this does not occur in spiritual pleasures, save by reason of a certain reaction of the superior appetite on the lower. Thirdly, because bodily pleasures are sought as remedies for bodily defects or troubles, whence various griefs arise. Wherefore bodily pleasures, by reason of their succeeding griefs of this kind, are felt the more, and consequently are welcomed more

than spiritual pleasures, which have no contrary griefs, as we shall state farther on (Q. 35, A. 5).

Reply Obj. 1. The reason why more seek bodily pleasures is because sensible goods are known better and more generally: and, again, because men need pleasures as remedies for many kinds of sorrow and sadness: and since the majority cannot attain spiritual pleasures, which are proper to the virtuous, hence it is that they turn aside to seek those of the body.

Reply Obj. 2. Bodily transmutation arises more from bodily pleasures, inasmuch as they are passions of the sensitive appetite.

Reply Obj. 3. Bodily pleasures are realized in the sensitive faculty which is governed by reason: wherefore they need to be tempered and checked by reason. But spiritual pleasures are in the mind, which is itself the rule: wherefore they are in themselves both sober and moderate.

SIXTH ARTICLE

Whether the Pleasures of Touch Are Greater Than the Pleasures Afforded by the Other Senses?

We proceed thus to the Sixth Article:—

Objection 1. It would seem that the pleasures of touch are not greater than the pleasures afforded by the other senses. Because the greatest pleasure seems to be that without which all joy is at an end. But such is the pleasure afforded by the sight, according to the words of Tobias v. 12: *What manner of joy shall be to me, who sit in darkness, and see not the light of heaven?* Therefore the pleasure afforded by the sight is the greatest of sensible pleasures.

Obj. 2. Further, *every one finds pleasure in what he loves,* as the Philosopher says (*Rhet.* i. 11). But *of all the senses the sight is loved most.** Therefore the greatest pleasure is that which is afforded by the sight.

Obj. 3. Further, the beginning of friendship which is for the sake of the pleasant is principally sight. But pleasure is the cause of such friendship. Therefore the greatest pleasure seems to be afforded by sight.

On the contrary, The Philosopher says (*Ethic.* iii. 10) that the greatest pleasures are those which are afforded by the touch.

I answer that, As stated above (Q. 25, A. 2 *ad* 1; Q. 27, A. 4 *ad* 1), everything gives pleasure according as it is loved. Now, as stated in *Metaph.* i. 1, the senses are loved for two reasons: for the purpose of knowledge, and on account of their usefulness. Wherefore the senses afford pleasure in both these ways. But because it is proper to man to apprehend knowledge itself as something good, it follows that the former pleasures of the senses, *i.e.,* those which arise from knowledge, are proper to man: whereas pleasures of the senses, as loved for their usefulness, are common to all animals.

If therefore we speak of that sensible pleasure which is by reason of knowledge, it is evident that the sight affords greater pleasure than any other sense.—On the other hand, if we speak of that sensible pleasure which is by reason of usefulness, then the greatest pleasure is afforded by the touch. For the usefulness of sensible things is gauged by their relation to the preservation of the animal's nature. Now the sensible objects of touch bear the closest relation to this usefulness: for the touch takes cognizance of those things which are vital to an animal—namely, of things hot and cold and the like. Wherefore in this respect, the pleasures of touch are greater as being more closely related to the end. For this reason, too, other animals which do not experience sensible pleasure save by reason of usefulness, derive no pleasure from the other senses except as subordinated to the sensible objects of the touch: *for dogs do not take delight in the smell of hares, but in eating them; . . . nor does the lion feel pleasure in the lowing of an ox, but in devouring it* (*Ethic.* iii. 10).

Since then the pleasure afforded by touch is the greatest in respect of usefulness, and the pleasure afforded by sight the greatest in respect of knowledge; if anyone wish to compare these two, he will find that the pleasure of touch is, absolutely speaking, greater than the pleasure of sight, so far as the latter remains within the limits of sensible pleasure. Because it is evident that in everything, that which is natural is most powerful: and it is to these pleasures of the touch that the natural concupiscences, such as those of food, sexual union, and the like, are ordained.—If, however, we consider the pleasures of sight, inasmuch as sight is the handmaid of the mind, then the pleasures of sight are greater, forasmuch as intellectual pleasures are greater than sensible.

Reply Obj. 1. Joy, as stated above (A. 3), denotes pleasure of the soul; and this belongs principally to the sight. But natural pleasure belongs principally to the touch.

Reply Obj. 2. The sight is loved most, *on account of knowledge, because it helps us to distinguish many things* as is stated in the same passage (*Metaph.* i. 1).

Reply Obj. 3. Pleasure causes carnal love in one way; the sight, in another. For pleasure, especially that which is afforded by the touch, is the final cause of the friendship which is for the sake of the pleasant: whereas the sight

* *Metaph.* i. 1.

is a cause like that from which a movement has its beginning, inasmuch as the beholder on seeing the lovable object receives an impression of its image, which entices him to love it and to seek its delight.

SEVENTH ARTICLE

Whether Any Pleasure Is Not Natural?

We proceed thus to the Seventh Article:—

Objection 1. It would seem that no pleasure is not natural. For pleasure is to the emotions of the soul what repose is to bodies. But the appetite of a natural body does not repose save in a connatural place. Neither, therefore, can the repose of the animal appetite, which is pleasure, be elsewhere than in something connatural. Therefore no pleasure is non-natural.

Obj. 2. Further, what is against nature is violent. But *whatever is violent causes grief* (*Metaph.* v. 5). Therefore nothing which is unnatural can give pleasure.

Obj. 3. Further, the fact of being established in one's own nature, if perceived, gives rise to pleasure, as is evident from the Philosopher's definition quoted above (A. 1). But it is natural to every thing to be established in its nature; because natural movement tends to a natural end. Therefore every pleasure is natural.

On the contrary, The Philosopher says (*Ethic.* vii. 5, 6) that some things are pleasant *not from nature but from disease.*

I answer that, We speak of that as being natural, which is in accord with nature, as stated in *Phys.* ii. 1. Now, in man, nature can be taken in two ways. First, inasmuch as intellect and reason is the principal part of man's nature, since in respect thereof he has his own specific nature. And in this sense, those pleasures may be called natural to man, which are derived from things pertaining to man in respect of his reason: for instance, it is natural to man to take pleasure in contemplating the truth and in doing works of virtue.—Secondly, nature in man may be taken as contrasted with reason, and as denoting that which is common to man and other animals, especially that part of man which does not obey reason. And in this sense, that which pertains to the preservation of the body, either as regards the individual, as food, drink, sleep, and the like, or as regards the species, as sexual intercourse, are said to afford man natural pleasure. Under each kind of pleasures, we find some that are *not natural* speaking absolutely, and yet *connatural* in some respect. For it happens in an individual that some one of the natural principles of the species is corrupted, so that something which is contrary to the specific nature, becomes accidentally natural to this individual: thus it is natural to this hot water to give heat. Consequently it happens that something which is not natural to man, either in regard to reason, or in regard to the preservation of the body, becomes connatural to this individual man, on account of there being some corruption of nature in him. And this corruption may be either on the part of the body,—from some ailment; thus to a man suffering from fever, sweet things seem bitter, and vice versa,—or from an evil temperament; thus some take pleasure in eating earth and coals and the like; or on the part of the soul; thus from custom some take pleasure in cannibalism or in the unnatural intercourse of man and beast, or other such like things, which are not in accord with human nature.

This suffices for the answers to the objections.

EIGHTH ARTICLE

Whether One Pleasure Can Be Contrary to Another?

We proceed thus to the Eighth Article:—

Objection 1. It would seem that one pleasure cannot be contrary to another. Because the passions of the soul derive their species and contrariety from their objects. Now the object of pleasure is the good. Since therefore good is not contrary to good, but *good is contrary to evil, and evil to good,* as stated in *Prædic.* viii; it seems that one pleasure is not contrary to another.

Obj. 2. Further, to one thing there is one contrary, as is proved in *Metaph.* x. 4. But sadness is contrary to pleasure. Therefore pleasure is not contrary to pleasure.

Obj. 3. Further, if one pleasure is contrary to another, this is only on account of the contrariety of the things which give pleasure. But this difference is material: whereas contrariety is a difference of form, as stated in *Metaph.* x. 4. Therefore there is no contrariety between one pleasure and another.

On the contrary, Things of the same genus that impede one another are contraries, as the Philosopher states (*Phys.* viii. 8). But some pleasures impede one another, as stated in *Ethic.* x. 5. Therefore some pleasures are contrary to one another.

I answer that, Pleasure, in the emotions of the soul, is likened to repose in natural bodies, as stated above (Q. 23, A. 4). Now one repose is said to be contrary to another when they are in contrary termini; thus *repose in a high place is contrary to repose in a low place* (*Phys.* v. 6). Wherefore it happens in the emotions of the soul that one pleasure is contrary to another.

Reply Obj. 1. This saying of the Philosopher is to be understood of good and evil as applied to virtues and vices: because one vice

may be contrary to another vice, whereas no virtue can be contrary to another virtue. But in other things nothing prevents one good from being contrary to another, such as hot and cold, of which the former is good in relation to fire, the latter, in relation to water. And in this way one pleasure can be contrary to another.—That this is impossible with regard to the good of virtue, is due to the fact that virtue's good depends on fittingness in relation to some one thing—*i.e.*, the reason.

Reply Obj. 2. Pleasure, in the emotions of the soul, is likened to natural repose in bodies: because its object is something suitable and connatural, so to speak. But sadness is like a violent repose: because its object is disagreeable to the animal appetite, just as the place of violent repose is disagreeable to the natural appetite. Now natural repose is contrary both to violent repose of the same body, and to the natural repose of another, as stated in *Phys.* v. (*loc. cit.*). Wherefore pleasure is contrary both to another pleasure and to sadness.

Reply Obj. 3. The things in which we take pleasure, since they are the objects of pleasure, cause not only a material, but also a formal difference, if the formality of pleasurableness be different. Because difference in the formal object causes a specific difference in acts and passions, as stated above (Q. 23, AA. 1, 4; Q. 30, A. 2).

QUESTION 32

Of the Cause of Pleasure

(In Eight Articles)

We must now consider the causes of pleasure: and under this head there are eight points of inquiry: (1) Whether operation is the proper cause of pleasure? (2) Whether movement is a cause of pleasure? (3) Whether hope and memory cause pleasure? (4) Whether sadness causes pleasure? (5) Whether the actions of others are a cause of pleasure to us? (6) Whether doing good to another is a cause of pleasure? (7) Whether likeness is a cause of pleasure? (8) Whether wonder is a cause of pleasure?

FIRST ARTICLE

Whether Operation Is the Proper Cause of Pleasure?

We proceed thus to the First Article:—

Objection 1. It would seem that operation is not the proper and first cause of pleasure. For, as the Philosopher says (*Rhet.* i. 11), *pleasure consists in a perception of the senses,* since knowledge is requisite for pleasure, as stated above (Q. 31, A. 1). But the objects of operations are knowable before the operations themselves. Therefore operation is not the proper cause of pleasure.

Obj. 2. Further, pleasure consists especially in an end gained: since it is this that is chiefly desired. But the end is not always an operation, but is sometimes the effect of the operation. Therefore operation is not the proper and direct cause of pleasure.

Obj. 3. Further, leisure and rest consist in cessation from work: and they are objects of pleasure (*Rhet.* i, *loc. cit.*). Therefore operation is not the proper cause of pleasure.

On the contrary, The Philosopher says (*Ethic.* vii. 12, 13; x. 4) that *pleasure is a connatural and uninterrupted operation.*

I answer that, As stated above (Q. 31, A. 1), two things are requisite for pleasure: namely, the attainment of the suitable good, and knowledge of this attainment. Now each of these consists in a kind of operation: because actual knowledge is an operation; and the attainment of the suitable good is by means of an operation. Moreover, the proper operation itself is a suitable good. Wherefore every pleasure must needs be the result of some operation.

Reply Obj. 1. The objects of operations are not pleasurable save inasmuch as they are united to us; either by knowledge alone, as when we take pleasure in thinking of or looking at certain things; or in some other way in addition to knowledge; as when a man takes pleasure in knowing that he has something good,—riches, honor, or the like; which would not be pleasurable unless they were apprehended as possessed. For as the Philosopher observes (*Polit.* ii. 2) *we take great pleasure in looking upon a thing as our own, by reason of the natural love we have for ourselves.* Now to have such like things is nothing else but to use them or to be able to use them: and this is through some operation. Wherefore it is evident that every pleasure is traced to some operation as its cause.

Reply Obj. 2. Even when it is not an operation, but the effect of an operation, that is the end, this effect is pleasant in so far as possessed or effected: and this implies use or operation.

Reply Obj. 3. Operations are pleasant, in

so far as they are proportionate and connatural to the agent. Now, since human power is finite, operation is proportionate thereto according to a certain measure. Wherefore if it exceed that measure, it will be no longer proportionate or pleasant, but, on the contrary, painful and irksome. And in this sense, leisure and play and other things pertaining to repose, are pleasant, inasmuch as they banish sadness which results from labor.

SECOND ARTICLE

Whether Movement Is a Cause of Pleasure?

We proceed thus to the Second Article:—

Objection 1. It would seem that movement is not a cause of pleasure. Because, as stated above (Q. 31, A. 1), the good which is obtained and is actually possessed, is the cause of pleasure: wherefore the Philosopher says (*Ethic.* vii. 12) that pleasure is not compared with generation, but with the operation of a thing already in existence. Now that which is being moved towards something has it not as yet; but, so to speak, is being generated in its regard, forasmuch as generation or corruption are united to every movement, as stated in *Phys.* viii. 3. Therefore movement is not a cause of pleasure.

Obj. 2. Further, movement is the chief cause of toil and fatigue in our works. But operations through being toilsome and fatiguing are not pleasant but disagreeable. Therefore movement is not a cause of pleasure.

Obj. 3. Further, movement implies a certain innovation, which is the opposite of custom. But things *which we are accustomed to, are pleasant,* as the Philosopher says (*Rhet.* i. 11). Therefore movement is not a cause of pleasure.

On the contrary, Augustine says (*Conf.* viii. 3): *What means this, O Lord my God, whereas Thou art everlasting joy to Thyself, and some things around Thee evermore rejoice in Thee? What means this, that this portion of things ebbs and flows alternately displeased and reconciled?* From these words we gather that man rejoices and takes pleasure in some kind of alternations: and therefore movement seems to cause pleasure.

I answer that, Three things are requisite for pleasure; two, *i.e.,* the one that is pleased and the pleasurable object conjoined to him; and a third, which is knowledge of this conjunction: and in respect of these three, movement is pleasant, as the Philosopher says (*Ethic.* vii. 14 and *Rhet.* i. 11). For as far as we who feel pleasure are concerned, change is pleasant to us because our nature is changeable; for which reason that which is suitable to us at one time is not suitable at another,—thus to warm himself at a fire is suitable to man in winter and not in summer.—Again, on the part of the pleasing good which is united to us, change is pleasant. Because the continued action of an agent increases its effect: thus the longer a person remains near the fire, the more he is warmed and dried. Now the natural mode of being consists in a certain measure; and therefore when the continued presence of a pleasant object exceeds the measure of one's natural mode of being, the removal of that object becomes pleasant.—On the part of the knowledge itself (change becomes pleasant), because man desires to know something whole and perfect: when therefore a thing cannot be apprehended all at once as a whole, change in such a thing is pleasant, so that one part may pass and another succeed, and thus the whole be perceived. Hence Augustine says (*Conf.* iv. 11): *Thou wouldst not have the syllables stay, but fly away, that others may come, and thou hear the whole. And so whenever any one thing is made up of many, all of which do not exist together, all would please collectively more than they do severally, if all could be perceived collectively.*

If therefore there be any thing, whose nature is unchangeable; the natural mode of whose being cannot be exceeded by the continuation of any pleasing object; and which can behold the whole object of its delight at once,—to such a one change will afford no delight. And the more any pleasures approach to this, the more are they capable of being continual.

Reply Obj. 1. Although the subject of movement has not yet perfectly that to which it is moved, nevertheless it is beginning to have something thereof: and in this respect movement itself has something of pleasure. But it falls short of the perfection of pleasure; because the more perfect pleasures regard things that are unchangeable.—Moreover movement becomes the cause of pleasure, in so far as thereby something which previously was unsuitable, becomes suitable or ceases to be, as stated above.

Reply Obj. 2. Movement causes toil and fatigue, when it exceeds our natural aptitude. It is not thus that it causes pleasure, but by removing the obstacles to our natural aptitude.

Reply Obj. 3. What is customary becomes pleasant, in so far as it becomes natural: because custom is like a second nature. But the movement which gives pleasure is not that which departs from custom, but rather that which prevents the corruption of the natural mode of being, that might result from continued operation. And thus from the same cause of connaturalness, both custom and movement become pleasant.

THIRD ARTICLE

Whether Hope and Memory Cause Pleasure?

We proceed thus to the Third Article:—

Objection 1. It would seem that memory and hope do not cause pleasure. Because pleasure is caused by present good, as Damascene says (*De Fide Orthod.* ii. 12). But hope and memory regard what is absent: since memory is of the past, and hope of the future. Therefore memory and hope do not cause pleasure.

Obj. 2. Further, the same thing is not the cause of contraries. But hope causes affliction, according to Prov. xiii. 12: *Hope that is deferred afflicteth the soul.* Therefore hope does not cause pleasure.

Obj. 3. Further, just as hope agrees with pleasure in regarding good, so also do desire and love. Therefore hope should not be assigned as a cause of pleasure, any more than desire or love.

On the contrary, It is written (Rom. xii. 12): *Rejoicing in hope;* and (Ps. lxxvi. 4): *I remembered God, and was delighted.*

I answer that, Pleasure is caused by the presence of suitable good, in so far as it is felt, or perceived in any way. Now a thing is present to us in two ways. First, in knowledge—*i.e.,* according as the thing known is in the knower by its likeness; secondly, in reality—*i.e.,* according as one thing is in real conjunction of any kind with another, either actually or potentially. And since real conjunction is greater than conjunction by likeness, which is the conjunction of knowledge; and again, since actual is greater than potential conjunction: therefore the greatest pleasure is that which arises from sensation which requires the presence of the sensible object. The second place belongs to the pleasure of hope, wherein there is pleasurable conjunction, not only in respect of apprehension, but also in respect of the faculty or power of obtaining the pleasurable object. The third place belongs to the pleasure of memory, which has only the conjunction of apprehension.

Reply Obj. 1. Hope and memory are indeed of things which, absolutely speaking, are absent: and yet these are, after a fashion, present, *i.e.,* either according to apprehension only; or according to apprehension and possibility, at least supposed, of attainment.

Reply Obj. 2. Nothing prevents the same thing, in different ways, being the cause of contraries. And so hope, inasmuch as it implies a present appraising of a future good, causes pleasure; whereas, inasmuch as it implies absence of that good, it causes affliction.

Reply Obj. 3. Love and concupiscence also cause pleasure. For everything that is loved becomes pleasing to the lover, since love is a kind of union or connaturalness of lover and beloved. In like manner every object of desire is pleasing to the one that desires, since desire is chiefly a craving for pleasure. However hope, as implying a certainty of the real presence of the pleasing good, that is not implied either by love or by concupiscence, is reckoned in preference to them as causing pleasure; and also in preference to memory, which is of that which has already passed away.

* Gregory, *Moral.* iv.

FOURTH ARTICLE

Whether Sadness Causes Pleasure?

We proceed thus to the Fourth Article:—

Objection 1. It would seem that sadness does not cause pleasure. For nothing causes its own contrary. But sadness is contrary to pleasure. Therefore it does not cause it.

Obj. 2. Further, contraries have contrary effects. But pleasures, when called to mind, cause pleasure. Therefore sad things, when remembered, cause sorrow and not pleasure.

Obj. 3. Further, as sadness is to pleasure, so is hatred to love. But hatred does not cause love, but rather the other way about, as stated above (Q. 29, A. 2). Therefore sadness does not cause pleasure.

On the contrary, It is written (Ps. xli. 4): *My tears have been my bread day and night:* where bread denotes the refreshment of pleasure. Therefore tears, which arise from sadness, can give pleasure.

I answer that, Sadness may be considered in two ways: as existing actually, and as existing in the memory: and in both ways sadness can cause pleasure. Because sadness, as actually existing, causes pleasure, inasmuch as it brings to mind that which is loved, the absence of which causes sadness; and yet the mere thought of it gives pleasure.—The recollection of sadness becomes a cause of pleasure, on account of the deliverance which ensued: because absence of evil is looked upon as something good; wherefore so far as a man thinks that he has been delivered from that which caused him sorrow and pain, so much reason has he to rejoice. Hence Augustine says in *De Civ. Dei* xxii. 31* that *oftentimes in joy we call to mind sad things . . . and in the season of health we recall past pains without feeling pain, . . . and in proportion are the more filled with joy and gladness:* and again (*Conf.* viii. 3) he says that *the more peril there was in the battle, so much the more joy will there be in the triumph.*

Reply Obj. 1. Sometimes accidentally a thing is the cause of its contrary: thus *that which is cold sometimes causes heat,* as stated

in *Phys.* viii. 1. In like manner sadness is the accidental cause of pleasure, in so far as it gives rise to the apprehension of something pleasant.

Reply Obj. 2. Sad things, called to mind, cause pleasure, not in so far as they are sad and contrary to pleasant things; but in so far as man is delivered from them. In like manner the recollection of pleasant things, by reason of these being lost, may cause sadness.

Reply Obj. 3. Hatred also can be the accidental cause of love: *i.e.*, so far as some love one another, inasmuch as they agree in hating one and the same thing.

FIFTH ARTICLE

Whether the Actions of Others Are a Cause of Pleasure to Us?

We proceed thus to the Fifth Article:—

Objection 1. It would seem that the actions of others are not a cause of pleasure to us. Because the cause of pleasure is our own good when conjoined to us. But the actions of others are not conjoined to us. Therefore they are not a cause of pleasure to us.

Obj. 2. Further, action is the agent's own good. If, therefore, the actions of others are a cause of pleasure to us, for the same reason all goods belonging to others will be pleasing to us: which is evidently untrue.

Obj. 3. Further, action is pleasant through proceeding from an innate habit; hence it is stated in *Ethic.* ii. 3 that *we must reckon the pleasure which follows after action, as being the sign of a habit existing in us.* But the actions of others do not proceed from habits existing in us, but, sometimes, from habits existing in the agents. Therefore the actions of others are not pleasing to us, but to the agents themselves.

On the contrary, It is written in the second canonical epistle of John (*verse* 4): *I was exceeding glad that I found thy children walking in truth.*

I answer that, As stated above (A. 1; Q. 31, A. 1), two things are requisite for pleasure, namely, the attainment of one's proper good, and the knowledge of having obtained it. Wherefore the action of another may cause pleasure to us in three ways. First, from the fact that we obtain some good through the action of another. And in this way, the actions of those who do some good to us, are pleasing to us: since it is pleasant to be benefited by another.—Secondly, from the fact that another's action makes us to know or appreciate our own good: and for this reason men take pleasure in being praised or honored by others, because, to wit, they thus become aware of some good existing in themselves. And since this appreciation receives greater weight from the testimony of good and wise men, hence men take greater pleasure in being praised and honored by them. And because a flatterer appears to praise, therefore flattery is pleasing to some. And as love is for something good, while admiration is for something great, so it is pleasant to be loved and admired by others, inasmuch as a man thus becomes aware of his own goodness or greatness, through their giving pleasure to others.—Thirdly, from the fact that another's actions, if they be good, are reckoned as one's own good, by reason of the power of love, which makes a man to regard his friend as one with himself. And on account of hatred, which makes one to reckon another's good as being in opposition to oneself, the evil action of an enemy becomes an object of pleasure: whence it is written (1 Cor. xiii. 6) that charity *rejoiceth not in iniquity, but rejoiceth with the truth.*

Reply Obj. 1. Another's action may be conjoined to me, either by its effect, as in the first way, or by knowledge, as in the second way; or by affection, as in the third way.

Reply Obj. 2. This argument avails for the third mode, but not for the first two.

Reply Obj. 3. Although the actions of another do not proceed from habits that are in me, yet they either produce in me something that gives pleasure; or they make me appreciate or know a habit of mine; or they proceed from the habit of one who is united to me by love.

SIXTH ARTICLE

Whether Doing Good to Another Is a Cause of Pleasure?

We proceed thus to the Sixth Article:—

Objection 1. It would seem that doing good to another is not a cause of pleasure. Because pleasure is caused by one's obtaining one's proper good, as stated above (AA. 1, 5; Q. 31, A. 1). But doing good pertains not to the obtaining but to the spending of one's proper good. Therefore it seems to be the cause of sadness rather than of pleasure.

Obj. 2. Further, the Philosopher says (*Ethic.* iv. 1) that *illiberality is more connatural to man than prodigality.* Now it is a mark of prodigality to do good to others; while it is a mark of illiberality to desist from doing good. Since therefore everyone takes pleasure in a connatural operation, as stated in *Ethic.* vii. 14 and x. 4, it seems that doing good to others is not a cause of pleasure.

Obj. 3. Further, contrary effects proceed from contrary causes. But man takes a natural pleasure in certain kinds of ill-doing, such as overcoming, contradicting or scolding others, or, if he be angry, in punishing them,

as the Philosopher says (*Rhet.* i. 11). Therefore doing good to others is a cause of sadness rather than of pleasure.

On the contrary, The Philosopher says (*Polit.* ii. 2) that *it is most pleasant to give presents or assistance to friends and strangers.*

I answer that, Doing good to another may give pleasure in three ways. First, in consideration of the effect, which is the good conferred on another. In this respect, inasmuch as through being united to others by love, we look upon their good as being our own, we take pleasure in the good we do to others, especially to our friends, as in our own good.—Secondly, in consideration of the end; as when a man, from doing good to another, hopes to get some good for himself, either from God or from man: for hope is a cause of pleasure.—Thirdly, in consideration of the principle: and thus, doing good to another, can give pleasure in respect of a threefold principle. One is the faculty of doing good: and in this regard, doing good to another becomes pleasant, in so far as it arouses in man an imagination of abundant good existing in him, whereof he is able to give others a share. Wherefore men take pleasure in their children, and in their own works, as being things on which they bestow a share of their own good. Another principle is a man's habitual inclination to do good, by reason of which doing good becomes connatural to him: for which reason the liberal man takes pleasure in giving to others. The third principle is the motive: for instance when a man is moved by one whom he loves, to do good to someone: for whatever we do or suffer for a friend is pleasant, because love is the principal cause of pleasure.

Reply Obj. 1. Spending gives pleasure as showing forth one's good. But in so far as it empties us of our own good it may be a cause of sadness; for instance when it is excessive.

Reply Obj. 2. Prodigality is an excessive spending, which is unnatural: wherefore prodigality is said to be contrary to nature.

Reply Obj. 3. To overcome, to contradict and to punish, give pleasure, not as tending to another's ill, but as pertaining to one's own good, which man loves more than he hates another's ill. For it is naturally pleasant to overcome, inasmuch as it makes a man to appreciate his own superiority. Wherefore all those games in which there is a striving for the mastery, and a possibility of winning it, afford the greatest pleasure: and speaking generally all contests, in so far as they admit hope of victory.—To contradict and to scold can give pleasure in two ways. First, as making man imagine himself to be wise and excellent; since it belongs to wise men and elders to reprove and to scold. Secondly, in so far as by scolding and reproving, one does good to another: for this gives one pleasure, as stated above.—It is pleasant to an angry man to punish, in so far as he thinks himself to be removing an apparent slight, which seems to be due to a previous hurt: for when a man is hurt by another, he seems to be slighted thereby; and therefore he wishes to be quit of this slight by paying back the hurt.—And thus it is clear that doing good to another may be of itself pleasant: whereas doing evil to another is not pleasant, except in so far as it seems to affect one's own good.

SEVENTH ARTICLE

Whether Likeness Is a Cause of Pleasure?

We proceed thus to the Seventh Article:—

Objection 1. It would seem that likeness is not a cause of pleasure. Because ruling and presiding seem to imply a certain unlikeness. But *it is natural to take pleasure in ruling and presiding,* as stated in *Rhet.* i. 11. Therefore unlikeness, rather than likeness, is a cause of pleasure.

Obj. 2. Further, nothing is more unlike pleasure than sorrow. But those who are burdened by sorrow are most inclined to seek pleasures, as the Philosopher says (*Ethic.* vii. 14). Therefore unlikeness, rather than likeness, is a cause of pleasure.

Obj. 3. Further, those who are satiated with certain delights, derive not pleasure but disgust from them; as when one is satiated with food. Therefore likeness is not a cause of pleasure.

On the contrary, Likeness is a cause of love, as above stated (Q. 27, A. 3): and love is the cause of pleasure. Therefore likeness is a cause of pleasure.

I answer that, Likeness is a kind of unity; hence that which is like us, as being one with us, causes pleasure; just as it causes love, as stated above (Q. 27, A. 3). And if that which is like us does not hurt our own good, but increase it, it is pleasurable simply; for instance one man in respect of another, one youth in relation to another.—But if it be hurtful to our own good, thus accidentally it causes disgust or sadness, not as being like and one with us, but as hurtful to that which is yet more one with us.

Now it happens in two ways that something like is hurtful to our own good. First, by destroying the measure of our own good, by a kind of excess; because good, especially bodily good, as health, is conditioned by a certain measure: wherefore superfluous food or any bodily pleasure, causes disgust.—Secondly, by being directly contrary to one's own good:

thus a potter dislikes other potters, not because they are potters, but because they deprive him of his own excellence or profits, which he seeks as his own good.

Reply Obj. 1. Since ruler and subject are in communion with one another, there is a certain likeness between them: but this likeness is conditioned by a certain superiority, since ruling and presiding pertain to the excellence of a man's own good: because they belong to men who are wise and better than others; the result being that they give man an idea of his own excellence.—Another reason is that by ruling and presiding, a man does good to others, which is pleasant.

Reply Obj. 2. That which gives pleasure to the sorrowful man, though it be unlike sorrow, bears some likeness to the man that is sorrowful: because sorrows are contrary to his own good. Wherefore the sorrowful man seeks pleasure as making for his own good, in so far as it is a remedy for its contrary. And this is why bodily pleasures, which are contrary to certain sorrows, are more sought than intellectual pleasures, which have no contrary sorrow, as we shall state later on (Q. 35, A. 5). And this explains why all animals naturally desire pleasure: because animals ever work through sense and movement. For this reason also young people are most inclined to seek pleasures; on account of the many changes to which they are subject, while yet growing. Moreover this is why the melancholic has a strong desire for pleasures, in order to drive away sorrow: because his *body is corroded by a base humor,* as stated in *Ethic.* vii. 14.

Reply Obj. 3. Bodily goods are conditioned by a certain fixed measure: wherefore surfeit of such things destroys the proper good, and consequently gives rise to disgust and sorrow, through being contrary to the proper good of man.

EIGHTH ARTICLE

Whether Wonder Is a Cause of Pleasure?

We proceed thus to the Eighth Article:—

Objection 1. It would seem that wonder is not a cause of pleasure. Because wonder is the act of one who is ignorant of the nature of something, as Damascene says. But knowledge, rather than ignorance, is a cause of pleasure. Therefore wonder is not a cause of pleasure.

Obj. 2. Further, wonder is the beginning of wisdom, being as it were, the road to the search of truth, as stated in the beginning of *Metaph.* (i. 2). But *it is more pleasant to think of what we know, than to seek for what we know not,* as the Philosopher says (*Ethic.* x. 7): since in the latter case we encounter difficulties and hindrances, in the former not; while pleasure arises from an operation which is unhindered, as stated in *Ethic.* vii. 12, 13. Therefore wonder hinders rather than causes pleasure.

Obj. 3. Further, everyone takes pleasure in what he is accustomed to: wherefore the actions of habits acquired by custom, are pleasant. But *we wonder at what is unwonted,* as Augustine says (*Tract.* xxiv. *in Joan.*). Therefore wonder is contrary to the cause of pleasure.

On the contrary, The Philosopher says (*Rhet.* i. 11) that wonder is the cause of pleasure.

I answer that, It is pleasant to get what one desires, as stated above (Q. 23, A. 4): and therefore the greater the desire for the thing loved, the greater the pleasure when it is attained: indeed the very increase of desire brings with it an increase of pleasure, according as it gives rise to the hope of obtaining that which is loved, since it was stated above (A. 3 *ad* 3) that desire resulting from hope is a cause of pleasure.—Now wonder is a kind of desire for knowledge; a desire which comes to man when he sees an effect of which the cause either is unknown to him, or surpasses his knowledge or faculty of understanding. Consequently wonder is a cause of pleasure, in so far as it includes a hope of getting the knowledge which one desires to have. For this reason whatever is wonderful is pleasing, for instance things that are scarce. Also, representations of things, even of those which are not pleasant in themselves, give rise to pleasure; for the soul rejoices in comparing one thing with another, because comparison of one thing with another is the proper and connatural act of the reason, as the Philosopher says (*Poet.* iv). This again is why *it is more delightful to be delivered from great danger, because it is something wonderful,* as stated in *Rhet.* i. 11.

Reply Obj. 1. Wonder gives pleasure, not because it implies ignorance, but in so far as it includes the desire of learning the cause, and in so far as the wonderer learns something new, *i.e.,* that the cause is other than he had thought it to be.*

Reply Obj. 2. Pleasure includes two things; rest in the good, and perception of this rest. As to the former therefore, since it is more perfect to contemplate the known truth, than to seek for the unknown, the contemplation of what we know, is in itself more pleasing than the research of what we do not know. Nevertheless, as to the second, it happens that research is sometimes more pleasing accidentally,

* According to another reading:—that he is other than he thought himself to be.

in so far as it proceeds from a greater desire: for greater desire is awakened when we are conscious of our ignorance. This is why man takes the greatest pleasure in finding or learning things for the first time.

Reply Obj. 3. It is pleasant to do what we are wont to do, inasmuch as this is connatural to us, as it were. And yet things that are of rare occurrence can be pleasant, either as regards knowledge, from the fact that we desire to know something about them, in so far as they are wonderful; or as regards action, from the fact that *the mind is more inclined by desire to act intensely in things that are new,* as stated in *Ethic.* x. 4, since more perfect operation causes more perfect pleasure.

QUESTION 33

Of the Effects of Pleasure

(In Four Articles)

We must now consider the effects of pleasure; and under this head there are four points of inquiry: (1) Whether expansion is an effect of pleasure? (2) Whether pleasure causes thirst or desire for itself? (3) Whether pleasure hinders the use of reason? (4) Whether pleasure perfects operation?

FIRST ARTICLE

Whether Expansion Is an Effect of Pleasure?

We proceed thus to the First Article:—

Objection 1. It would seem that expansion is not an effect of pleasure. For expansion seems to pertain more to love, according to the Apostle (2 Cor. vi. 11): *Our heart is enlarged.* Wherefore it is written (Ps. cxviii. 96) concerning the precept of charity: *Thy commandment is exceeding broad.* But pleasure is a distinct passion from love. Therefore expansion is not an effect of pleasure.

Obj. 2. Further, when a thing expands it is enabled to receive more. But receiving pertains to desire, which is for something not yet possessed. Therefore expansion seems to belong to desire rather than to pleasure.

Obj. 3. Further, contraction is contrary to expansion. But contraction seems to belong to pleasure, for the hand closes on that which we wish to grasp firmly: and such is the affection of appetite in regard to that which pleases it. Therefore expansion does not pertain to pleasure.

On the contrary, In order to express joy, it is written (Isa. lx. 5): *Thou shalt see and abound, thy heart shall wonder and be enlarged.* Moreover pleasure is called by the name of *laetitia,* as being derived from *dilatatio* (expansion), as stated above (Q. 31, A. 3, *ad* 3).

I answer that, Breadth (*latitudo*) is a dimension of bodily magnitude: hence it is not applied to the emotions of the soul, save metaphorically. Now expansion denotes a kind of movement towards breadth; and it belongs to pleasure in respect of the two things requisite for pleasure. One of these is on the part of the apprehensive power, which is cognizant of the conjunction with some suitable good. As a result of this apprehension, man perceives that he has attained a certain perfection, which is a magnitude of the spiritual order: and in this respect man's mind is said to be magnified or expanded by pleasure.—The other requisite for pleasure is on the part of the appetitive power, which acquiesces in the pleasurable object, and rests therein, offering, as it were, to enfold it within itself. And thus man's affection is expanded by pleasure, as though it surrendered itself to hold within itself the object of its pleasure.

Reply Obj. 1. In metaphorical expressions nothing hinders one and the same thing from being attributed to different things according to different likenesses. And in this way expansion pertains to love by reason of a certain spreading out, in so far as the affection of the lover spreads out to others, so as to care, not only for his own interests, but also for what concerns others. On the other hand expansion pertains to pleasure, in so far as a thing becomes more ample in itself so as to become more capacious.

Reply Obj. 2. Desire includes a certain expansion arising from the imagination of the thing desired; but this expansion increases at the presence of the pleasurable object: because the mind surrenders itself more to that object when it is already taking pleasure in it, than when it desires it before possessing it; since pleasure is the end of desire.

Reply Obj. 3. He that takes pleasure in a thing holds it fast, by clinging to it with all his might: but he opens his heart to it that he may enjoy it perfectly.

SECOND ARTICLE

Whether Pleasure Causes Thirst or Desire for Itself?

We proceed thus to the Second Article:—

Objection 1. It would seem that pleasure does not cause desire for itself. Because all

movement ceases when repose is reached. But pleasure is, as it were, a certain repose of the movement of desire, as stated above (Q. 23, A. 4; Q. 25, A. 2). Therefore the movement of desire ceases when pleasure is reached. Therefore pleasure does not cause desire.

Obj. 2. Further, a thing does not cause its contrary. But pleasure is, in a way, contrary to desire, on the part of the object: since desire regards a good which is not yet possessed, whereas pleasure regards the good that is possessed. Therefore pleasure does not cause desire for itself.

Obj. 3. Further, distaste is incompatible with desire. But pleasure often causes distaste. Therefore it does not cause desire.

On the contrary, Our Lord said (Jo. iv. 13): *Whosoever drinketh of this water, shall thirst again:* where, according to Augustine (*Tract.* xv. in *Joan.*), water denotes pleasures of the body.

I answer that, Pleasure can be considered in two ways; first, as existing in reality; secondly, as existing in the memory.—Again thirst, or desire, can be taken in two ways; first, properly, as denoting a craving for something not possessed; secondly, in general, as excluding distaste.

Considered as existing in reality, pleasure does not of itself cause thirst or desire for itself, but only accidentally; provided we take thirst or desire as denoting a craving for some thing not possessed: because pleasure is an emotion of the appetite in respect of something actually present.—But it may happen that what is actually present is not perfectly possessed: and this may be on the part of the thing possessed, or on the part of the possessor. On the part of the thing possessed, this happens through the thing possessed not being a simultaneous whole; wherefore one obtains possession of it successively, and while taking pleasure in what one has, one desires to possess the remainder: thus if a man is pleased with the first part of a verse, he desires to hear the second part, as Augustine says (*Conf.* iv. 11). In this way nearly all bodily pleasures cause thirst for themselves, until they are fully realized, because pleasures of this kind arise from some movement: as is evident in pleasures of the table.—On the part of the possessor, this happens when a man possesses a thing which is perfect in itself, yet does not possess it perfectly, but obtains possession of it little by little. Thus in this life, a faint perception of Divine knowledge affords us delight, and delight sets up a thirst or desire for perfect knowledge; in which sense we may understand the words of Ecclus. xxiv. 29: *They that drink me shall yet thirst.*

On the other hand, if by thirst or desire we understand the mere intensity of the emotion, that excludes distaste, thus more than all others spiritual pleasures cause thirst or desire for themselves. Because bodily pleasures become distasteful by reason of their causing an excess in the natural mode of being, when they are increased or even when they are protracted; as is evident in the case of pleasures of the table. This is why, when a man arrives at the point of perfection in bodily pleasures, he wearies of them, and sometimes desires another kind.—Spiritual pleasures, on the contrary, do not exceed the natural mode of being, but perfect nature. Hence when their point of perfection is reached, then do they afford the greatest delight: except, perchance, accidentally, in so far as the work of contemplation is accompanied by some operation of the bodily powers, which tire from protracted activity. And in this sense also we may understand those words of Ecclus. xxiv. 29: *They that drink me shall yet thirst:* for, even of the angels, who know God perfectly, and delight in Him, it is written (1 Pet. i. 12) that they *desire to look at* Him.

Lastly, if we consider pleasure, not as existing in reality, but as existing in the memory, thus it has of itself a natural tendency to cause thirst and desire for itself: when, to wit, man returns to that disposition, in which he was when he experienced the pleasure that is past. But if he be changed from that disposition, the memory of that pleasure does not give him pleasure, but distaste: for instance, the memory of food in respect of a man who has eaten to repletion.

Reply Obj. 1. When pleasure is perfect, then it includes complete rest; and the movement of desire, tending to what was not possessed, ceases. But when it is imperfect, then the desire, tending to what was not possessed, does not cease altogether.

Reply Obj. 2. That which is possessed imperfectly, is possessed in one respect, and in another respect is not possessed. Consequently it may be the object of desire and pleasure at the same time.

Reply Obj. 3. Pleasures cause distaste in one way, desire in another, as stated above.

THIRD ARTICLE

Whether Pleasure Hinders the Use of Reason?

We proceed thus to the Third Article:—

Objection 1. It would seem that pleasure does not hinder the use of reason. Because repose facilitates very much the due use of reason: wherefore the Philosopher says (*Phys.* vii. 3) that *while we sit and rest, the soul is inclined to knowledge and prudence;* and it is written (Wisd. viii. 16): *When I go into my*

house, I shall repose myself with her, i.e., wisdom. But pleasure is a kind of repose. Therefore it helps rather than hinders the use of reason.

Obj. 2. Further, things which are not in the same subject though they be contraries, do not hinder one another. But pleasure is in the appetitive faculty, while the use of reason is in the apprehensive power. Therefore pleasure does not hinder the use of reason.

Obj. 3. Further, that which is hindered by another, seems to be moved, as it were, thereby. But the use of an apprehensive power moves pleasure rather than is moved by it: because it is the cause of pleasure. Therefore pleasure does not hinder the use of reason.

On the contrary, The Philosopher says (*Ethic.* vi. 5), that *pleasure destroys the estimate of prudence.*

I answer that, As is stated in *Ethic.* x. 5, *appropriate pleasures increase activity . . . whereas pleasures arising from other sources are impediments to activity.* Accordingly there is a certain pleasure that is taken in the very act of reason, as when one takes pleasure in contemplating or in reasoning: and such pleasure does not hinder the act of reason, but helps it; because we are more attentive in doing that which gives us pleasure, and attention fosters activity.

On the other hand bodily pleasures hinder the use of reason in three ways. First, by distracting the reason. Because, as we have just observed, we attend much to that which pleases us. Now when the attention is firmly fixed on one thing, it is either weakened in respect of other things, or it is entirely withdrawn from them; and thus if the bodily pleasure be great, either it entirely hinders the use of reason, by concentrating the mind's attention on itself; or else it hinders it considerably.—Secondly, by being contrary to reason. Because some pleasures, especially those that are in excess, are contrary to the order of reason: and in this sense the Philosopher says that *bodily pleasures destroy the estimate of prudence, but not the speculative estimate,* to which they are not opposed, *for instance that the three angles of a triangle are together equal to two right angles.* In the first sense, however, they hinder both estimates.—Thirdly, by fettering the reason: in so far as bodily pleasure is followed by a certain alteration in the body, greater even than in the other passions, in proportion as the appetite is more vehemently affected towards a present than towards an absent thing. Now such bodily disturbances hinder the use of reason; as may be seen in the case of drunkards, in whom the use of reason is fettered or hindered.

Reply Obj. 1. Bodily pleasure implies indeed repose of the appetite in the object of pleasure; which repose is sometimes contrary to reason; but on the part of the body it always implies alteration. And in respect of both points, it hinders the use of reason.

Reply Obj. 2. The powers of appetite and of apprehension are indeed distinct parts, but belonging to the one soul. Consequently when the soul is very intent on the action of one part, it is hindered from attending to a contrary act of the other part.

Reply Obj. 3. The use of reason requires the due use of the imagination and of the other sensitive powers, which are exercised through a bodily organ. Consequently alteration in the body hinders the use of reason, because it hinders the acts of the imagination and of the other sensitive powers.

FOURTH ARTICLE

Whether Pleasure Perfects Operation?

We proceed thus to the Fourth Article:—

Objection 1. It would seem that pleasure does not perfect operation. For every human operation depends on the use of reason. But pleasure hinders the use of reason, as stated above (A. 3). Therefore pleasure does not perfect, but weakens human operation.

Obj. 2. Further, nothing perfects itself or its cause. But pleasure is an operation (*Ethic.* vii. 12, x. 4), *i.e.,* either in its essence or in its cause. Therefore pleasure does not perfect operation.

Obj. 3. Further, if pleasure perfects operation, it does so either as end, or as form, or as agent. But not as end; because operation is not sought for the sake of pleasure, but rather the reverse, as stated above (Q. 4, A. 2): nor as agent, because rather is it the operation that causes pleasure: nor again as form, because, according to the Philosopher (*Ethic.* x. 4), *pleasure does not perfect operation, as a habit does.* Therefore pleasure does not perfect operation.

On the contrary, The Philosopher says (*ibid.*) that *pleasure perfects operation.*

I answer that, Pleasure perfects operation in two ways. First, as an end: not indeed according as an end is that on *account of which a thing is;* but according as every good which is added to a thing and completes it, can be called its end. And in this sense the Philosopher says (*Ethic.* x, *loc. cit.*) that *pleasure perfects operation . . . as some end added to it:* that is to say, inasmuch as to this good, which is operation, there is added another good, which is pleasure, denoting the repose of the appetite in a good that is presupposed.—Secondly, as agent; not indeed directly, for the Philosopher says (*ibid.*) that *pleasure per-*

fects operation, not as a physician makes a man healthy, but as health does: but it does so indirectly; inasmuch as the agent, through taking pleasure in his action, is more eagerly intent on it, and carries it out with greater care. And in this sense it is said in *Ethic.* x. 5, that *pleasures increase their appropriate activities, and hinder those that are not appropriate.*

Reply Obj. 1. It is not every pleasure that hinders the act of reason, but only bodily pleasure; for this arises, not from the act of reason, but from the act of the concupiscible faculty, which act is intensified by pleasure. On the contrary, pleasure that arises from the act of reason, strengthens the use of reason.

Reply Obj. 2. As stated in *Phys.* ii. 3, two things may be causes of one another, if one be the efficient, the other the final cause. And in this way, operation is the efficient cause of pleasure, while pleasure perfects operation by way of final cause, as stated above.

The Reply to the Third Objection is evident from what has been said.

QUESTION 34

Of the Goodness and Malice of Pleasures

(In Four Articles)

We must now consider the goodness and malice of pleasures: under which head there are four points of inquiry: (1) Whether every pleasure is evil? (2) If not, whether every pleasure is good? (3) Whether any pleasure is the greatest good? (4) Whether pleasure is the measure or rule by which to judge of moral good and evil?

FIRST ARTICLE

Whether Every Pleasure Is Evil?

We proceed thus to the First Article:—

Objection 1. It would seem that every pleasure is evil. For that which destroys prudence and hinders the use of reason, seems to be evil in itself: since man's good is to be *in accord with reason,* as Dionysius says (*Div. Nom.* iv). But pleasure destroys prudence and hinders the use of reason; and so much the more, as the pleasure is greater: wherefore *in sexual pleasures,* which are the greatest of all, *it is impossible to understand anything,* as stated in *Ethic.* vii. 11. Moreover, Jerome says in his commentary on Matthew* that *at the time of conjugal intercourse, the presence of the Holy Ghost is not vouchsafed, even if it be a prophet that fulfils the conjugal duty.* Therefore pleasure is evil in itself; and consequently every pleasure is evil.

Obj. 2. Further, that which the virtuous man shuns, and the man lacking in virtue seeks, seems to be evil in itself, and should be avoided; because, as stated in *Ethic.* x. 5, *the virtuous man is a kind of measure and rule of human actions;* and the Apostle says (1 Cor. ii. 15): *The spiritual man judgeth all things.* But children and dumb animals, in whom there is no virtue, seek pleasure: whereas the man who is master of himself does not. Therefore pleasures are evil in themselves and should be avoided.

* Origen, *Hom.* vi. *in Num.*

Obj. 3. Further, *virtue and art are concerned about the difficult and the good* (*Ethic.* ii. 3). But no art is ordained to pleasure. Therefore pleasure is not something good.

On the contrary, It is written (Ps. xxxvi. 4): *Delight in the Lord.* Since, therefore, Divine authority leads to no evil, it seems that not every pleasure is evil.

I answer that, As stated in *Ethic.* x. 2, 3, some have maintained that all pleasure is evil. The reason seems to have been that they took account only of sensible and bodily pleasures which are more manifest; since, also in other respects, the ancient philosophers did not discriminate between the intelligible and the sensible, nor between intellect and sense (*cf. De Anima* iii. 3). And they held that all bodily pleasures should be reckoned as bad, and thus that man, being prone to immoderate pleasures, arrives at the mean of virtue by abstaining from pleasure.—But they were wrong in holding this opinion. Because, since none can live without some sensible and bodily pleasure, if they who teach that all pleasures are evil, are found in the act of taking pleasure; men will be more inclined to pleasure by following the example of their works instead of listening to the doctrine of their words: since, in human actions and passions, wherein experience is of great weight, example moves more than words.

We must therefore say that some pleasures are good, and that some are evil. For pleasure is a repose of the appetitive power in some loved good, and resulting from some operation; wherefore we may assign a twofold reason for this assertion. The first is in respect of the good in which a man reposes with pleasure. For good and evil in the moral order depend on agreement or disagreement with reason, as stated above (Q. 18, A. 5): just as in the order of nature, a thing is said to be natu-

ral, if it agrees with nature, and unnatural, if it disagrees. Accordingly, just as in the natural order there is a certain natural repose, whereby a thing rests in that which agrees with its nature, for instance, when a heavy body rests down below; and again an unnatural repose, whereby a thing rests in that which disagrees with its nature, as when a heavy body rests up aloft: so, in the moral order, there is a good pleasure, whereby the higher or lower appetite rests in that which is in accord with reason; and an evil pleasure, whereby the appetite rests in that which is discordant from reason and the law of God.

The second reason can be found by considering the actions, some of which are good, some evil. Now pleasures which are conjoined to actions are more akin to those actions, than desires, which precede them in point of time. Wherefore, since the desires of good actions are good, and of evil actions, evil; much more are the pleasures of good actions good, and those of evil actions evil.

Reply Obj. 1. As stated above (Q. 33, A. 3), it is not the pleasures which result from an act of reason, that hinder the reason or destroy prudence, but extraneous pleasures, such as the pleasures of the body. These indeed hinder the use of reason, as stated above (*ibid.*), either by contrariety of the appetite that rests in something repugnant to reason, which makes the pleasure morally bad; or by fettering the reason: thus in conjugal intercourse, though the pleasure be in accord with reason, yet it hinders the use of reason, on account of the accompanying bodily change. But in this case the pleasure is not morally evil; as neither is sleep, whereby the reason is fettered, morally evil, if it be taken according to reason: for reason itself demands that the use of reason be interrupted at times.—We must add, however, that although this fettering of the reason through the pleasure of conjugal intercourse has no moral malice, since it is neither a mortal nor a venial sin; yet it proceeds from a kind of moral malice, namely, from the sin of our first parent; because, as stated in the First Part (Q. 98, A. 2) the case was different in the state of innocence.

Reply Obj. 2. The temperate man does not shun all pleasures, but those that are immoderate, and contrary to reason. The fact that children and dumb animals seek pleasures, does not prove that all pleasures are evil: because they have from God their natural appetite, which is moved to that which is naturally suitable to them.

Reply Obj. 3. Art is not concerned with all kinds of good, but with the making of external things, as we shall state further on (Q. 57, A. 3). But actions and passions, which are within us, are more the concern of prudence and virtue than of art. Nevertheless there is an art of making pleasure, namely, *the art of cookery and the art of making unguents,* as stated in *Ethic.* vii. 12.

SECOND ARTICLE

Whether Every Pleasure Is Good?

We proceed thus to the Second Article:—

Objection 1. It would seem that every pleasure is good. Because as stated in the First Part (Q. 5, A. 6), there are three kinds of good, the virtuous, the useful, and the pleasant. But everything virtuous is good; and in like manner everything useful is good. Therefore also every pleasure is good.

Obj. 2. Further, that which is not sought for the sake of something else, is good in itself, as stated in *Ethic.* i. 6, 7. But pleasure is not sought for the sake of something else; for it seems absurd to ask anyone why he seeks to be pleased. Therefore pleasure is good in itself. Now that which is predicated of a thing considered in itself, is predicated thereof universally. Therefore every pleasure is good.

Obj. 3. Further, that which is desired by all, seems to be good of itself: because good is *what all things seek,* as stated in *Ethic.* i. 1. But everyone seeks some kind of pleasure, even children and dumb animals. Therefore pleasure is good in itself: and consequently all pleasure is good.

On the contrary, It is written (Prov. ii. 14): *Who are glad when they have done evil, and rejoice in most wicked things.*

I answer that, While some of the Stoics maintained that all pleasures are evil, the Epicureans held that pleasure is good in itself, and that consequently all pleasures are good. They seem to have thus erred through not discriminating between that which is good simply, and that which is good in respect of a particular individual. That which is good simply, is good in itself. Now that which is not good in itself, may be good in respect of some individual in two ways. In one way, because it is suitable to him by reason of a disposition in which he is now, which disposition, however, is not natural: thus it is sometimes good for a leper to eat things that are poisonous, which are not suitable simply to the human temperament. In another way, through something unsuitable being esteemed suitable. And since pleasure is the repose of the appetite in some good, if the appetite reposes in that which is good simply, the pleasure will be pleasure simply, and good simply. But if a man's appetite repose in that which is good, not simply, but in respect of that par-

ticular man, then his pleasure will not be pleasure simply, but a pleasure to him; neither will it be good simply, but in a certain respect, or an apparent good.

Reply Obj. 1. The virtuous and the useful depend on accordance with reason, and consequently nothing is virtuous or useful, without being good. But the pleasant depends on agreement with the appetite, which tends sometimes to that which is discordant from reason. Consequently not every object of pleasure is good in the moral order which depends on the order of reason.

Reply Obj. 2. The reason why pleasure is not sought for the sake of something else is because it is repose in the end. Now the end may be either good or evil; although nothing can be an end except in so far as it is good in respect of such and such a man: and so too with regard to pleasure.

Reply Obj. 3. All things seek pleasure in the same way as they seek good: since pleasure is the repose of the appetite in good. But, just as it happens that not every good which is desired, is of itself and verily good; so not every pleasure is of itself and verily good.

THIRD ARTICLE

Whether Any Pleasure Is the Greatest Good?

We proceed thus to the Third Article:—

Objection 1. It would seem that no pleasure is the greatest good. Because nothing generated is the greatest good: since generation cannot be the last end. But pleasure is a consequence of generation: for the fact that a thing takes pleasure is due to its being established in its own nature, as stated above (Q. 31, A. 1). Therefore no pleasure is the greatest good.

Obj. 2. Further, that which is the greatest good cannot be made better by addition. But pleasure is made better by addition; since pleasure together with virtue is better than pleasure without virtue. Therefore pleasure is not the greatest good.

Obj. 3. Further, that which is the greatest good is universally good, as being good of itself: since that which is such of itself is prior to and greater than that which is such accidentally. But pleasure is not universally good, as stated above (A. 2). Therefore pleasure is not the greatest good.

On the contrary, Happiness is the greatest good: since it is the end of man's life. But Happiness is not without pleasure: for it is written (Ps. xv. 11): *Thou shalt fill me with joy with Thy countenance; at Thy right hand are delights even to the end.*

I answer that, Plato held neither with the Stoics, who asserted that all pleasures are evil, nor with the Epicureans, who maintained that all pleasures are good; but he said that some are good, and some evil; yet, so that no pleasure be the sovereign or greatest good. But, judging from his arguments, he fails in two points. First, because, from observing that sensible and bodily pleasure consists in a certain movement and *becoming,* as is evident in satiety from eating and the like; he concluded that all pleasure arises from some *becoming* and movement: and from this, since *becoming* and movement are the acts of something imperfect, it would follow that pleasure is not of the nature of ultimate perfection.—But this is seen to be evidently false as regards intellectual pleasures: because one takes pleasure, not only in the *becoming* of knowledge, for instance, when one learns or wonders, as stated above (Q. 32, A. 8 *ad 2*); but also in the act of contemplation, by making use of knowledge already acquired.

Secondly, because by greatest good he understood that which is the supreme good simply, *i.e.,* the good as existing apart from, and unparticipated by, all else, in which sense God is the Supreme Good; whereas we are speaking of the greatest good in human things. Now the greatest good of everything is its last end. And the end, as stated above (Q. 1, A. 8; Q. 2, A. 7) is twofold; namely, the thing itself, and the use of that thing; thus the miser's end is either money, or the possession of money. Accordingly, man's last end may be said to be either God Who is the Supreme Good simply; or the enjoyment of God, which implies a certain pleasure in the last end. And in this sense a certain pleasure of man may be said to be the greatest among human goods.

Reply Obj. 1. Not every pleasure arises from a *becoming;* for some pleasures result from perfect operations, as stated above. Accordingly nothing prevents some pleasure being the greatest good, although every pleasure is not such.

Reply Obj. 2. This argument is true of the greatest good simply, by participation of which all things are good; wherefore no addition can make it better: whereas in regard to other goods, it is universally true that any good becomes better by the addition of another good.—Moreover it might be said that pleasure is not something extraneous to the operation of virtue, but that it accompanies it, as stated in *Ethic.* i. 8.

Reply Obj. 3. That pleasure is the greatest good is due not to the mere fact that it is pleasure, but to the fact that it is perfect repose in the perfect good. Hence it does not follow that every pleasure is supremely good, or even good at all. Thus a certain science is supremely good, but not every science is.

FOURTH ARTICLE

Whether Pleasure Is the Measure or Rule by Which to Judge of Moral Good or Evil?

We proceed thus to the Fourth Article:—

Objection 1. It would seem that pleasure is not the measure or rule of moral good and evil. Because *that which is first in a genus is the measure of all the rest* (*Metaph.* x. 1). But pleasure is not the first thing in the moral genus, for it is preceded by love and desire. Therefore it is not the rule of goodness and malice in moral matters.

Obj. 2. Further, a measure or rule should be uniform; hence that movement which is the most uniform, is the measure and rule of all movements (*Metaph.* x. 1). But pleasures are various and multiform: since some of them are good, and some evil. Therefore pleasure is not the measure and rule of morals.

Obj. 3. Further, judgment of the effect from its cause is more certain than judgment of cause from effect. Now goodness or malice of operation is the cause of goodness or malice of pleasure: because *those pleasures are good which result from good operations, and those are evil which arise from evil operations,* as stated in *Ethic.* x. 5. Therefore pleasures are not the rule and measure of moral goodness and malice.

On the contrary, Augustine, commenting on Ps. vii. 10, *The searcher of hearts and reins is God,* says: *The end of care and thought is the pleasure which each one aims at achieving.* And the Philosopher says (*Ethic.* vii. 11) that *pleasure is the architect,* i.e., the principal, *end,* in regard to which, we say absolutely that this is evil, and that, good.*

I answer that, Moral goodness or malice depends chiefly on the will, as stated above (Q. 20, A. 1); and it is chiefly from the end that we discern whether the will is good or evil. Now the end is taken to be that in which the will reposes: and the repose of the will and of every appetite in the good is pleasure. And therefore man is reckoned to be good or bad chiefly according to the pleasure of the human will; since that man is good and virtuous, who takes pleasure in the works of virtue; and that man evil, who takes pleasure in evil works.

On the other hand, pleasures of the sensitive appetite are not the rule of moral goodness and malice; since food is universally pleasurable to the sensitive appetite both of good and of evil men. But the will of the good man takes pleasure in them in accordance with reason, to which the will of the evil man gives no heed.

Reply Obj. 1. Love and desire precede pleasure in the order of generation. But pleasure precedes them in the order of the end, which serves as a principle in actions; and it is by the principle, which is the rule and measure of such matters, that we form our judgment.

Reply Obj. 2. All pleasures are uniform in the point of their being the repose of the appetite in something good: and in this respect pleasure can be a rule or measure. Because that man is good, whose will rests in the true good: and that man evil, whose will rests in evil.

Reply Obj. 3. Since pleasure perfects operation as its end, as stated above (Q. 33, A. 4); an operation cannot be perfectly good, unless there be also pleasure in good: because the goodness of a thing depends on its end. And thus, in a way, the goodness of the pleasure is the cause of goodness in the operation.

QUESTION 35

Of Pain or Sorrow, in Itself

(In Eight Articles)

We have now to consider pain and sorrow: concerning which we must consider: (1) Sorrow or pain in itself; (2) Its cause; (3) Its effects; (4) Its remedies; (5) Its goodness or malice.

Under the first head there are eight points of inquiry: (1) Whether pain is a passion of the soul? (2) Whether sorrow is the same as pain? (3) Whether sorrow or pain is contrary in pleasure? (4) Whether all sorrow is contrary to all pleasure? (5) Whether there is a sorrow contrary to the pleasure of contemplation? (6) Whether sorrow is to be shunned more than pleasure is to be sought? (7) Whether exterior pain is greater than interior? (8) Of the species of sorrow.

FIRST ARTICLE

Whether Pain Is a Passion of the Soul?

We proceed thus to the First Article:—

Objection 1. It would seem that pain is not a passion of the soul. Because no passion of the soul is in the body. But pain can be in the body, since Augustine says (*De Vera Relig.* xii), that *bodily pain is a sudden corruption*

* St. Thomas took *finis* as being the nominative, whereas it is the genitive —τοῦ τέλους; and the Greek reads *He* (i.e., the political philosopher), *is the architect of the end.*

of the well-being of that thing which the soul, by making evil use of it, made subject to corruption. Therefore pain is not a passion of the soul.

Obj. 2. Further, every passion of the soul belongs to the appetitive faculty. But pain does not belong to the appetitive, but rather to the apprehensive part: for Augustine says (*De Nat. Boni,* xx) that *bodily pain is caused by the sense resisting a more powerful body.* Therefore pain is not a passion of the soul.

Obj. 3. Further, every passion of the soul belongs to the animal appetite. But pain does not belong to the animal appetite, but rather to the natural appetite; for Augustine says (*Gen. ad lit.* viii. 14): *Had not some good remained in nature, we should feel no pain in being punished by the loss of good.* Therefore pain is not a passion of the soul.

On the contrary, Augustine (*De Civ. Dei* xiv. 8) reckons pain among the passions of the soul; quoting Virgil (*Æneid,* vi. 733):

> "Hence wild desires and grovelling fears
> And human laughter, human tears."
>
> (*Trl.* CONINGTON.)

I answer that, Just as two things are requisite for pleasure; namely, conjunction with good and perception of this conjunction; so also two things are requisite for pain; namely, conjunction with some evil (which is in so far evil as it deprives one of some good), and perception of this conjunction. Now whatever is conjoined, if it have not the aspect of good or evil in regard to the being to which it is conjoined, cannot cause pleasure or pain. Whence it is evident that something under the aspect of good or evil is the object of pleasure or pain. But good and evil, as such, are objects of the appetite. Consequently it is clear that pleasure and pain belong to the appetite.

Now every appetitive movement or inclination consequent to apprehension, belongs to the intellective or sensitive appetite: since the inclination of the natural appetite is not consequent to an apprehension of the subject of that appetite, but to the apprehension of another, as stated in the First Part (Q. 103, AA. 1, 3). Since then pleasure and pain presuppose some sense or apprehension in the same subject, it is evident that pain, like pleasure, is in the intellective or sensitive appetite.

Again every movement of the sensitive appetite is called a passion, as stated above (Q. 22, AA. 1, 3): and especially those which tend to some defect. Consequently pain, according as it is in the sensitive appetite, is most properly called a passion of the soul: just as bodily ailments are properly called passions of the body. Hence Augustine (*De Civ. Dei* xiv. 7, 8*) reckons pain especially as being a kind of ailment.

Reply Obj. 1. We speak of pain of the body, because the cause of pain is in the body: as when we suffer something hurtful to the body. But the movement of pain is always in the soul; since *the body cannot feel pain unless the soul feel it,* as Augustine says (*Super Psalm.* lxxxvii. 4).

Reply Obj. 2. We speak of pain of the senses, not as though it were an act of the sensitive power; but because the senses are required for bodily pain, in the same way as for bodily pleasure.

Reply Obj. 3. Pain at the loss of good proves the goodness of the nature, not because pain is an act of the natural appetite, but because nature desires something as good, the removal of which being perceived, there results the passion of pain in the sensitive appetite.

* Quoting Cicero.

SECOND ARTICLE

Whether Sorrow Is the Same As Pain?

We proceed thus to the Second Article:—

Objection 1. It would seem that sorrow is not pain. For Augustine says (*De Civ. Dei* xiv. 7) that *pain is used to express bodily suffering.* But sorrow is used more in reference to the soul. Therefore sorrow is not pain.

Obj. 2. Further, pain is only in respect of present evil. But sorrow can refer to both past and future evil: thus repentance is sorrow for the past, and anxiety is sorrow for the future. Therefore sorrow is quite different from pain.

Obj. 3. Further, pain seems not to follow save from the sense of touch. But sorrow can arise from all the senses. Therefore sorrow is not pain, and extends to more objects.

On the contrary, The Apostle says (Rom. ix. 2): *I have great sorrow* (Douay,—*sadness*) *and continual pain* (Douay,—*sorrow*) *in my heart,* thus denoting the same thing by sorrow and pain.

I answer that, Pleasure and pain can arise from a twofold apprehension, namely, from the apprehension of an exterior sense; and from the interior apprehension of the intellect or of the imagination. Now the interior apprehension extends to more objects than the exterior apprehension: because whatever things come under the exterior apprehension, come under the interior, but not conversely. Consequently that pleasure alone which is caused by an interior apprehension is called joy, as stated above (Q. 31, A. 3): and in like manner that pain alone which is caused by an interior apprehension, is called sorrow. And just as that pleasure which is caused by an exterior apprehension, is called pleasure but not joy; so too that pain which is caused by an exterior

apprehension, is called pain indeed but not sorrow. Accordingly sorrow is a species of pain, as joy is a species of pleasure.

Reply Obj. 1. Augustine is speaking there of the use of the word: because *pain* is more generally used in reference to bodily pains, which are better known, than in reference to spiritual pains.

Reply Obj. 2. External sense perceives only what is present; but the interior cognitive power can perceive the present, past and future. Consequently sorrow can regard present, past and future: whereas bodily pain, which follows the apprehension of the external sense, can only regard something present.

Reply Obj. 3. The sensibles of touch are painful, not only in so far as they are disproportionate to the apprehensive power, but also in so far as they are contrary to nature: whereas the objects of the other senses can indeed be disproportionate to the apprehensive power, but they are not contrary to nature, save as they are subordinate to the sensibles of touch. Consequently man alone, who is a perfectly cognizant animal, takes pleasure in the objects of the other senses for their own sake; whereas other animals take no pleasure in them save as referable to the sensibles of touch, as stated in *Ethic.* iii. 10. Accordingly, in referring to the objects of the other senses, we do not speak of pain in so far as it is contrary to natural pleasure: but rather of sorrow, which is contrary to joy.—So then if pain be taken as denoting bodily pain, which is its more usual meaning, then it is contrasted with sorrow, according to the distinction of interior and exterior apprehension; although, on the part of the objects, pleasure extends further than does bodily pain. But if pain be taken in a wide sense, then it is the genus of sorrow, as stated above.

THIRD ARTICLE

Whether Sorrow or Pain Is Contrary to Pleasure?

We proceed thus to the Sixth Article:—

Objection 1. It would seem that sorrow is not contrary to pleasure. For one of two contraries is not the cause of the other. But sorrow can be the cause of pleasure; for it is written (*Matth.* v. 5): *Blessed are they that mourn, for they shall be comforted.* Therefore they are not contrary to one another.

Obj. 2. Further, one contrary does not denominate the other. But to some, pain or sorrow gives pleasure: thus Augustine says (*Conf.* iii. 2) that in stage-plays sorrow itself gives pleasure: and (*ibid.* iv. 5) that *weeping is a bitter thing, and yet it sometimes pleases us.* Therefore pain is not contrary to pleasure.

Obj. 3. Further, one contrary is not the matter of the other; because contraries cannot co-exist together. But sorrow can be the matter of pleasure; for Augustine says (*De Pœnit.* xiii): *The penitent should ever sorrow, and rejoice in his sorrow.* The Philosopher too says (*Ethic.* ix. 4) that, on the other hand, *the evil man feels pain at having been pleased.* Therefore pleasure and pain are not contrary to one another.

On the contrary, Augustine says (*De Civ. Dei* xiv. 6) that *joy is the volition of consent to the things we wish: and that sorrow is the volition of dissent from the things we do not wish.* But consent and dissent are contraries. Therefore pleasure and sorrow are contrary to one another.

I answer that, As the Philosopher says (*Metaph.* x. 4), contrariety is a difference in respect of a form. Now the form or species of a passion or movement is taken from the object or term. Consequently, since the objects of pleasure and sorrow or pain, viz., present good and present evil, are contrary to one another, it follows that pain and pleasure are contrary to one another.

Reply Obj. 1. Nothing hinders one contrary causing the other accidentally: and thus sorrow can be the cause of pleasure. In one way, in so far as from sorrow at the absence of something, or at the presence of its contrary, one seeks the more eagerly for something pleasant: thus a thirsty man seeks more eagerly the pleasure of a drink, as a remedy for the pain he suffers. In another way, in so far as, from a strong desire for a certain pleasure, one does not shrink from undergoing pain, so as to obtain that pleasure. In each of these ways, the sorrows of the present life lead us to the comfort of the future life. Because by the mere fact that man mourns for his sins, or for the delay of glory, he merits the consolation of eternity. In like manner a man merits it when he shrinks not from hardships and straits in order to obtain it.

Reply Obj. 2. Pain itself can be pleasurable accidentally in so far as it is accompanied by wonder, as in stage-plays; or in so far as it recalls a beloved object to one's memory, and makes one feel one's love for the thing, whose absence gives us pain. Consequently, since love is pleasant, both pain and whatever else results from love, forasmuch as they remind us of our love, are pleasant. And, for this reason, we derive pleasure even from pains depicted on the stage: in so far as, in witnessing them, we perceive ourselves to conceive a certain love for those who are there represented.

Reply Obj. 3. The will and the reason reflect on their own acts, inasmuch as the acts themselves of the will and reason are consid-

ered under the aspect of good or evil. In this way sorrow can be the matter of pleasure, or vice versa, not essentially but accidentally: that is, in so far as either of them is considered under the aspect of good or evil.

FOURTH ARTICLE

Whether All Sorrow Is Contrary to All Pleasure?

We proceed thus to the Fourth Article:—

Objection 1. It would seem that all sorrow is contrary to all pleasure. Because, just as whiteness and blackness are contrary species of color, so pleasure and sorrow are contrary species of the soul's passions. But whiteness and blackness are universally contrary to one another. Therefore pleasure and sorrow are so too.

Obj. 2. Further, remedies are made of things contrary (to the evil). But every pleasure is a remedy for all manner of sorrow, as the Philosopher declares (*Ethic.* vii. 14). Therefore every pleasure is contrary to every sorrow.

Obj. 3. Further, contraries are hindrances to one another. But every sorrow hinders any kind of pleasure: as is evident from *Ethic.* x. 5. Therefore every sorrow is contrary to every pleasure.

On the contrary, The same thing is not the cause of contraries. But joy for one thing, and sorrow for the opposite thing, proceed from the same habit: thus from charity it happens that we *rejoice with them that rejoice,* and *weep with them that weep* (Rom. xii. 15). Therefore not every sorrow is contrary to every pleasure.

I answer that, As stated in *Metaph.* x. 4, contrariety is a difference in respect of a form. Now a form may be generic or specific. Consequently things may be contraries in respect of a generic form, as virtue and vice; or in respect of a specific form, as justice and injustice.

Now we must observe that some things are specified by absolute forms, *e.g.,* substances and qualities; whereas other things are specified in relation to something extrinsic, *e.g.,* passions and movements, which derive their species from their terms or objects. Accordingly in those things that are specified by absolute forms, it happens that species contained under contrary genera are not contrary as to their specific nature: but it does not happen for them to have any affinity or fittingness to one another. For intemperance and justice, which are in the contrary genera of virtue and vice, are not contrary to one another in respect of their specific nature; and yet they have no affinity or fittingness to one another.—On the other hand, in those things that are specified in relation to something extrinsic, it happens that species belonging to contrary genera, are not only not contrary to one another, but also that they have a certain mutual affinity or fittingness. The reason of this is that where there is one same relation to two contraries, there is contrariety; *e.g.,* to approach to a white thing, and to approach to a black thing, are contraries; whereas contrary relations to contrary things, implies a certain likeness, *e.g.,* to recede from something white, and to approach to something black. This is most evident in the case of contradiction, which is the principle of opposition: because opposition consists in affirming and denying the same thing, *e.g., white* and *not-white;* while there is fittingness and likeness in the affirmation of one contrary and the denial of the other, as, if I were to say *black* and *not white.*

Now sorrow and pleasure, being passions, are specified by their objects. According to their respective genera, they are contrary to one another: since one is a kind of *pursuit,* the other a kind of *avoidance,* which *are to the appetite, what affirmation and denial are to the intellect* (*Ethic.* vi. 2). Consequently sorrow and pleasure in respect of the same object, are specifically contrary to one another: whereas sorrow and pleasure in respect of objects that are not contrary but disparate, are not specifically contrary to one another, but are also disparate; for instance, sorrow at the death of a friend, and pleasure in contemplation. If, however, those diverse objects be contrary to one another, then pleasure and sorrow are not only not specifically contrary, but they also have a certain mutual fittingness and affinity: for instance to rejoice in good and to sorrow for evil.

Reply Obj. 1. Whiteness and blackness do not take their species from their relationship to something extrinsic, as pleasure and sorrow do: wherefore the comparison does not hold.

Reply Obj. 2. Genus is taken from matter, as is stated in *Metaph.* viii. 2; and in accidents the subject takes the place of matter. Now it has been said above that pleasure and sorrow are generically contrary to one another. Consequently in every sorrow the subject has a disposition contrary to the disposition of the subject of pleasure: because in every pleasure the appetite is viewed as accepting what it possesses, and in every sorrow, as avoiding it. And therefore on the part of the subject every pleasure is a remedy for any kind of sorrow, and every sorrow is a hindrance of all manner of pleasure: but chiefly when pleasure is opposed to sorrow specifically.

Wherefore the Reply to the Third Objection is evident.—Or we may say that, although not every sorrow is specifically contrary to every pleasure, yet they are contrary to one another

in regard to their effects: since one has the effect of strengthening the animal nature, while the other results in a kind of discomfort.

FIFTH ARTICLE

Whether There Is Any Sorrow Contrary to the Pleasure of Contemplation?

We proceed thus to the Fifth Article:—

Objection 1. It would seem that there is a sorrow that is contrary to the pleasure of contemplation. For the Apostle says (2 Cor. vii. 10): *The sorrow that is according to God, worketh penance steadfast unto salvation.* Now to look at God belongs to the higher reason, whose act is to give itself to contemplation, according to Augustine (*De Trin.* xii. 3, 4). Therefore there is a sorrow contrary to the pleasure of contemplation.

Obj. 2. Further, contrary things have contrary effects. If therefore the contemplation of one contrary gives pleasure, the other contrary will give sorrow: and so there will be a sorrow contrary to the pleasure of contemplation.

Obj. 3. Further, as the object of pleasure is good, so the object of sorrow is evil. But contemplation can be an evil: since the Philosopher says (*Metaph.* xii. 9) that *it is unfitting to think of certain things.* Therefore sorrow can be contrary to the pleasure of contemplation.

Obj. 4. Further, any work, so far as it is unhindered, can be a cause of pleasure, as stated in *Ethic.* vii. 12, 13, x. 4. But the work of contemplation can be hindered in many ways, either so as to destroy it altogether, or as to make it difficult. Therefore in contemplation there can be a sorrow contrary to the pleasure.

Obj. 5. Further, affliction of the flesh is a cause of sorrow. But, as it is written (Eccles. xii. 12) *much study is an affliction of the flesh.* Therefore contemplation admits of sorrow contrary to its pleasure.

On the contrary, It is written (Wis. viii. 16): *Her,* i.e., wisdom's, *conversation hath no bitterness nor her company any tediousness; but joy and gladness.* Now the conversation and company of wisdom are found in contemplation. Therefore there is no sorrow contrary to the pleasure of contemplation.

I answer that, The pleasure of contemplation can be understood in two ways. In one way, so that contemplation is the cause, but not the object of pleasure: and then pleasure is taken not in contemplating but in the thing contemplated. Now it is possible to contemplate something harmful and sorrowful, just as to contemplate something suitable and pleasant. Consequently if the pleasure of contemplation be taken in this way, nothing hinders some sorrow being contrary to the pleasure of contemplation.

In another way, the pleasure of contemplation is understood, so that contemplation is its object and cause; as when one takes pleasure in the very act of contemplating. And thus, according to Gregory of Nyssa,* *no sorrow is contrary to that pleasure which is about contemplation:* and the Philosopher says the same (*Topic.* i. 13, *Ethic.* x. 3). This, however, is to be understood as being the case properly speaking. The reason is because sorrow is of itself contrary to pleasure in a contrary object: thus pleasure in heat is contrary to sorrow caused by cold. But there is no contrary to the object of contemplation: because contraries, as apprehended by the mind, are not contrary, but one is the means of knowing the other. Wherefore, properly speaking, there cannot be a sorrow contrary to the pleasure of contemplation.—Nor has it any sorrow annexed to it, as bodily pleasures have, which are like remedies against certain annoyances; thus a man takes pleasure in drinking through being troubled with thirst, but when the thirst is quite driven out, the pleasure of drinking ceases also. Because the pleasure of contemplation is not caused by one's being quit of an annoyance, but by the fact that contemplation is pleasant in itself: for pleasure is not a *becoming* but a perfect operation, as stated above (Q. 31, A. 1).

Accidentally, however, sorrow is mingled with the pleasure of apprehension; and this in two ways: first, on the part of an organ, secondly, through some impediment in the apprehension. On the part of an organ, sorrow or pain is mingled with apprehension, directly, as regards the apprehensive powers of the sensitive part, which have a bodily organ;—either from the sensible object disagreeing with the normal condition of the organ, as the taste of something bitter, and the smell of something foul;—or from the sensible object, though agreeable, being so continuous in its action on the sense, that it exceeds the normal condition of the organ, as stated above (Q. 33, A. 2), the result being that an apprehension which at first was pleasant becomes tedious.—But these two things cannot occur directly in the contemplation of the mind; because the mind has no corporeal organ: wherefore it was said in the authority quoted above that intellectual contemplation has neither *bitterness,* nor *tediousness.* Since, however, the human mind, in contemplation, makes use of the sensitive powers of apprehension, to whose acts weariness is incidental; therefore some

* Nemesius,—*De Nat. Hom.* xviii.

affliction or pain is indirectly mingled with contemplation.

Nevertheless, in neither of these ways, is the pain thus accidentally mingled with contemplation, contrary to the pleasure thereof. Because pain caused by a hindrance to contemplation, is not contrary to the pleasure of contemplation, but rather is in affinity and in harmony with it, as is evident from what has been said above (A. 4): while pain or sorrow caused by bodily weariness, does not belong to the same genus, wherefore it is altogether disparate. Accordingly it is evident that no sorrow is contrary to pleasure taken in the very act of contemplation; nor is any sorrow connected with it save accidentally.

Reply Obj. 1. The *sorrow which is according to God,* is not caused by the very act of intellectual contemplation, but by something which the mind contemplates: viz., by sin, which the mind considers as contrary to the love of God.

Reply Obj. 2. Things which are contrary according to nature are not contrary according as they exist in the mind: for things that are contrary in reality are not contrary in the order of thought; indeed rather is one contrary the reason for knowing the other. Hence one and the same science considers contraries.

Reply Obj. 3. Contemplation, in itself, is never evil, since it is nothing else than the consideration of truth, which is the good of the intellect: it can, however, be evil accidentally, *i.e.,* in so far as the contemplation of a less noble object hinders the contemplation of a more noble object; or on the part of the object contemplated, to which the appetite is inordinately attached.

Reply Obj. 4. Sorrow caused by a hindrance to contemplation, is not contrary to the pleasure of contemplation, but is in harmony with it, as stated above.

Reply Obj. 5. Affliction of the flesh affects contemplation accidentally and indirectly, as stated above.

SIXTH ARTICLE

Whether Sorrow Is to Be Shunned More Than Pleasure Is to Be Sought?

We proceed thus to the Sixth Article:—

Objection 1. It would seem that sorrow is to be shunned more than pleasure is to be sought. For Augustine says (QQ. 83, qu. 63): *There is nobody that does not shun sorrow more than he seeks pleasure.* Now that which all agree in doing, seems to be natural. Therefore it is natural and right for sorrow to be shunned more than pleasure is sought.

Obj. 2. Further, the action of a contrary conduces to rapidity and intensity of movement: for *hot water freezes quicker and harder,* as the Philosopher says (*Meteor.* i. 12). But the shunning of sorrow is due to the contrariety of the cause of sorrow; whereas the desire for pleasure does not arise from any contrariety, but rather from the suitableness of the pleasant object. Therefore sorrow is shunned more eagerly than pleasure is sought.

Obj. 3. Further, the stronger the passion which a man resists according to reason, the more worthy is he of praise, and the more virtuous: since *virtue is concerned with the difficult and the good* (*Ethic.* ii. 3). But the brave man who resists the movement of shunning sorrow, is more virtuous than the temperate man, who resists the movement of desire for pleasure: since the Philosopher says (*Rhet.* ii. 4) that *the brave and the just are chiefly praised.* Therefore the movement of shunning sorrow is more eager than the movement of seeking pleasure.

On the contrary, Good is stronger than evil, as Dionysius declares (*Div. Nom.* iv). But pleasure is desirable for the sake of the good which is its object; whereas the shunning of sorrow is on account of evil. Therefore the desire for pleasure is more eager than the shunning of sorrow.

I answer that, The desire for pleasure is of itself more eager than the shunning of sorrow. The reason of this is that the cause of pleasure is a suitable good; while the cause of pain or sorrow is an unsuitable evil. Now it happens that a certain good is suitable without any repugnance at all: but it is not possible for any evil to be so unsuitable as not to be suitable in some way. Wherefore pleasure can be entire and perfect: whereas sorrow is always partial. Therefore desire for pleasure is naturally greater than the shunning of sorrow.—Another reason is because the good, which is the object of pleasure, is sought for its own sake: whereas the evil, which is the object of sorrow, is to be shunned as being a privation of good: and that which is by reason of itself is stronger than that which is by reason of something else.—Moreover we find a confirmation of this in natural movements. For every natural movement is more intense in the end, when a thing approaches the term that is suitable to its nature, than at the beginning, when it leaves the term that is unsuitable to its nature: as though nature were more eager in tending to what is suitable to it, than in shunning what is unsuitable. Therefore the inclination of the appetitive power is, of itself, more eager in tending to pleasure than in shunning sorrow.

But it happens accidentally that a man shuns sorrow more eagerly than he seeks pleasure: and this for three reasons. First, on the

part of the apprehension. Because as Augustine says (*De Trin.* x. 12), *love is felt more keenly, when we lack that which we love.* Now from the lack of what we love, sorrow results, which is caused either by the loss of some loved good, or by the presence of some contrary evil. But pleasure suffers no lack of the good loved, for it rests in possession of it. Since then love is the cause of pleasure and sorrow, the latter is the more shunned, according as love is the more keenly felt on account of that which is contrary to it.—Secondly, on the part of the cause of sorrow or pain, which cause is repugnant to a good that is more loved than the good in which we take pleasure. For we love the natural well-being of the body more than the pleasure of eating: and consequently we would leave the pleasure of eating and the like, from fear of the pain occasioned by blows or other such causes, which are contrary to the well-being of the body.—Thirdly, on the part of the effect: namely, in so far as sorrow hinders not only one pleasure, but all.

Reply Obj. 1. The saying of Augustine that *sorrow is shunned more than pleasure is sought* is true accidentally but not simply. And this is clear from what he says after: *Since we see that the most savage animals are deterred from the greatest pleasures by fear of pain,* which pain is contrary to life which is loved above all.

Reply Obj. 2. It is not the same with movement from within and movement from without. For movement from within tends to what is suitable more than it recedes from that which is unsuitable; as we remarked above in regard to natural movement. But movement from without is intensified by the very opposition: because each thing strives in its own way to resist anything contrary to it, as aiming at its own preservation. Hence violent movement is intense at first, and slackens towards the end.—Now the movement of the appetitive faculty is from within: since it tends from the soul to the object. Consequently pleasure is, of itself, more to be sought than sorrow is to be shunned. But the movement of the sensitive faculty is from without, as it were from the object of the soul. Consequently the more contrary a thing is the more it is felt. And then too, accidentally, in so far as the senses are requisite for pleasure and pain, pain is shunned more than pleasure is sought.

Reply Obj. 3. A brave man is not praised because, in accordance with reason, he is not overcome by any kind of sorrow or pain whatever, but because he is not overcome by that which is concerned with the dangers of death. And this kind of sorrow is more shunned, than pleasures of the table or of sexual intercourse are sought, which latter pleasures are the object of temperance: thus life is loved more than food and sexual pleasure. But the temperate man is praised for refraining from pleasures of touch, more than for not shunning the pains which are contrary to them, as is stated in *Ethic.* iii. 11.

SEVENTH ARTICLE

Whether Outward Pain Is Greater Than Interior Sorrow?

We proceed thus to the Seventh Article:—

Objection 1. It would seem that outward pain is greater than interior sorrow of the heart. Because outward pain arises from a cause repugnant to the well-being of the body in which is life: whereas interior sorrow is caused by some evil in the imagination. Since, therefore, life is loved more than an imagined good, it seems that, according to what has been said above (A. 6), outward pain is greater than interior sorrow.

Obj. 2. Further, the reality moves more than its likeness does. But outward pain arises from the real conjunction of some contrary; whereas inward sorrow arises from the apprehended likeness of a contrary. Therefore outward pain is greater than inward sorrow.

Obj. 3. Further, a cause is known by its effect. But outward pain has more striking effects: since man dies sooner of outward pain than of interior sorrow. Therefore outward pain is greater and is shunned more than interior sorrow.

On the contrary, It is written (Ecclus. xxv. 17): *The sadness of the heart is every wound* (Douay,—*plague*), *and the wickedness of a woman is all evil.* Therefore, just as the wickedness of a woman surpasses all other wickedness, as the text implies; so sadness of the heart surpasses every outward wound.

I answer that, Interior and exterior pain agree in one point, and differ in two. They agree in this, that each is a movement of the appetitive power, as stated above (A. 1). But they differ in respect of those two things which are requisite for pain and pleasure; namely, in respect of the cause, which is a conjoined good or evil; and in respect of the apprehension. For the cause of outward pain is a conjoined evil repugnant to the body; while the cause of inward pain is a conjoined evil repugnant to the appetite. Again, outward pain arises from an apprehension of sense, chiefly of touch; while inward pain arises from an interior apprehension, of the imagination or of the reason.

If then we compare the cause of inward pain to the cause of outward pain, the former belongs, of itself, to the appetite to which both these pains belong: while the latter belongs to the appetite indirectly. Because in-

ward pain arises from something being repugnant to the appetite itself, while outward pain arises from something being repugnant to the appetite, through being repugnant to the body. Now, that which is of itself is always prior to that which is by reason of another. Wherefore, from this point of view, inward pain surpasses outward pain.—In like manner also on the part of apprehension: because the apprehension of reason and imagination is of a higher order than the apprehension of the sense of touch.—Consequently inward pain is, simply and of itself, more keen than outward pain: a sign whereof is that one willingly undergoes outward pain in order to avoid inward pain: and in so far as outward pain is not repugnant to the interior appetite, it becomes in a manner pleasant and agreeable by way of inward joy. Sometimes, however, outward pain is accompanied by inward pain, and then the pain is increased. Because inward pain is not only greater than outward pain, it is also more universal: since whatever is repugnant to the body, can be repugnant to the interior appetite; and whatever is apprehended by sense may be apprehended by imagination and reason, but not conversely. Hence in the passage quoted above it is said expressively: *Sadness of the heart is every wound,* because even the pains of outward wounds are comprised in the interior sorrows of the heart.

Reply Obj. 1. Inward pain can also arise from things that are destructive of life. And then the comparison of inward to outward pain must not be taken in reference to the various evils that cause pain; but in regard to the various ways in which this cause of pain is compared to the appetite.

Reply Obj. 2. Inward pain is not caused by the apprehended likeness of a thing: for a man is not inwardly pained by the apprehended likeness itself, but by the thing which the likeness represents. And this thing is all the more perfectly apprehended by means of its likeness, as this likeness is more immaterial and abstract. Consequently inward pain is, of itself, greater, as being caused by a greater evil, forasmuch as evil is better known by an inward apprehension.

Reply Obj. 3. Bodily changes are more liable to be caused by outward pain, both from the fact that outward pain is caused by a corruptive conjoined corporally, which is a necessary condition of the sense of touch; and from the fact that the outward sense is more material than the inward sense, just as the sensitive appetite is more material than the intellective. For this reason, as stated above (Q. 22, A. 3; Q. 31, A. 5), the body undergoes a greater change from the movement of the sensitive appetite: and, in like manner, from outward than from inward pain.

* Nemesius,—*De Nat. Hom.* xix. † *Ibid.*

EIGHTH ARTICLE

Whether There Are Only Four Species of Sorrow?

We proceed thus to the Eighth Article:—

Objection 1. It would seem that Damascene's (*De Fide Orthod.* ii. 14) division of sorrow into four species is incorrect; viz., into *torpor, distress,* which Gregory of Nyssa* calls *anxiety,—pity,* and *envy.* For sorrow is contrary to pleasure. But there are not several species of pleasure. Therefore it is incorrect to assign different species of sorrow.

Obj. 2. Further, *Repentance* is a species of sorrow; and so are *indignation* and *jealousy,* as the Philosopher states (*Rhet.* ii. 9, 11). But these are not included in the above species. Therefore this division is insufficient.

Obj. 3. Further, the members of a division should be things that are opposed to one another. But these species are not opposed to one another. For according to Gregory† *torpor is sorrow depriving of speech: anxiety is the sorrow that weighs down; envy is sorrow for another's good; pity is sorrow for another's wrongs.* But it is possible for one to sorrow for another's wrongs, and for another's good, and at the same time to be weighed down inwardly, and outwardly to be speechless. Therefore this division is incorrect.

On the contrary stands the twofold authority of Gregory of Nyssa† and of Damascene.

I answer that, It belongs to the notion of a species that it is something added to the genus. But a thing can be added to a genus in two ways. First, as something belonging of itself to the genus, and virtually contained therein: thus *rational* is added to *animal.* Such an addition makes true species of a genus: as the Philosopher says (*Metaph.* vii. 12, viii. 2, 3). But, secondly, a thing may be added to a genus, that is, as it were, foreign to the notion conveyed by that genus: thus *white* or something of the kind may be added to *animal.* Such an addition does not make true species of the genus, according to the usual sense in which we speak of genera and species. But sometimes a thing is said to be a species of a certain genus, through having something foreign to that genus indeed, but to which the notion of that genus is applicable: thus a live coal or a flame is said to be a species of fire, because in each of them the nature of fire is applied to a foreign matter. In like manner we speak of astronomy and perspective as being species of mathematics, inasmuch as the principles of mathematics are applied to natural matter.

† Nemesius.

In accordance with this manner of speaking, the species of sorrow are reckoned by an application of the notion of sorrow to something foreign to it. This foreign matter may be taken on the part of the cause or the object, or of the effect. For the proper object of sorrow is *one's own evil.* Hence sorrow may be concerned for an object foreign to it either through one's being sorry for an evil that is not one's own; and thus we have *pity* which is sorrow for another's evil, considered, however, as one's own:—or through one's being sorry for something that is neither evil nor one's own, but another's good, considered, however, as one's own evil: and thus we have *envy.*—The proper effect of sorrow consists in a certain *flight of the appetite.* Wherefore the foreign element in the effect of sorrow, may be taken so as to affect the first part only, by excluding flight: and thus we have *anxiety* which weighs on the mind, so as to make escape seem impossible: hence it is also called *perplexity.* If, however, the mind be weighed down so much, that even the limbs become motionless, which belongs to *torpor,* then we have the foreign element affecting both, since there is neither flight, nor is the effect in the appetite. And the reason why torpor especially is said to deprive one of speech is because of all the external movements the voice is the best expression of the inward thought and desire, not only in men, but also in other animals, as is stated in *Polit.* i. 1.

Reply Obj. 1. Pleasure is caused by good, which has only one meaning: and so pleasure is not divided into several species as sorrow is; for the latter is caused by evil, which *happens in many ways,* as Dionysius says (*Div. Nom.* iv).

Reply Obj. 2. Repentance is for one's own evil, which is the proper object of sorrow: wherefore it does not belong to these species.—Jealousy and indignation are included in envy, as we shall explain later (II-II, Q. 36, A. 2).

Reply Obj. 3. This division is not according to opposite species; but according to the diversity of foreign matter to which the notion of sorrow is applied, as stated above.

QUESTION 36

Of the Causes of Sorrow or Pain

(In Four Articles)

We must now consider the causes of sorrow: under which head there are four points of inquiry: (1) Whether sorrow is caused by the loss of a good or rather by the presence of an evil? (2) Whether desire is a cause of sorrow? (3) Whether the craving for unity is a cause of sorrow? (4) Whether an irresistible power is a cause of sorrow?

FIRST ARTICLE

Whether Sorrow Is Caused by the Loss of Good or by the Presence of Evil?

We proceed thus to the First Article:—

Objection 1. It would seem that sorrow is caused by the loss of a good rather than by the presence of an evil. For Augustine says (*De* viii. *Qq. Dulcit.,* qu. 1) that sorrow is caused by the loss of temporal goods. Therefore, in like manner, every sorrow is caused by the loss of some good.

Obj. 2. Further, it was said above (Q. 35, A. 4) that the sorrow which is contrary to a pleasure, has the same object as that pleasure. But the object of pleasure is good, as stated above (Q. 23, A. 4; Q. 31, A. 1; Q. 35, A. 3). Therefore sorrow is caused chiefly by the loss of good.

Obj. 3. Further, according to Augustine (*De Civ. Dei* xiv., 7, 9), love is the cause of sorrow, as of the other emotions of the soul. But the object of love is good. Therefore pain or sorrow is felt for the loss of good rather than for an evil that is present.

On the contrary, Damascene says (*De Fide Orthod.* ii. 12) that *the dreaded evil gives rise to fear, the present evil is the cause of sorrow.*

I answer that, If privations, as considered by the mind, were what they are in reality, this question would seem to be of no importance. For, as stated in the First Part (Q. 14, A. 10; Q. 48, A. 3), evil is the privation of good: and privation is in reality nothing else than the lack of the contrary habit; so that, in this respect, to sorrow for the loss of good, would be the same as to sorrow for the presence of evil.—But sorrow is a movement of the appetite in consequence of an apprehension: and even a privation, as apprehended, has the aspect of a being, wherefore it is called *a being of reason.* And in this way evil, being a privation, is regarded as a *contrary.* Accordingly, so far as the movement of the appetite is concerned, it makes a difference which of the two it regards chiefly, the present evil or the good which is lost.

Again, since the movement of the animal appetite holds the same place in the actions of the soul, as natural movement in natural things; the truth of the matter is to be found

by considering natural movements. For if, in natural movements, we observe those of approach and withdrawal, approach is of itself directed to something suitable to nature; while withdrawal is of itself directed to something contrary to nature; thus a heavy body, of itself, withdraws from a higher place, and approaches naturally to a lower place. But if we consider the cause of both these movements, viz., gravity, then gravity itself inclines towards the lower place more than it withdraws from the higher place, since withdrawal from the latter is the reason for its downward tendency.

Accordingly, since, in the movements of the appetite, sorrow is a kind of flight or withdrawal, while pleasure is a kind of pursuit or approach; just as pleasure regards first the good possessed, as its proper object, so sorrow regards the evil that is present. On the other hand love, which is the cause of pleasure and sorrow, regards good rather than evil: and therefore, forasmuch as the object is the cause of a passion, the present evil is more properly the cause of sorrow or pain, than the good which is lost.

Reply Obj. 1. The loss itself of good is apprehended as an evil, just as the loss of evil is apprehended as a good: and in this sense Augustine says that pain results from the loss of temporal goods.

Reply Obj. 2. Pleasure and its contrary pain have the same object, but under contrary aspects: because if the presence of a particular thing be the object of pleasure, the absence of that same thing is the object of sorrow. Now one contrary includes the privation of the other, as stated in *Metaph.* x. 4: and consequently sorrow in respect of one contrary is, in a way, directed to the same thing under a contrary aspect.

Reply Obj. 3. When many movements arise from one cause, it does not follow that they all regard chiefly that which the cause regards chiefly, but only the first of them. And each of the others regards chiefly that which is suitable to it according to its own nature.

SECOND ARTICLE

Whether Desire Is a Cause of Sorrow?

We proceed thus to the Second Article:—

Objection 1. It would seem that desire is not a cause of pain or sorrow. Because sorrow of itself regards evil, as stated above (A. 1): whereas desire is a movement of the appetite towards good. Now movement towards one contrary is not a cause of the movement towards the other contrary. Therefore desire is not a cause of pain.

Obj. 2. Further, pain, according to Damascene (*De Fide Orthod.* ii. 12), is caused by something present; whereas the object of desire is something future. Therefore desire is not a cause of pain.

Obj. 3. Further, that which is pleasant in itself is not a cause of pain. But desire is pleasant in itself, as the Philosopher says (*Rhet.* i. 11). Therefore desire is not a cause of pain or sorrow.

On the contrary, Augustine says (*Enchirid.* xxiv): *When ignorance of things necessary to be done, and desire of things hurtful, found their way in: error and pain stole an entrance in their company.* But ignorance is the cause of error. Therefore desire is a cause of sorrow.

I answer that, Sorrow is a movement of the animal appetite. Now, as stated above (A. 1) the appetitive movement is likened to the natural appetite; a likeness, that may be assigned to a twofold cause; one, on the part of the end, the other, on the part of the principle of movement. Thus, on the part of the end, the cause of a heavy body's downward movement is the lower place; while the principle of that movement is a natural inclination resulting from gravity.

Now the cause of the appetitive movement, on the part of the end, is the object of that movement. And thus, it has been said above (A. 1) that the cause of pain or sorrow is a present evil.—On the other hand, the cause, by way of principle, of that movement, is the inward inclination of the appetite; which inclination regards, first of all, the good, and in consequence, the rejection of a contrary evil. Hence the first principle of this appetitive movement is love, which is the first inclination of the appetite towards the possession of good: while the second principle is hatred, which is the first inclination of the appetite towards the avoidance of evil. But since concupiscence or desire is the first effect of love, which gives rise to the greatest pleasure, as stated above (Q. 32, A. 6); hence it is that Augustine often speaks of desire or concupiscence in the sense of love, as was also stated (Q. 30, A. 2 *ad* 2): and in this sense he says that desire is the universal cause of sorrow. Sometimes, however, desire taken in its proper sense, is the cause of sorrow. Because whatever hinders a movement from reaching its end is contrary to that movement. Now that which is contrary to the movement of the appetite, is a cause of sorrow. Consequently, desire becomes a cause of sorrow, in so far as we sorrow for the delay of a desired good, or for its entire removal. But it cannot be a universal cause of sorrow: since we sorrow more for the loss of present good, in which we have already taken pleasure, than for the withdrawal of future good which we desire to have.

Reply Obj. 1. The inclination of the appetite to the possession of good causes the inclination of the appetite to fly from evil, as stated above. And hence it is that the appetitive movements that regard good, are reckoned as causing the appetitive movements that regard evil.

Reply Obj. 2. That which is desired, though really future, is, nevertheless, in a way, present, inasmuch as it is hoped for.—Or we may say that although the desired good itself is future, yet the hindrance is reckoned as present, and so gives rise to sorrow.

Reply Obj. 3. Desire gives pleasure, so long as there is a hope of obtaining that which is desired. But, when hope is removed through the presence of an obstacle, desire causes sorrow.

THIRD ARTICLE

Whether the Craving for Unity Is a Cause of Sorrow?

We proceed thus to the Third Article:—

Objection 1. It would seem that the craving for unity is not a cause of sorrow. For the Philosopher says (*Ethic.* x. 3) that *this opinion,* which held repletion to be the cause of pleasure, and division* the cause of sorrow, *seems to have originated in pains and pleasures connected with food.* But not every pleasure or sorrow is of this kind. Therefore the craving for unity is not the universal cause of sorrow; since repletion pertains to unity, and division is the cause of multitude.

Obj. 2. Further, every separation is opposed to unity. If therefore sorrow were caused by a craving for unity, no separation would be pleasant: and this is clearly untrue as regards the separation of whatever is superfluous.

Obj. 3. Further, for the same reason we desire the conjunction of good and the removal of evil. But as conjunction regards unity, since it is a kind of union; so separation is contrary to unity. Therefore the craving for unity should not be reckoned, rather than the craving for separation, as causing sorrow.

On the contrary, Augustine says (*De Lib. Arb.* iii. 23), that *from the pain that dumb animals feel, it is quite evident how their souls desire unity, in ruling and quickening their bodies. For what else is pain but a feeling of impatience of division or corruption?*

I answer that, Forasmuch as the desire or craving for good is reckoned as a cause of sorrow, so must a craving for unity, and love, be accounted as causing sorrow. Because the good of each thing consists in a certain unity, inasmuch as each thing has, united in itself, the elements of which its perfection consists: wherefore the Platonists held that *one* is a principle, just as *good* is. Hence everything naturally desires unity, just as it desires goodness: and therefore, just as love or desire for good is a cause of sorrow, so also is the love or craving for unity.

Reply Obj. 1. Not every kind of union causes perfect goodness, but only that on which the perfect being of a thing depends. Hence neither does the desire of any kind of unity cause pain or sorrow, as some have maintained: whose opinion is refuted by the Philosopher from the fact that repletion is not always pleasant; for instance, when a man has eaten to repletion, he takes no further pleasure in eating; because repletion or union of this kind, is repugnant rather than conducive to perfect being. Consequently sorrow is caused by the craving, not for any kind of unity, but for that unity in which the perfection of nature consists.

Reply Obj. 2. Separation can be pleasant, either because it removes something contrary to a thing's perfection, or because it has some union connected with it, such as union of the sense to its object.

Reply Obj. 3. Separation from things hurtful and corruptive is desired, in so far as they destroy the unity which is due. Wherefore the desire for a such like separation is not the first cause of sorrow, whereas the craving for unity is.

FOURTH ARTICLE

Whether an Irresistible Power Is a Cause of Sorrow?

We proceed thus to the Fourth Article:—

Objection 1. It would seem that a greater power should not be reckoned a cause of sorrow. For that which is in the power of the agent is not present but future. But sorrow is for present evil. Therefore a greater power is not a cause of sorrow.

Obj. 2. Further, hurt inflicted is the cause of sorrow. But hurt can be inflicted even by a lesser power. Therefore a greater power should not be reckoned as a cause of sorrow.

Obj. 3. Further, the interior inclinations of the soul are the causes of the movements of appetite. But a greater power is something external. Therefore it should not be reckoned as a cause of sorrow.

On the contrary, Augustine says (*De Nat. Boni* xx): *Sorrow in the soul is caused by the will resisting a stronger power: while pain in the body is caused by sense resisting a stronger body.*

I answer that, As stated above (A. 1), a present evil, is cause of sorrow or pain, by way of object. Therefore that which is the cause of the evil being present, should be reckoned as

* Aristotle wrote ἔνδειαν, want; St. Thomas, in the Latin version read *incisionem;* should he have read *indigentiam?*

causing pain or sorrow. Now it is evident that it is contrary to the inclination of the appetite to be united with a present evil: and whatever is contrary to a thing's inclination does not happen to it save by the action of something stronger. Wherefore Augustine reckons a greater power as being the cause of sorrow.

But it must be noted that if the stronger power goes so far as to transform the contrary inclination into its own inclination, there will be no longer repugnance or violence: thus if a stronger agent, by its action on a heavy body, deprives it of its downward tendency, its consequent upward tendency is not violent but natural to it.

Accordingly if some greater power prevail so far as to take away from the will or the sensitive appetite, their respective inclinations, pain or sorrow will not result therefrom; such is the result only when the contrary inclination of the appetite remains. And hence Augustine says (*loc. cit.*) that sorrow is caused by the will *resisting a stronger power:* for were it not to resist, but to yield by consenting, the result would be not sorrow but pleasure.

Reply Obj. 1. A greater power causes sorrow, as acting not potentially but actually, *i.e.,* by causing the actual presence of the corruptive evil.

Reply Obj. 2. Nothing hinders a power which is not simply greater, from being greater in some respect: and accordingly it is able to inflict some harm. But if it be nowise stronger, it can do no harm at all: wherefore it cannot bring about that which causes sorrow.

Reply Obj. 3. External agents can be the causes of appetitive movements, in so far as they cause the presence of the object: and it is thus that a greater power is reckoned to be the cause of sorrow.

QUESTION 37

Of the Effects of Pain or Sorrow

(In Four Articles)

We must now consider the effects of pain or or sorrow: under which head there are four points of inquiry: (1) Whether pain deprives one of the power to learn? (2) Whether the effect of sorrow or pain is to burden the soul? (3) Whether sorrow or pain weakens all activity? (4) Whether sorrow is more harmful to the body than all the other passions of the soul?

FIRST ARTICLE

Whether Pain Deprives One of the Power to Learn?

We proceed thus to the First Article:—

Objection 1. It would seem that pain does not deprive one of the power to learn. For it is written (Isa. xxvi. 9): *When Thou shalt do Thy judgments on the earth, the inhabitants of the world shall learn justice:* and further on (*verse* 16): *In the tribulation of murmuring Thy instruction was with them.* But the judgments of God and tribulation cause sorrow in men's hearts. Therefore pain or sorrow, far from destroying, increases the power of learning.

Obj. 2. Further, it is written (Isa. xxviii. 9): *Whom shall He teach knowledge? And whom shall He make to understand the hearing? Them that are weaned from the milk, that are drawn away from the breasts, i.e.,* from pleasures. But pain and sorrow are most destructive of pleasure; since sorrow hinders all pleasure, as stated in *Ethic.* vii. 14: and (Ecclus. xi. 29) it is stated that *the affliction of an hour maketh one forget great delights.* Therefore pain, instead of taking away, increases the faculty of learning.

Obj. 3. Further, inward sorrow surpasses outward pain, as stated above (Q. 35, A. 7). But man can learn while sorrowful. Much more, therefore, can he learn while in bodily pain.

On the contrary, Augustine says (*Soliloq.* i. 12): *Although during those days I was tormented with a violent tooth-ache,—I was not able to turn over in my mind other things than those I had already learnt; and as to learning anything, I was quite unequal to it, because it required undivided attention.*

I answer that, Since all the powers of the soul are rooted in the one essence of the soul, it must needs happen, when the intention of the soul is strongly drawn towards the action of one power, that it is withdrawn from the action of another power: because the soul, being one, can only have one intention. The result is that if one thing draws upon itself the entire intention of the soul, or a great portion thereof, anything else requiring considerable attention is incompatible therewith.

Now it is evident that sensible pain above all draws the soul's attention to itself; because it is natural for each thing to tend wholly to repel whatever is contrary to it, as may be observed even in natural things. It is likewise evident that in order to learn anything new, we require study and effort with a strong intention, as is clearly stated in Prov. ii. 4, 5: *If thou shalt seek* wisdom *as money, and shall*

dig for her as for a treasure, then shalt thou understand learning (Vulg.,—*the fear of the Lord*). Consequently if the pain be acute, man is prevented at the time from learning anything: indeed it can be so acute, that, as long as it lasts, a man is unable to give his attention even to that which he knew already. —However a difference is to be observed according to the difference of love that a man has for learning or for considering: because the greater his love, the more will he retain the intention of his mind so as to prevent it from turning entirely to the pain.

Reply Obj. 1. Moderate sorrow, that does not cause the mind to wander, can conduce to the acquisition of learning especially in regard to those things by which a man hopes to be freed from sorrow. And thus, *in the tribulation of murmuring,* men are more apt to be taught of God.

Reply Obj. 2. Both pleasure and pain, in so far as they draw upon themselves the soul's intention, hinder the reason from the act of consideration, wherefore it is stated in *Ethic.* vii. 11 that *in the moment of sexual pleasure, a man cannot understand anything.* Nevertheless pain attracts the soul's intention more than pleasure does: thus we observe in natural things that the action of a natural body is more intense in regard to its contrary; for instance, hot water is more accessible to the action of cold, and in consequence freezes harder. If therefore pain or sorrow be moderate, it can conduce accidentally to the facility of learning, in so far as it takes away an excess of pleasure. But, of itself, it is a hindrance; and if it be intense, it prevents it altogether.

Reply Obj. 3. External pain arises from hurt done to the body, so that it involves bodily transmutation more than inward sorrow does: and yet the latter is greater in regard to the formal element of pain, which belongs to the soul. Consequently bodily pain is a greater hindrance to contemplation which requires complete repose, than inward sorrow is. Nevertheless if inward sorrow be very intense, it attracts the intention, so that man is unable to learn anything for the first time: wherefore on account of sorrow Gregory interrupted his commentary on Ezechiel (*Hom.* xxii *in Ezechiel*).

SECOND ARTICLE

Whether the Effect of Sorrow or Pain Is to Burden the Soul?

We proceed thus to the Second Article:—

Objection 1. It would seem that it is not an effect of sorrow to burden the soul. For the Apostle says (2 Cor. vii. 11): *Behold this self-same thing, that you were made sorrowful according to God, how great carefulness it worketh in you: yea defence, yea indignation,* etc. Now carefulness and indignation imply that the soul is uplifted, which is contrary to being depressed. Therefore depression is not an effect of sorrow.

Obj. 2. Further, sorrow is contrary to pleasure. But the effect of pleasure is expansion: the opposite of which is not depression but contraction. Therefore depression should not be reckoned as an effect of sorrow.

Obj. 3. Further, sorrow consumes those who are afflicted therewith, as may be gathered from the words of the Apostle (2 Cor. ii. 7): *Lest perhaps such an one be swallowed up with overmuch sorrow.* But that which is depressed is not consumed; nay, it is weighed down by something heavy, whereas that which is consumed enters within the consumer. Therefore depression should not be reckoned an effect of sorrow.

On the contrary, Gregory of Nyssa* and Damascene (*De Fide Orthod.* ii. 14) speak of *depressing sorrow.*

I answer that, The effects of the soul's passions are sometimes named metaphorically, from a likeness to sensible bodies: for the reason that the movements of the animal appetite are like the inclinations of the natural appetite. And in this way fervor is ascribed to love, expansion to pleasure, and depression to sorrow. For a man is said to be depressed, through being hindered in his own movement by some weight. Now it is evident from what has been said above (Q. 23, A. 4; Q. 25, A. 4; Q. 36, A. 1) that sorrow is caused by a present evil: and this evil, from the very fact that it is repugnant to the movement of the will, depresses the soul, inasmuch as it hinders it from enjoying that which it wishes to enjoy. And if the evil which is the cause of sorrow be not so strong as to deprive one of the hope of avoiding it, although the soul be depressed in so far as, for the present, it fails to grasp that which it craves for; yet it retains the movement whereby to repulse that evil. If, on the other hand, the strength of the evil be such as to exclude the hope of evasion, then even the interior movement of the afflicted soul is absolutely hindered, so that it cannot turn aside either this way or that. Sometimes even the external movement of the body is paralyzed, so that a man becomes completely stupefied.

Reply Obj. 1. That uplifting of the soul ensues from the sorrow which is according to God, because it brings with it the hope of the forgiveness of sin.

Reply Obj. 2. As far as the movement of the appetite is concerned, contraction and depression amount to the same: because the soul,

* Nemesius,—*De Nat. Hom.* xix.

through being depressed so as to be unable to attend freely to outward things, withdraws to itself, closing itself up as it were.

Reply Obj. 3. Sorrow is said to consume man, when the force of the afflicting evil is such as to shut out all hope of evasion: and thus also it both depresses and consumes at the same time. For certain things, taken metaphorically, imply one another, which taken literally, appear to exclude one another.

THIRD ARTICLE

Whether Sorrow or Pain Weakens All Activity?

We proceed thus to the Third Article:—

Objection 1. It would seem that sorrow does not weaken all activity. Because carefulness is caused by sorrow, as is clear from the passage of the Apostle quoted above (A. 2, *Obj.* 1). But carefulness conduces to good work: wherefore the Apostle says (2 Tim. ii. 15): *Carefully study to present thyself . . . a workman that needeth not to be ashamed.* Therefore sorrow is not a hindrance to work, but helps one to work well.

Obj. 2. Further, sorrow causes desire in many cases, as stated in *Ethic.* vii. 14. But desire causes intensity of action. Therefore sorrow does too.

Obj. 3. Further, as some actions are proper to the joyful, so are others proper to the sorrowful; for instance, to mourn. Now a thing is improved by that which is suitable to it. Therefore certain actions are not hindered but improved by reason of sorrow.

On the contrary, The Philosopher says (*Ethic.* x. 4) that *pleasure perfects action,* whereas on the other hand, *sorrow hinders it* (*ibid.* 5).

I answer that, As stated above (A. 2), sorrow at times does not depress or consume the soul, so as to shut out all movement, internal or external; but certain movements are sometimes caused by sorrow itself. Accordingly action stands in a twofold relation to sorrow. First, as being the object of sorrow: and thus sorrow hinders any action: for we never do that which we do with sorrow, so well as that which we do with pleasure, or without sorrow. The reason for this is that the will is the cause of human actions: and consequently when we do something that gives pain, the action must of necessity be weakened in consequence.— Secondly, action stands in relation to sorrow, as to its principle and cause: and such action must needs be improved by sorrow: thus the more one sorrows on account of a certain thing, the more one strives to shake off sorrow, provided there is a hope of shaking it off: otherwise no movement or action would result from that sorrow.

From what has been said the replies to the objections are evident.

FOURTH ARTICLE

Whether Sorrow Is More Harmful to the Body Than the Other Passions of the Soul?

We proceed thus to the Fourth Article:—

Objection 1. It would seem that sorrow is not most harmful to the body. For sorrow has a spiritual existence in the soul. But those things which have only a spiritual existence do not cause a transmutation in the body: as is evident with regard to the images of colors, which images are in the air and do not give color to bodies. Therefore sorrow is not harmful to the body.

Obj. 2. Further if it be harmful to the body, this can only be due to its having a bodily transmutation in conjunction with it. But bodily transmutation takes place in all the passions of the soul, as stated above (Q. 22, AA. 1, 3). Therefore sorrow is not more harmful to the body than the other passions of the soul.

Obj. 3. Further, the Philosopher says (*Ethic.* vii. 3) that *anger and desire drive some to madness*: which seems to be a very great harm, since reason is the most excellent thing in man. Moreover, despair seems to be more harmful than sorrow; for it is the cause of sorrow. Therefore sorrow is not more harmful to the body than the other passions of the soul.

On the contrary, It is written (Prov. xvii. 22): *A joyful mind maketh age flourishing: a sorrowful spirit drieth up the bones:* and (*ibid.* xxv. 20): *As a moth doth by a garment, and a worm by the wood: so the sadness of a man consumeth the heart:* and (Ecclus. xxxviii. 19): *Of sadness cometh death.*

I answer that, Of all the soul's passions, sorrow is most harmful to the body. The reason of this is because sorrow is repugnant to man's life in respect of the species of its movement, and not merely in respect of its measure or quantity, as is the case with the other passions of the soul. For man's life consists in a certain movement, which flows from the heart to the other parts of the body: and this movement is befitting to human nature according to a certain fixed measure. Consequently if this movement goes beyond the right measure, it will be repugnant to man's life in respect of the measure of quantity; but not in respect of its specific character: whereas if this movement be hindered in its progress, it will be repugnant to life in respect of its species.

Now it must be noted that, in all the passions of the soul, the bodily transmutation

which is their material element, is in conformity with and in proportion to the appetitive movement, which is the formal element: just as in everything matter is proportionate to form. Consequently those passions that imply a movement of the appetite in pursuit of something, are not repugnant to the vital movement as regards its species, but they may be repugnant thereto as regards its measure: such are love, joy, desire and the like; wherefore these passions conduce to the well-being of the body; though, if they be excessive, they may be harmful to it.—On the other hand, those passions which denote in the appetite a movement of flight or contraction, are repugnant to the vital movement, not only as regards its measure, but also as regards its species; wherefore they are simply harmful: such are fear and despair, and above all sorrow which depresses the soul by reason of a present evil, which makes a stronger impression than future evil.

Reply Obj. 1. Since the soul naturally moves the body, the spiritual movement of the soul is naturally the cause of bodily transmutation. Nor is there any parallel with spiritual images, because they are not naturally ordained to move such other bodies as are not naturally moved by the soul.

Reply Obj. 2. Other passions imply a bodily transmutation which is specifically in conformity with the vital movement: whereas sorrow implies a transmutation that is repugnant thereto, as stated above.

Reply Obj. 3. A lesser cause suffices to hinder the use of reason, than to destroy life: since we observe that many ailments deprive one of the use of reason, before depriving one of life. Nevertheless fear and anger cause very great harm to the body, by reason of the sorrow which they imply, and which arises from the absence of the thing desired. Moreover sorrow too sometimes deprives man of the use of reason: as may be seen in those who through sorrow become a prey to melancholy or madness.

QUESTION 38

Of the Remedies of Sorrow or Pain

(In Five Articles)

We must now consider the remedies of pain or sorrow: under which head there are five points of inquiry: (1) Whether pain or sorrow is assuaged by every pleasure? (2) Whether it is assuaged by weeping? (3) Whether it is assuaged by the sympathy of friends? (4) Whether it is assuaged by contemplating the truth? (5) Whether it is assuaged by sleep and baths?

FIRST ARTICLE

Whether Pain or Sorrow Is Assuaged by Every Pleasure?

We proceed thus to the First Article:—

Objection 1. It would seem that not every pleasure assuages every pain or sorrow. For pleasure does not assuage sorrow, save in so far as it is contrary to it: for *remedies work by contraries* (*Ethic.* ii. 3). But not every pleasure is contrary to every sorrow; as stated above (Q. 35, A. 4). Therefore not every pleasure assuages every sorrow.

Obj. 2. Further, that which causes sorrow does not assuage it. But some pleasures cause sorrow; since, as stated in *Ethic.* ix. 4, *the wicked man feels pain at having been pleased.* Therefore not every pleasure assuages sorrow.

Obj. 3. Further, Augustine says (*Conf.* iv. 7) that he fled from his country, where he had been wont to associate with his friend, now dead: *for so should his eyes look for him less, where they were not wont to see him.* Hence we may gather that those things which united us to our dead or absent friends, become burdensome to us when we mourn their death or absence. But nothing united us more than the pleasures we enjoyed in common. Therefore these very pleasures become burdensome to us when we mourn. Therefore not every pleasure assuages every sorrow.

On the contrary, The Philosopher says (*Ethic.* vii. 14) that *sorrow is driven forth by pleasure, both by a contrary pleasure and by any other, provided it be intense.*

I answer that, As is evident from what has been said above (Q. 23, A. 4), pleasure is a kind of repose of the appetite in a suitable good; while sorrow arises from something unsuited to the appetite. Consequently in movements of the appetite pleasure is to sorrow, what, in bodies, repose is to weariness, which is due to a non-natural transmutation; for sorrow itself implies a certain weariness or ailing of the appetitive faculty. Therefore just as all repose of the body brings relief to any kind of weariness, ensuing from any non-natural cause; so every pleasure brings relief by assuaging any kind of sorrow, due to any cause whatever.

Reply Obj. 1. Although not every pleasure is specifically contrary to every sorrow, yet it

is generically, as stated above (Q. 35, A. 4). And consequently, on the part of the disposition of the subject, any sorrow can be assuaged by any pleasure.

Reply Obj. 2. The pleasures of wicked men are not a cause of sorrow while they are enjoyed, but afterwards: that is to say, in so far as wicked men repent of those things in which they took pleasure. This sorrow is healed by contrary pleasures.

Reply Obj. 3. When there are two causes inclining to contrary movements, each hinders the other; yet the one which is stronger and more persistent, prevails in the end. Now when a man is made sorrowful by those things in which he took pleasure in common with a deceased or absent friend, there are two causes producing contrary movements. For the thought of the friend's death or absence, inclines him to sorrow: whereas the present good inclines him to pleasure. Consequently each is modified by the other. And yet, since the perception of the present moves more strongly than the memory of the past, and since love of self is more persistent than love of another; hence it is that, in the end, the pleasure drives out the sorrow. Wherefore a little further on (*loc. cit.*, 8) Augustine says that his *sorrow gave way to his former pleasures.*

SECOND ARTICLE

Whether Pain or Sorrow Is Assuaged by Tears?

We proceed thus to the Second Article:—

Objection 1. It would seem that tears do not assuage sorrow. Because no effect diminishes its cause. But tears or groans are an effect of sorrow. Therefore they do not diminish sorrow.

Obj. 2. Further, just as tears or groans are an effect of sorrow, so laughter is an effect of joy. But laughter does not lessen joy. Therefore tears do not lessen sorrow.

Obj. 3. Further, when we weep, the evil that saddens us is present to the imagination. But the image of that which saddens us increases sorrow, just as the image of a pleasant thing adds to joy. Therefore it seems that tears do not assuage sorrow.

On the contrary, Augustine says (*Conf.* iv. 7) that when he mourned the death of his friend, *in groans and in tears alone did he find some little refreshment.*

I answer that, Tears and groans naturally assuage sorrow: and this for two reasons. First, because a hurtful thing hurts yet more if we keep it shut up, because the soul is more intent on it: whereas if it be allowed to escape, the soul's intention is dispersed as it were on outward things, so that the inward sorrow is lessened. This is why when men, burdened with sorrow, make outward show of their sorrow, by tears or groans or even by words, their sorrow is assuaged.—Secondly, because an action, that befits a man according to his actual disposition, is always pleasant to him. Now tears and groans are actions befitting a man who is in sorrow or pain; and consequently they become pleasant to him. Since then, as stated above (A. 1), every pleasure assuages sorrow or pain somewhat, it follows that sorrow is assuaged by weeping and groans.

Reply Obj. 1. This relation of the cause to effect is opposed to the relation existing between the cause of sorrow and the sorrowing man. For every effect is suited to its cause, and consequently is pleasant to it; but the cause of sorrow is disagreeable to him that sorrows. Hence the effect of sorrow is not related to him that sorrows in the same way as the cause of sorrow is. For this reason sorrow is assuaged by its effect, on account of the aforesaid contrariety.

Reply Obj. 2. The relation of effect to cause is like the relation of the object of pleasure to him that takes pleasure in it: because in each case the one agrees with the other. Now every like thing increases its like. Therefore joy is increased by laughter and the other effects of joy: except they be excessive, in which case, accidentally, they lessen it.

Reply Obj. 3. The image of that which saddens us, considered in itself, has a natural tendency to increase sorrow: yet from the very fact that a man imagines himself to be doing that which is fitting according to his actual state, he feels a certain amount of pleasure. For the same reason if laughter escapes a man when he is so disposed that he thinks he ought to weep, he is sorry for it, as having done something unbecoming to him, as Cicero says (*De Tusc. Quæst.* iii. 27).

THIRD ARTICLE

Whether Pain and Sorrow Are Assuaged by the Sympathy of Friends?

We proceed thus to the Third Article:—

Objection 1. It would seem that the sorrow of sympathizing friends does not assuage our own sorrow. For contraries have contrary effects. Now as Augustine says (*Conf.* viii. 4), *when many rejoice together, each one has more exuberant joy, for they are kindled and inflamed one by the other.* Therefore, in like manner, when many are sorrowful, it seems that their sorrow is greater.

Obj. 2. Further, friendship demands mutual love, as Augustine declares (*Conf.* iv. 9). But a sympathizing friend is pained at the sorrow of his friend with whom he sympathizes. Consequently the pain of a sympathizing friend

becomes, to the friend in sorrow, a further cause of sorrow: so that, his pain being doubled his sorrow seems to increase.

Obj. 3. Further, sorrow arises from every evil affecting a friend, as though it affected oneself: since *a friend is one's other self* (*Ethic.* ix. 4, 9). But sorrow is an evil. Therefore the sorrow of the sympathizing friend increases the sorrow of the friend with whom he sympathizes.

On the contrary, The Philosopher says (*Ethic.* ix. 11) that those who are in pain are consoled when their friends sympathize with them.

I answer that, When one is in pain, it is natural that the sympathy of a friend should afford consolation: whereof the Philosopher indicates a twofold reason (*Ethic.* ix. *ibid.*). The first is because, since sorrow has a depressing effect, it is like a weight whereof we strive to unburden ourselves: so that when a man sees others saddened by his own sorrow, it seems as though others were bearing the burden with him, striving, as it were, to lessen its weight; wherefore the load of sorrow becomes lighter for him: something like what occurs in the carrying of bodily burdens.—The second and better reason is because when a man's friends condole with him, he sees that he is loved by them, and this affords him pleasure, as stated above (Q. 32, A. 5). Consequently, since every pleasure assuages sorrow, as stated above (A. 1), it follows that sorrow is mitigated by a sympathizing friend.

Reply Obj. 1. In either case there is a proof of friendship, viz., when a man rejoices with the joyful, and when he sorrows with the sorrowful. Consequently each becomes an object of pleasure by reason of its cause.

Reply Obj. 2. The friend's sorrow itself would be a cause of sorrow: but consideration of its cause, viz., his love, gives rise rather to pleasure.

And this suffices for the reply to the Third Objection.

FOURTH ARTICLE

Whether Pain and Sorrow Are Assuaged by the Contemplation of Truth?

We proceed thus to the Fourth Article:—

Objection 1. It would seem that the contemplation of truth does not assuage sorrow. For it is written (Eccles. i. 18): *He that addeth knowledge addeth also sorrow* (Vulg.,—*labor*). But knowledge pertains to the contemplation of truth. Therefore the contemplation of truth does not assuage sorrow.

Obj. 2. Further, the contemplation of truth belongs to the speculative intellect. But *the speculative intellect is not a principle of movement;* as stated in *De Anima* iii. 11. Therefore, since joy and sorrow are movements of the soul, it seems that the contemplation of truth does not help to assuage sorrow.

Obj. 3. Further, the remedy for an ailment should be applied to the part which ails. But contemplation of truth is in the intellect. Therefore it does not assuage bodily pain, which is in the senses.

On the contrary, Augustine says (*Soliloq.* i. 12): *It seemed to me that if the light of that truth were to dawn on our minds, either I should not feel that pain, or at least that pain would seem nothing to me.*

I answer that, As stated above (Q. 3, A. 5), the greatest of all pleasures consists in the contemplation of truth. Now every pleasure assuages pain as stated above (A. 1): hence the contemplation of truth assuages pain or sorrow, and the more so, the more perfectly one is a lover of wisdom. And therefore in the midst of tribulations men rejoice in the contemplation of Divine things and of future Happiness, according to James i. 2: *My brethren, count it all joy, when you shall fall into divers temptations:* and, what is more, even in the midst of bodily tortures this joy is found; as the *martyr Tiburtius, when he was walking barefoot on the burning coals, said: Methinks, I walk on roses, in the name of Jesus Christ.**

Reply Obj. 1. *He that addeth knowledge, addeth sorrow,* either on account of the difficulty and disappointment in the search of truth; or because knowledge makes man acquainted with many things that are contrary to his will. Accordingly, on the part of the things known, knowledge causes sorrow: but on the part of the contemplation of truth, it causes pleasure.

Reply Obj. 2. The speculative intellect does not move the mind on the part of the thing contemplated: but on the part of contemplation itself, which is man's good and naturally pleasant to him.

Reply Obj. 3. In the powers of the soul there is an overflow from the higher to the lower powers: and accordingly, the pleasure of contemplation, which is in the higher part, overflows so as to mitigate even that pain which is in the senses.

FIFTH ARTICLE

Whether Pain and Sorrow Are Assuaged by Sleep and Baths?

We proceed thus to the Fifth Article:—

Objection 1. It would seem that sleep and baths do not assuage sorrow. For sorrow is in

* *Cf.* Dominican Breviary, August 11th, commemoration of S. Tiburtius.

the soul: whereas sleep and baths regard the body. Therefore they do not conduce to the assuaging of sorrow.

Obj. 2. Further, the same effect does not seem to ensue from contrary causes. But these, being bodily things, are incompatible with the contemplation of truth which is a cause of the assuaging of sorrow, as stated above (A. 4). Therefore sorrow is not mitigated by the like.

Obj. 3. Further, sorrow and pain, in so far as they affect the body, denote a certain transmutation of the heart. But such remedies as these seem to pertain to the outward senses and limbs, rather than to the interior disposition of the heart. Therefore they do not assuage sorrow.

On the contrary, Augustine says (*Conf.* ix. 12): *I had heard that the bath had its name* . . . from the fact of its driving sadness from the mind.* And further on, he says: *I slept, and woke up again, and found my grief not a little assuaged:* and quotes the words from the hymn of Ambrose,† in which it is said that *Sleep restores the tired limbs to labor, refreshes the weary mind, and banishes sorrow.*

I answer that, As stated above (Q. 37, A. 4), sorrow, by reason of its specific nature, is repugnant to the vital movement of the body; and consequently whatever restores the bodily nature to its due state of vital movement, is opposed to sorrow and assuages it.—Moreover such remedies, from the very fact that they bring nature back to its normal state, are causes of pleasure; for this is precisely in what pleasure consists, as stated above (Q. 31, A. 1). Therefore, since every pleasure assuages sorrow, sorrow is assuaged by such like bodily remedies.

Reply Obj. 1. The normal disposition of the body, so far as it is felt, is itself a cause of pleasure, and consequently assuages sorrow.

Reply Obj. 2. As stated above (Q. 31, A. 8), one pleasure hinders another; and yet every pleasure assuages sorrow. Consequently it is not unreasonable that sorrow should be assuaged by causes which hinder one another.

Reply Obj. 3. Every good disposition of the body reacts somewhat on the heart, which is the beginning and end of bodily movements, as stated in *De Causa Mot. Animal.* xi.

QUESTION 39

Of the Goodness and Malice of Sorrow or Pain

(In Four Articles)

We must now consider the goodness and malice of pain or sorrow: under which head there are four points of inquiry: (1) Whether all sorrow is evil? (2) Whether sorrow can be a virtuous good? (3) Whether it can be a useful good? (4) Whether bodily pain is the greatest evil?

FIRST ARTICLE

Whether All Sorrow Is Evil?

We proceed thus to the First Article:—

Objection 1. It would seem that all sorrow is evil. For Gregory of Nyssa‡ says: *All sorrow is evil, from its very nature.* Now what is naturally evil, is evil always and everywhere. Therefore all sorrow is evil.

Obj. 2. Further, that which all, even the virtuous, avoid, is evil. But all avoid sorrow, even the virtuous, since as stated in *Ethic.* vii. 11, *though the prudent man does not aim at pleasure, yet he aims at avoiding sorrow.* Therefore sorrow is evil.

Obj. 3. Further, just as bodily evil is the object and cause of bodily pain, so spiritual evil is the object and cause of sorrow in the soul. But every bodily pain is a bodily evil. Therefore every spiritual sorrow is an evil of the soul.

On the contrary, Sorrow for evil is contrary to pleasure in evil. But pleasure in evil is evil: wherefore in condemnation of certain men, it is written (Prov. ii. 14), that *they are glad when they have done evil.* Therefore sorrow for evil is good.

I answer that, A thing may be good or evil in two ways: first considered simply and in itself; and thus all sorrow is an evil, because the mere fact of a man's appetite being uneasy about a present evil, is itself an evil, because it hinders the respose of the appetite in good.—Secondly, a thing is said to be good or evil, on the supposition of something else: thus shame is said to be good, on the supposition of a shameful deed done, as stated in *Ethic.* iv. 9. Accordingly, supposing the presence of something saddening or painful, it is a sign of goodness if a man is in sorrow or pain on account of this present evil. For if he were not to be in sorrow or pain, this could only be either because he feels it not, or because he does not reckon it as something unbecoming,

* *Balneum,* from the Greek βαλανεῖον.

† *Cf.* Sarum Breviary: First Sunday after the octave of the Epiphany, Hymn for first Vespers.

‡ Nemesius, *De Nat. Hom.* xix.

both of which are manifest evils. Consequently it is a condition of goodness, that, supposing an evil to be present, sorrow or pain should ensue. Wherefore Augustine says (*Gen. ad lit.* viii. 14): *It is also a good thing that he sorrows for the good he has lost: for had not some good remained in his nature, he could not be punished by the loss of good.*—Because, however, in the science of Morals, we consider things individually,—for actions are concerned about individuals,—that which is good on some supposition, should be considered as good: just as that which is voluntary on some supposition, is judged to be voluntary, as stated in *Ethic.* iii. 1, and likewise above (Q. 6, A. 6).

Reply Obj. 1. Gregory of Nyssa* is speaking of sorrow on the part of the evil that causes it, but not on the part of the subject that feels and rejects the evil.—And from this point of view all shun sorrow, inasmuch as they shun evil: but they do not shun the perception and rejection of evil.—The same also applies to bodily pain: because the perception and rejection of bodily evil is the proof of the goodness of nature.

This suffices for the Replies to the Second and Third Objections.

SECOND ARTICLE

Whether Sorrow Can Be a Virtuous Good?

We proceed thus to the Second Article:—

Objection 1. It would seem that sorrow is not a virtuous good. For that which leads to hell is not a virtuous good. But, as Augustine says (*Gen. ad lit.* xii. 33), *Jacob seems to have feared lest he should be troubled overmuch by sorrow, and so, instead of entering into the rest of the blessed, be consigned to the hell of sinners.* Therefore sorrow is not a virtuous good.

Obj. 2. Further, the virtuous good is praiseworthy and meritorious. But sorrow lessens praise or merit: for the Apostle says (2 Cor. ix. 7): *Everyone, as he hath determined in his heart, not with sadness, or of necessity.* Therefore sorrow is not a virtuous good.

Obj. 3. Further, as Augustine says (*De Civ. Dei* xiv. 15), *sorrow is concerned about those things which happen against our will.* But not to will those things which are actually taking place, is to have a will opposed to the decree of God, to Whose providence whatever is done is subject. Since, then, conformity of the human to the Divine will is a condition of the rectitude of the will, as stated above (Q. 19, A. 9), it seems that sorrow is incompatible with rectitude of the will, and that consequently it is not virtuous.

* Nemesius.

On the contrary, Whatever merits the reward of eternal life is virtuous. But such is sorrow; as is evident from Matth. v. 5: *Blessed are they that mourn, for they shall be comforted.* Therefore sorrow is a virtuous good.

I answer that, In so far as sorrow is good, it can be a virtuous good. For it has been said above (A. 1) that sorrow is a good inasmuch as it denotes perception and rejection of evil. These two things, as regards bodily pain, are a proof of the goodness of nature, to which it is due that the senses perceive, and that nature shuns, the harmful thing that causes pain. As regards interior sorrow, perception of the evil is sometimes due to a right judgment of reason; while the rejection of the evil is the act of the will, well disposed and detesting that evil. Now every virtuous good results from these two things, the rectitude of the reason and the will. Wherefore it is evident that sorrow may be a virtuous good.

Reply Obj. 1. All the passions of the soul should be regulated according to the rule of reason, which is the root of the virtuous good; but excessive sorrow, of which Augustine is speaking, oversteps this rule, and therefore it fails to be a virtuous good.

Reply Obj. 2. Just as sorrow for an evil arises from a right will and reason, which detest the evil, so sorrow for a good is due to a perverse reason and will, which detest the good. Consequently such sorrow is an obstacle to the praise and merit of the virtuous good; for instance, when a man gives an alms sorrowfully.

Reply Obj. 3. Some things do actually happen, not because God wills, but because He permits them to happen—such as sins. Consequently a will that is opposed to sin, whether in oneself or in another, is not discordant from the Divine will.—Penal evils happen actually, even by God's will. But it is not necessary for the rectitude of his will, that man should will them in themselves: but only that he should not revolt against the order of Divine justice, as stated above (Q. 19, A. 10).

THIRD ARTICLE

Whether Sorrow Can Be a Useful Good?

We proceed thus to the Third Article:—

Objection 1. It would seem that sorrow cannot be a useful good. For it is written (*Ecclus.* xxx. 25): *Sadness hath killed many, and there is no profit in it.*

Obj. 2. Further, choice is of that which is useful to an end. But sorrow is not an object of choice; in fact, *a thing without sorrow is to be chosen rather than the same thing with sorrow* (*Topic.* iii. 2). Therefore sorrow is not a useful good.

Obj. 3. Further, *Everything is for the sake of its own operation, as* stated in *De Cælo* ii. 3. But *sorrow hinders operation,* as stated in *Ethic.* x. 5. Therefore sorrow is not a useful good.

On the contrary, The wise man seeks only that which is useful. But according to Eccles. vii. 5, *the heart of the wise is where there is mourning, and the heart of fools where there is mirth.* Therefore sorrow is useful.

I answer that, A twofold movement of the appetite ensues from a present evil. One is that whereby the appetite is opposed to the present evil; and, in this respect, sorrow is of no use; because that which is present, cannot be not present.—The other movement arises in the appetite to the effect of avoiding or expelling the saddening evil: and, in this respect, sorrow is of use, if it be for something which ought to be avoided. Because there are two reasons for which it may be right to avoid a thing. First, because it should be avoided in itself, on account of its being contrary to good; for instance, sin. Wherefore sorrow for sin is useful as inducing man to avoid sin: hence the Apostle says (2 Cor. vii. 9): *I am glad: not because you were made sorrowful, but because you were made sorrowful unto penance.*—Secondly, a thing is to be avoided, not as though it were evil in itself, but because it is an occasion of evil; either through one's being attached to it, and loving it too much, or through one's being thrown headlong thereby into an evil, as is evident in the case of temporal goods. And, in this respect, sorrow for temporal goods may be useful; according to Eccles. vii. 3: *It is better to go to the house of mourning, than to the house of feasting: for in that we are put in mind of the end of all.*

Moreover, sorrow for that which ought to be avoided is always useful, since it adds another motive for avoiding it. Because the very evil is in itself a thing to be avoided: while everyone avoids sorrow for its own sake, just as everyone seeks the good, and pleasure in the good. Therefore just as pleasure in the good makes one seek the good more earnestly, so sorrow for evil makes one avoid evil more eagerly.

Reply Obj. 1. This passage is to be taken as referring to excessive sorrow, which consumes the soul: for such sorrow paralyzes the soul, and hinders it from shunning evil, as stated above (Q. 37, A. 2).

Reply Obj. 2. Just as any object of choice becomes less eligible by reason of sorrow, so that which ought to be shunned is still more to be shunned by reason of sorrow: and, in this respect, sorrow is useful.

Reply Obj. 3. Sorrow caused by an action hinders that action: but sorrow for the cessation of an action, makes one do it more earnestly.

FOURTH ARTICLE

Whether Bodily Pain Is the Greatest Evil?

We proceed thus to the Fourth Article:—

Objection 1. It would seem that pain is the greatest evil. Because *the worst is contrary to the best* (*Ethic.* viii. 10). But a certain pleasure is the greatest good, viz., the pleasure of bliss. Therefore a certain pain is the greatest evil.

Obj. 2. Further, happiness is man's greatest good, because it is his last end. But man's Happiness consists in his *having whatever he will, and in willing naught amiss,* as stated above (Q. 3, A. 4, *Obj.* 5; Q. 5, A. 8, *Obj* 3). Therefore man's greatest good consists in the fulfilment of his will. Now pain consists in something happening contrary to the will, as Augustine declares (*De Civ. Dei* xiv. 6, 15). Therefore pain is man's greatest evil.

Obj. 3. Further, Augustine argues thus (*Soliloq.* i. 12): *We are composed of two parts, i.e., of a soul and a body, whereof the body is the inferior. Now the sovereign good is the greatest good of the better part: while the supreme evil is the greatest evil of the inferior part. But wisdom is the greatest good of the soul; while the worst thing in the body is pain. Therefore man's greatest good is to be wise: while his greatest evil is to suffer pain.*

On the contrary, Guilt is a greater evil than punishment, as was stated in the First Part (Q. 48, A. 6). But sorrow or pain belongs to the punishment of sin, just as the enjoyment of changeable things is an evil of guilt. For Augustine says (*De Vera Relig.* xii): *What is pain of the soul, except for the soul to be deprived of that which it was wont to enjoy, or had hoped to enjoy? And this is all that is called evil, i.e. sin, and the punishment of sin.* Therefore sorrow or pain is not man's greatest evil.

I answer that, It is impossible for any sorrow or pain to be man's greatest evil. For all sorrow or pain is either for something that is truly evil, or for something that is apparently evil, but good in reality. Now pain or sorrow for that which is truly evil cannot be the greatest evil: for there is something worse, namely, either not to reckon as evil that which is really evil, or not to reject it. Again, sorrow or pain, for that which is apparently evil, but really good, cannot be the greatest evil, for it would be worse to be altogether separated from that which is truly good. Hence it is impossible for any sorrow or pain to be man's greatest evil.

Reply Obj. 1. Pleasure and sorrow have two

good points in common: namely, a true judgment concerning good and evil; and the right order of the will in approving of good and rejecting evil. Thus it is clear that in pain or sorrow there is a good, by the removal of which they become worse: and yet there is not an evil in every pleasure, by the removal of which the pleasure is better. Consequently, a pleasure can be man's highest good, in the way above stated (Q. 34, A. 3): whereas sorrow cannot be man's greatest evil.

Reply Obj. 2. The very fact of the will being opposed to evil is a good. And for this reason, sorrow or pain cannot be the greatest evil; because it has an admixture of good.

Reply Obj. 3. That which harms the better thing is worse than that which harms the worse. Now a thing is called evil *because it harms*, as Augustine says (*Enchirid.* xii). Therefore that which is an evil to the soul is a greater evil than that which is an evil to the body. Therefore this argument does not prove: nor does Augustine give it as his own, but as taken from another.*

QUESTION 40

Of the Irascible Passions, and First, of Hope and Despair

(In Eight Articles)

We must now consider the irascible passions: (1) Hope and despair; (2) Fear and daring; (3) Anger. Under first head there are eight points of inquiry: (1) Whether hope is the same as desire or cupidity? (2) Whether hope is in the apprehensive, or in the appetitive faculty? (3) Whether hope is in dumb animals? (4) Whether despair is contrary to hope? (5) Whether experience is a cause of hope? (6) Whether hope abounds in young men and drunkards? (7) Concerning the order of hope to love; (8) Whether hope conduces to action?

FIRST ARTICLE

Whether Hope Is the Same As Desire or Cupidity?

We proceed thus to the First Article:—

Objection 1. It would seem that hope is the same as desire or cupidity. Because hope is reckoned as one of the four principal passions. But Augustine in setting down the four principal passions puts cupidity in the place of hope (*De Civ. Dei* xiv. 3, 7). Therefore hope is the same as cupidity or desire.

Obj. 2. Further, passions differ according to their objects. But the object of hope is the same as the object of cupidity or desire, viz., the future good. Therefore hope is the same as cupidity or desire.

Obj. 3. If it be said that hope, in addition to desire, denotes the possibility of obtaining the future good; on the contrary, whatever is accidental to the object does not make a different species of passion. But possibility of acquisition is accidental to a future good, which is the object of cupidity or desire, and of hope. Therefore hope does not differ specifically from desire or cupidity.

On the contrary, To different powers belong different species of passions. But hope is in the irascible power; whereas desire or cupidity is in the concupiscible. Therefore hope differs specifically from desire or cupidity.

I answer that, The species of a passion is taken from the object. Now, in the object of hope, we may note four conditions. First, that it is something good; since, properly speaking, hope regards only the good; in this respect, hope differs from fear, which regards evil.—Secondly, that it is future; for hope does not regard that which is present and already possessed: in this respect, hope differs from joy which regards a present good.—Thirdly, that it must be something arduous and difficult to obtain, for we do not speak of any one hoping for trifles, which are in one's power to have at any time: in this respect, hope differs from desire or cupidity, which regards the future good absolutely: wherefore it belongs to the concupiscible, while hope belongs to the irascible faculty.—Fourthly, that this difficult thing is something possible to obtain: for one does not hope for that which one cannot get at all: and, in this respect, hope differs from despair. It is therefore evident that hope differs from desire, as the irascible passions differ from the concupiscible. For this reason, moreover, hope presupposes desire: just as all irascible passions presuppose the passions of the concupiscible faculty, as stated above (Q. 25, A. 1).

Rely Obj. 1. Augustine mentions desire instead of hope, because each regards future good; and because the good which is not arduous is reckoned as nothing: thus implying that desire seems to tend chiefly to the arduous good, to which hope tends likewise.

Reply Obj. 2. The object of hope is the future good considered, not absolutely, but as arduous and difficult of attainment, as stated above.

* Cornelius Celsus.

Reply Obj. 3. The object of hope adds not only possibility to the object of desire, but also difficulty: and this makes hope belong to another power, viz., the irascible, which regards something difficult, as stated in the First Part (Q. 81, A. 2). Moreover, possibility and impossibility are not altogether accidental to the object of the appetitive power: because the appetite is a principle of movement; and nothing is moved to anything except under the aspect of being possible; for no one is moved to that which he reckons impossible to get. Consequently hope differs from despair according to the difference of possible and impossible.

SECOND ARTICLE

Whether Hope Is in the Apprehensive or in the Appetitive Power?

We proceed thus to the Second Article:—

Objection 1. It would seem that hope belongs to the cognitive power. Because hope, seemingly, is a kind of awaiting; for the Apostle says (Rom. viii. 25): *If we hope for that which we see not; we wait for it with patience.* But awaiting seems to belong to the cognitive power, which we exercise by *looking out.* Therefore hope belongs to the cognitive power.

Obj. 2. Further, apparently hope is the same as confidence; hence when a man hopes he is said to be confident, as though to hope and to be confident were the same thing. But confidence, like faith, seems to belong to the cognitive power. Therefore hope does too.

Obj. 3. Further, certainty is a property of the cognitive power. But certainty is ascribed to hope. Therefore hope belongs to the cognitive power.

On the contrary, Hope regards good, as stated above (A. 1). Now good, as such, is not the object of the cognitive, but of the appetitive power. Therefore hope belongs, not to the cognitive, but to the appetitive power.

I answer that, Since hope denotes a certain stretching out of the appetite towards good, it evidently belongs to the appetitive power; since movement towards things belongs properly to the appetite: whereas the action of the cognitive power is accomplished not by the movement of the knower towards things, but rather according as the things known are in the knower. But since the cognitive power moves the appetite, by presenting its object to it; there arise in the appetite various movements according to various aspects of the apprehended object. For the apprehension of good gives rise to one kind of movement in the appetite, while the apprehension of evil gives rise to another: in like manner various movements arise from the apprehension of something present and of something future; of something considered absolutely, and of something considered as arduous; of something possible, and of something impossible. And accordingly hope is a movement of the appetitive power ensuing from the apprehension of a future good, difficult but possible to obtain; namely, a stretching forth of the appetite to such a good.

Reply Obj. 1. Since hope regards a possible good, there arises in man a twofold movement of hope; for a thing may be possible to him in two ways, viz., by his own power, or by another's. Accordingly when a man hopes to obtain something by his own power, he is not said to wait for it, but simply to hope for it. But, properly speaking, he is said to await that which he hopes to get by another's help as though to await (*exspectare*) implied keeping one's eyes on another (*ex alio spectare*), in so far as the apprehensive power, by going ahead, not only keeps its eye on the good which man intends to get, but also on the thing by whose power he hopes to get it; according to Ecclus. li. 10; *I looked for the succor of men.* Wherefore the movement of hope is sometimes called expectation, on account of the preceding inspection of the cognitive power.

Reply Obj. 2. When a man desires a thing and reckons that he can get it, he believes that he can get it, he believes that he will get it; and from this belief which precedes in the cognitive power, the ensuing movement in the appetite is called confidence. Because the movement of the appetite takes its name from the knowledge that precedes it, as an effect from a cause which is better known; for the apprehensive power knows its own act better than that of the appetite.

Reply Obj. 3. Certainty is ascribed to the movement, not only of the sensitive, but also of the natural appetite; thus we say that a stone is certain to tend downwards. This is owing to the inerrancy which the movement of the sensitive or even natural appetite derives from the certainty of the knowledge that precedes it.

THIRD ARTICLE

Whether Hope Is in Dumb Animals?

We proceed thus to the Third Article:—

Objection 1. It would seem that there is no hope in dumb animals. Because hope is for some future good, as Damascene says (*De Fide Orthod.* ii. 12). But knowledge of the future is not in the competency of dumb animals, whose knowledge is confined to the senses and does not extend to the future. Therefore there is no hope in dumb animals.

Obj. 2. Further, the object of hope is a future good, possible of attainment. But possi-

ble and impossible are differences of the true and the false, which are only in the mind, as the Philosopher states (*Metaph.* vi. 4). Therefore there is no hope in dumb animals, since they have no mind.

Obj. 3. Further, Augustine says (*Gen. ad lit.* ix. 14) that *animals are moved by the things that they see.* But hope is of things unseen: *for what a man seeth, why doth he hope for?* (Rom. viii. 24). Therefore there is no hope in dumb animals.

On the contrary, Hope is an irascible passion. But the irascible faculty is in dumb animals. Therefore hope is also.

I answer that, The internal passions of animals can be gathered from their outward movements: from which it is clear that hope is in dumb animals. For if a dog see a hare, or a hawk see a bird, too far off, it makes no movement towards it, as having no hope to catch it: whereas, if it be near, it makes a movement towards it, as being in hopes of catching it. Because, as stated above (Q. I, A. 2; Q. 26, A. 1; Q. 35, A. 1), the sensitive appetite of dumb animals, and likewise the natural appetite of insensible things, result from the apprehension of an intellect, just as the appetite of the intellectual nature, which is called the will. But there is a difference, in that the will is moved by an apprehension of the intellect in the same subject; whereas the movement of the natural appetite results from the apprehension of the separate Intellect, Who is the Author of nature; as does also the sensitive appetite of dumb animals, who act from a certain natural instinct. Consequently, in the actions of irrational animals and of other natural things, we observe a procedure which is similar to that which we observe in the actions of art: and in this way hope and despair are in dumb animals.

Reply Obj. 1. Although dumb animals do not know the future, yet an animal is moved by its natural instinct to something future, as though it foresaw the future. Because this instinct is planted in them by the Divine Intellect that foresees the future.

Reply Obj. 2. The object of hope is not the possible as differentiating the true, for thus the possible ensues from the relation of a predicate to a subject. The object of hope is the possible as compared to a power. For such is the division of the possible given in *Metaph.* v. 12, *i.e.,* into the two kinds we have just mentioned.

Reply Obj. 3. Although the thing which is future does not come under the object of sight; nevertheless through seeing something present, an animal's appetite is moved to seek or avoid something future.

FOURTH ARTICLE

Whether Despair Is Contrary to Hope?

We proceed thus to the Fourth Article:—

Objection 1. It would seem that despair is not contrary to hope. Because *to one thing there is one contrary* (*Metaph.* x. 5). But fear is contrary to hope. Therefore despair is not contrary to hope.

Obj. 2. Further, contraries seem to bear on the same thing. But hope and despair do not bear on the same thing: since hope regards the good, whereas despair arises from some evil that is in the way of obtaining good. Therefore hope is not contrary to despair.

Obj. 3. Further, movement is contrary to movement; while repose is in opposition to movement as a privation thereof. But despair seems to imply immobility rather than movement. Therefore it is not contrary to hope, which implies movement of stretching out towards the hoped-for good.

On the contrary, The very name of despair (*desperatio*) implies that it is contrary to hope (*spes*).

I answer that, As stated above (Q. 23, A. 2), there is a twofold contrariety of movements. One is in respect of approach to contrary terms: and this contrariety alone is to be found in the concupiscible passions, for instance between love and hatred. The other is according to approach and withdrawal with regard to the same term; and is to be found in the irascible passions, as stated above (*loc. cit.*). Now the object of hope, which is the arduous good, has the character of a principle of attraction, if it be considered in the light of something attainable; and thus hope tends thereto, for it denotes a kind of approach. But in so far as it is considered as unobtainable, it has the character of a principle of repulsion, because, as stated in *Ethic.* iii. 3, *when men come to an impossibility they disperse.* And this is how despair stands in regard to this object, wherefore it implies a movement of withdrawal: and consequently it is contrary to hope, as withdrawal is to approach.

Reply Obj. 1. Fear is contrary to hope, because their objects, *i.e.* good and evil, are contrary: for this contrariety is found in the irascible passions, according as they ensue from the passions of the concupiscible. But despair is contrary to hope, only by contrariety of approach and withdrawal.

Reply Obj. 2. Despair does not regard evil as such; sometimes, however, it regards evil accidentally, as making the difficult good impossible to obtain. But it can arise from the mere excess of good.

Reply Obj. 3. Despair implies not only pri-

vation of hope, but also a recoil from the thing desired, by reason of its being esteemed impossible to get. Hence despair, like hope, presupposes desire; because we neither hope for nor despair of that which we do not desire to have. For this reason, too, each of them regards the good, which is the object of desire.

FIFTH ARTICLE

Whether Experience Is a Cause of Hope?

We proceed thus to the Fifth Article:—

Objection 1. It would seem that experience is not a cause of hope. Because experience belongs to the cognitive power; wherefore the Philosopher says (*Ethic.* ii. 1) that *intellectual virtue needs experience and time.* But hope is not in the cognitive power, but in the appetite, as stated above (A. 2). Therefore experience is not a cause of hope.

Obj. 2. Further, the Philosopher says (*Rhet.* ii. 13) that *the old are slow to hope, on account of their experience;* whence it seems to follow that experience causes want of hope. But the same cause is not productive of opposites. Therefore experience is not a cause of hope.

Obj. 3. Further, the Philosopher says (*De Cœlo* ii 5) that *to have something to say about everything, without leaving anything out, is sometimes a proof of folly.* But to attempt everything seems to point to great hopes; while folly arises from inexperience. Therefore inexperience, rather than experience, seems to be a cause of hope.

On the contrary, The Philosopher says (*Ethic.* iii 8) *some are hopeful, through having been victorious often and over many opponents:* which seems to pertain to experience. Therefore experience is a cause of hope.

I answer that, As stated above (A. 1), the object of hope is a future good, difficult but possible to obtain. Consequently a thing may be a cause of hope, either because it makes something possible to a man: or because it makes him think something possible. In the first way hope is caused by everything that increases a man's power; *e.g.* riches, strength, and, among others, experience: since by experience man acquires the faculty of doing something easily, and the result of this is hope. Wherefore Vegetius says (*De Re Milit.* i): *No one fears to do that which he is sure of having learned well.*

In the second way, hope is caused by everything that makes man think that he can obtain something: and thus both teaching and persuasion may be a cause of hope. And then again experience is a cause of hope, in so far as it makes him reckon something possible, which before his experience he looked upon as impossible.—However, in this way, experience can cause a lack of hope: because just as it makes a man think possible what he had previously thought impossible; so, conversely, experience makes a man consider as impossible that which hitherto he had thought possible. Accordingly experience causes hope in two ways, despair in one way: and for this reason we may say rather that it causes hope.

Reply Obj. 1. Experience in matters pertaining to action not only produces knowledge; it also causes a certain habit, by reason of custom, which renders the action easier. Moreover, the intellectual virtue itself adds to the power of acting with ease: because it shows something to be possible; and thus is a cause of hope.

Reply Obj. 2. The old are wanting in hope because of their experience, in so far as experience makes them think something impossible. Hence he adds (*ibid.*) that *many evils have befallen them.*

Reply Obj. 3. Folly and inexperience can be a cause of hope accidentally as it were, by removing the knowledge which would help one to judge truly a thing to be impossible. Wherefore inexperience is a cause of hope, for the same reason as experience causes lack of hope.

SIXTH ARTICLE

Whether Hope Abounds in Young Men and Drunkards?

We proceed thus to the Sixth Article:—

Objection 1. It would seem that youth and drunkenness are not causes of hope. Because hope implies certainty and steadiness; so much so that it is compared to an anchor (Heb. vi. 19). But young men and drunkards are wanting in steadiness; since their minds are easily changed. Therefore youth and drunkenness are not causes of hope.

Obj. 2. Further, as stated above (A. 5), the cause of hope is chiefly whatever increases one's power. But youth and drunkenness are united to weakness. Therefore they are not causes of hope.

Obj. 3. Further, experience is a cause of hope, as stated above (A. 5). But youth lacks experience. Therefore it is not a cause of hope.

On the contrary, The Philosopher says (*Ethic.* iii. 8) that *drunken men are hopeful:* and (*Rhet.* ii. 12) that *the young are full of hope.*

I answer that, Youth is a cause of hope for three reasons, as the Philosopher states in *Rhet.* ii. *ibid.:* and these three reasons may be gathered from the three conditions of the good which is the object of hope—namely, that it is future, arduous and possible, as stated above

(A. 1). For youth has much of the future before it, and little of the past: and therefore since memory is of the past, and hope of the future, it has little to remember and lives very much in hope.—Again, youths, on account of the heat of their nature, are full of spirit; so that their heart expands: and it is owing to the heart being expanded that one tends to that which is arduous; wherefore youths are spirited and hopeful.—Likewise they who have not suffered defeat, nor had experience of obstacles to their efforts, are prone to count a thing possible to them. Wherefore youths, through inexperience of obstacles and of their own shortcomings, easily count a thing possible; and consequently are of good hope. Two of these causes are also in those who are in drink—viz., heat and high spirits, on account of wine, and heedlessness of dangers and shortcomings.—For the same reason all foolish and thoughtless persons attempt everything and are full of hope.

Reply Obj. 1. Although youths and men in drink lack steadiness in reality, yet they are steady in their own estimation, for they think that they will steadily obtain that which they hope for.

In like manner, in reply to the Second Objection, we must observe that young people and men in drink are indeed unsteady in reality: but, in their own estimation, they are capable, for they know not their shortcomings.

Reply Obj. 3. Not only experience, but also lack of experience, is, in some way, a cause of hope, as explained above, (A. 5 *ad* 3).

SEVENTH ARTICLE

Whether Hope Is a Cause of Love?

We proceed thus to the Seventh Article:—

Objection 1. It would seem that hope is not a cause of love. Because, according to Augustine (*De Civ. Dei* xiv. 7, 9), love is the first of the soul's emotions. But hope is an emotion of the soul. Therefore love precedes hope, and consequently hope does not cause love.

Obj. 2. Further, desire precedes hope. But desire is caused by love, as stated above (Q. 25, A. 2). Therefore hope, too, follows love, and consequently is not its cause.

Obj. 3. Further, hope causes pleasure, as stated above (Q. 32, A. 3). But pleasure is only of the good that is loved. Therefore love precedes hope.

On the contrary, The gloss commenting on Matth. i. 2, *Abraham begot Isaac, and Isaac begot Jacob,* says, *i.e., faith begets hope, and hope begets charity.* But charity is love. Therefore love is caused by hope.

I answer that, Hope can regard two things. For it regards as its object, the good which one hopes for. But since the good we hope for is something difficult but possible to obtain; and since it happens sometimes that what is difficult becomes possible to us, not through ourselves but through others; hence it is that hope regards also that by which something becomes possible to us.

In so far, then, as hope regards the good we hope to get, it is caused by love: since we do not hope save for that which we desire and love. — But in so far as hope regards one through whom something becomes possible to us, love is caused by hope, and not vice versa. Because by the very fact that we hope that good will accrue to us through someone, we are moved towards him as to our own good; and thus we begin to love him. Whereas from the fact that we love someone we do not hope in him, except accidentally, that is, in so far as we think that he returns our love. Wherefore the fact of being loved by another makes us hope in him; but our love for him is caused by the hope we have in him.

Wherefore the Replies to the Objections are evident.

EIGHTH ARTICLE

Whether Hope Is a Help or a Hindrance to Action?

We proceed thus to the Eighth Article:—

Objection 1. It would seem that hope is not a help but a hindrance to action. Because hope implies security. But security begets negligence which hinders action. Therefore hope is a hindrance to action.

Obj. 2. Further, sorrow hinders action, as stated above (Q. 37, A. 3). But hope sometimes causes sorrow: for it is written (Prov. xiii. 12): *Hope that is deferred afflicteth the soul.* Therefore hope hinders action.

Obj. 3. Further, despair is contrary to hope, as stated above (A. 4). But despair, especially in matters of war, conduces to action; for it is written (2 Kings ii. 26), that *it is dangerous to drive people to despair.* Therefore hope has a contrary effect, namely, by hindering action.

On the contrary, It is written (1 Cor. ix. 10) that *he that plougheth should plough in hope . . . to receive fruit:* and the same applies to all other actions.

I answer that, Hope of its very nature is a help to action by making it more intense: and this for two reasons. First, by reason of its object, which is a good, difficult but possible. For the thought of its being difficult arouses our attention; while the thought that it is possible is no drag on our effort. Hence it follows that by reason of hope man is intent on his

action. Secondly, on account of its effect. Because hope, as stated above (Q. 32, A. 3), causes pleasure; which is a help to action, as stated above (Q. 33, A. 4). Therefore hope is conducive to action.

Reply Obj. 1. Hope regards a good to be obtained; security regards an evil to be avoided. Wherefore security seems to be contrary to fear rather than to belong to hope. Yet security does not beget negligence, save in so far as it lessens the idea of difficulty: whereby it also lessens the character of hope: for the things in which a man fears no hindrance, are no longer looked upon as difficult.

Reply Obj. 2. Hope of itself causes pleasure; it is by accident that it causes sorrow, as stated above (Q. 32, A. 3 *ad* 2).

Reply Obj. 3. Despair threatens danger in war, on account of a certain hope that attaches to it. For they who despair of flight, strive less to fly, but hope to avenge their death: and therefore in this hope they fight the more bravely, and consequently prove dangerous to the foe.

QUESTION 41

Of Fear, in Itself

(In Four Articles)

We must now consider, in the first place, fear; and, secondly, daring. With regard to fear, four things must be considered: (1) Fear, in itself; (2) Its object; (3) Its cause; (4) Its effect. Under the first head there are four points of inquiry: (1) Whether fear is a passion of the soul? (2) Whether fear is a special passion? (3) Whether there is a natural fear? (4) Of the species of fear.

FIRST ARTICLE

Whether Fear Is a Passion of the Soul?

We proceed thus to the First Article:—

Objection 1. It would seem that fear is not a passion of the soul. For Damascene says (*De Fide Orthod.* iii. 23) that *fear is a power, by way of* συστολή, *—i.e.,* of contraction *— desirous of vindicating nature.* But no virtue is a passion, as is proved in *Ethic.* ii. 5. Therefore fear is not a passion.

Obj. 2. Further, every passion is an effect due to the presence of an agent. But fear is not of something present, but of something future, as Damascene declares (*De Fide Orthod.* ii. 12). Therefore fear is not a passion.

Obj. 3. Further, every passion of the soul is a movement of the sensitive appetite, in consequence of an apprehension of the senses. But sense apprehends, not the future but the present. Since, then, fear is of future evil, it seems that it is not a passion of the soul.

On the contrary, Augustine (*De Civ. Dei* xiv. 5 *sqq.*) reckons fear among the other passions of the soul.

I answer that, Among the other passions of the soul, after sorrow, fear chiefly has the character of passion. For as we have stated above (Q. 22), the notion of passion implies first of all a movement of a passive power—*i.e.,* of a power whose object is compared to it as its active principle: since passion is the effect of an agent. In this way, both *to feel* and *to understand* are passions. Secondly, more properly speaking, passion is a movement of the appetitive power; and more properly still, it is a movement of an appetitive power that has a bodily organ, such movement being accompanied by a bodily transmutation. And, again, most properly those movements are called passions, which imply some deterioration. Now it is evident that fear, since it regards evil, belongs to the appetitive power, which of itself regards good and evil. Moreover, it belongs to the sensitive appetite: for it is accompanied by a certain transmutation—*i.e.,* contraction—as Damascene says (*cf. Obj.* 1). Again, it implies relation to evil as overcoming, so to speak, some particular good. Wherefore it has most properly the character of passion; less, however, than sorrow, which regards the present evil: because fear regards future evil, which is not so strong a motive as present evil.

Reply Obj. 1. Virtue denotes a principle of action: wherefore, in so far as the interior movements of the appetitive faculty are principles of external action, they are called virtues. But the Philosopher denies that passion is a virtue by way of habit.

Reply Obj. 2. Just as the passion of a natural body is due to the bodily presence of an agent, so is the passion of the soul due to the agent being present to the soul, although neither corporally nor really present: that is to say, in so far as the evil which is really future, is present in the apprehension of the soul.

Reply Obj. 3. The senses do not apprehend the future: but from apprehending the present, an animal is moved by natural instinct to hope for a future good, or to fear a future evil.

SECOND ARTICLE

Whether Fear Is a Special Passion?

We proceed thus to the Second Article:—

Objection 1. It would seem that fear is not a special passion. For Augustine says (QQ. 83, qu. 33) that *the man who is not distraught by fear, is neither harassed by desire, nor wounded by sickness*—i.e., sorrow—*nor tossed about in transports of empty joys.* Wherefore it seems that, if fear be set aside, all the other passions are removed. Therefore fear is not a special but a general passion.

Obj. 2. Further, the Philosopher says (*Ethic.* vi. 2) that *pursuit and avoidance in the appetite are what affirmation and denial are in the intellect.* But denial is nothing special in the intellect, as neither is affirmation, but something common to many. Therefore neither is avoidance anything special in the appetite. But fear is nothing but a kind of avoidance of evil. Therefore it is not a special passion.

Obj. 3. Further, if fear were a special passion, it would be chiefly in the irascible part. But fear is also in the concupiscible: since the Philosopher says (*Rhet.* ii. 5) that *fear is a kind of sorrow;* and Damascene says (*De Fide Orthod.* iii. 23) that fear is *a power of desire*: and both sorrow and desire are in the concupiscible faculty, as stated above (Q. 23, A. 4). Therefore fear is not a special passion, since it belongs to different powers.

On the contrary, Fear is condivided with the other passions of the soul, as is clear from Damascene (*De Fide Orthod.* ii. 12, 15).

I answer that, The passions of the soul derive their species from their objects: hence that is a special passion, which has a special object. Now fear has a special object, as hope has. For just as the object of hope is a future good, difficult but possible to obtain; so the object of fear is a future evil, difficult and irresistible. Consequently fear is a special passion of the soul.

Reply Obj. 1. All the passions of the soul arise from one source, viz., love, wherein they are connected with one another. By reason of this connection, when fear is put aside, the other passions of the soul are dispersed; not, however, as though it were a general passion.

Reply Obj. 2. Not every avoidance in the appetite is fear, but avoidance of a special object, as stated. Wherefore, though avoidance be something common, yet fear is a special passion.

Reply Obj. 3. Fear is nowise in the concupiscible: for it regards evil, not absolutely, but as difficult or arduous, so as to be almost unavoidable. But since the irascible passions arise from the passions of the concupiscible faculty, and terminate therein, as stated above (Q. 25, A. 1); hence it is that what belongs to the concupiscible is ascribed to fear. For fear is called sorrow, in so far as the object of fear causes sorrow when present: wherefore the Philosopher says (*loc. cit.*) that fear arises *from the representation of a future evil which is either corruptive or painful.* In like manner desire is ascribed by Damascene to fear, because just as hope arises from the desire of good, so fear arises from avoidance of evil; while avoidance of evil arises from the desire of good, as is evident from what has been said above (Q. 25, A. 2; Q. 29, A. 2; Q. 36, A. 2).

THIRD ARTICLE

Whether There Is a Natural Fear?

We proceed thus to the Third Article:—

Objection 1. It would seem that there is a natural fear. For Damascene says (*De Fide Orthod.* iii. 23) that *there is a natural fear, through the soul refusing to be severed from the body.*

Obj. 2. Further, fear arises from love, as stated above (A. 2 *ad* 1). But there is a natural love, as Dionysius states (*Div. Nom.* iv). Therefore there is also a natural fear.

Obj. 3. Further, fear is opposed to hope, as stated above (Q. 40, A. 4 *ad* 1). But there is a hope of nature, as is evident from Rom. iv. 18, where it is said of Abraham that *against hope* of nature, *he believed in hope* of grace. Therefore there is also a fear of nature.

On the contrary, That which is natural is common to things animate and inanimate. But fear is not in things inanimate. Therefore there is no natural fear.

I answer that, A movement is said to be natural, because nature inclines thereto. Now this happens in two ways. First, so that it is entirely accomplished by nature, without any operation of the apprehensive faculty: thus to have an upward movement is natural to fire, and to grow is the natural movement of animals and plants.—Secondly, a movement is said to be natural, if nature inclines thereto, though it be accomplished by the apprehensive faculty alone: since, as stated above (Q. 10, A. 1), the movements of the cognitive and appetitive faculties are reducible to nature as to their first principle. In this way, even the acts of the apprehensive power, such as understanding, feeling, and remembering, as well as the movements of the animal appetite, are sometimes said to be natural.

And in this sense we may say that there is a natural fear; and it is distinguished from non-natural fear, by reason of the diversity of its object. For, as the Philosopher says

(*Rhet.* ii. 5), there is a fear of *corruptive evil,* which nature shrinks from on account of its natural desire to exist; and such fear is said to be natural. Again, there is a fear of *painful evil,* which is repugnant not to nature, but to the desire of the appetite; and such fear is not natural. In this sense we have stated above (Q. 26, A. 1; Q. 30, A. 3; Q. 31, A. 7) that love, desire, and pleasure are divisible into natural and non-natural.

But in the first sense of the word *natural,* we must observe that certain passions of the soul are sometimes said to be natural, as love, desire, and hope; whereas the others cannot be called natural. The reason of this is because love and hatred, desire and avoidance, imply a certain inclination to pursue what is good or to avoid what is evil; which inclination is to be found in the natural appetite also. Consequently there is a natural love; while we may also speak of desire and hope as being even in natural things devoid of knowledge.—On the other hand the other passions of the soul denote certain movements, whereto the natural inclination is nowise sufficient. This is due either to the fact that perception or knowledge is essential to these passions (thus we have said, Q. 31, AA. 1, 3; Q. 35, A. 1, that apprehension is a necessary condition of pleasure and sorrow), wherefore things devoid of knowledge cannot be said to take pleasure or to be sorrowful: or else it is because such like movements are contrary to the very nature of natural inclination: for instance, despair flies from good on account of some difficulty; and fear shrinks from repelling a contrary evil; both of which are contrary to the inclination of nature. Wherefore such like passions are in no way ascribed to inanimate beings.

Thus the Replies to the Objections are evident.

FOURTH ARTICLE

Whether the Species of Fear Are Suitably Assigned?

We proceed thus to the Fourth Article:—

Objection 1. It would seem that six species of fear are unsuitably assigned by Damascene (*De Fide Orthod.* ii. 15); namely, *laziness, shamefacedness, shame, amazement, stupor, and anxiety.* Because, as the Philosopher says (*Rhet.* ii. 5), *fear regards a saddening evil.* Therefore the species of fear should correspond to the species of sorrow. Now there are four species of sorrow, as stated above (Q. 35, A. 8). Therefore there should only be four species of fear corresponding to them.

Obj. 2. Further, that which consists in an action of our own is in our power. But fear regards an evil that surpasses our power, as stated above (A. 2). Therefore laziness, shamefacedness, and shame, which regard our own actions, should not be reckoned as species of fear.

Obj. 3. Further, fear is of the future, as stated above (AA. 1, 2). But *shame regards a disgraceful deed already done,* as Gregory of Nyssa* says. Therefore shame is not a species of fear.

Obj. 4. Further, fear is only of evil. But amazement and stupor regard great and unwonted things, whether good or evil. Therefore amazement and stupor are not species of fear.

Obj. 5. Further, Philosophers have been led by amazement to seek the truth, as stated at the beginning of *Metaph.* But fear leads to flight rather than to search. Therefore amazement is not a species of fear.

On the contrary suffices the authority of Damascene and Gregory of Nyssa† (*cf. Obj.* 1, 3).

I answer that, As stated above (A. 2), fear regards a future evil which surpasses the power of him that fears, so that it is irresistible. Now man's evil, like his good, may be considered either in his action or in external things. In his action he has a twofold evil to fear. First, there is the toil that burdens his nature: and hence arises *laziness,* as when a man shrinks from work for fear of too much toil.—Secondly, there is the disgrace which damages him in the opinion of others. And thus, if disgrace is feared in a deed that is yet to be done, there is *shamefacedness;* if, however, it be in a deed already done, there is *shame.*

On the other hand, the evil that consists in external things may surpass man's faculty of resistance in three ways. First by reason of its magnitude; when, that is to say, a man considers some great evil the outcome of which he is unable to gauge: and then there is *amazement.*—Secondly, by reason of its being unwonted; because, to wit, some unwonted evil arises before us, and on that account is great in our estimation: and then there is *stupor,* which is caused by the representation of something unwonted.—Thirdly, by reason of its being unforeseen; because, to wit, it cannot be foreseen: thus future misfortunes are feared, and fear of this kind is called *anxiety.*

Reply Obj. 1. Those species of sorrow given above are not derived from the diversity of objects, but from the diversity of effects, and for certain special reasons. Consequently there is no need for those species of sorrow to correspond with these species of fear, which are derived from the proper division of the object of fear itself.

Reply Obj. 2. A deed considered as being

* Nemesius, *De Nat. Hom.* xx. † Nemesius.

actually done, is in the power of the doer. But it is possible to take into consideration something connected with the deed, and surpassing the faculty of the doer, for which reason he shrinks from the deed. It is in this sense that laziness, shamefacedness, and shame are reckoned as species of fear.

Reply Obj. 3. The past deed may be the occasion of fear of future reproach or disgrace: and in this sense shame is a species of fear.

Reply Obj. 4. Not every amazement and stupor are species of fear, but that amazement which is caused by a great evil, and that stupor which arises from an unwonted evil.—Or else we may say that, just as laziness shrinks from the toil of external work, so amazement and stupor shrink from the difficulty of considering a great and unwonted thing, whether good or evil: so that amazement and stupor stand in relation to the act of the intellect, as laziness does to external work.

Reply Obj. 5. He who is amazed shrinks at present from forming a judgment of that which amazes him, fearing to fall short of the truth, but inquires afterwards: whereas he who is overcome by stupor fears both to judge at present, and to inquire afterwards. Wherefore amazement is a beginning of philosophical research: whereas stupor is a hindrance thereto.

QUESTION 42

Of the Object of Fear

(In Six Articles)

We must now consider the object of fear: under which head there are six points of inquiry: (1) Whether good or evil is the object of fear? (2) Whether evil of nature is the object of fear? (3) Whether the evil of sin is an object of fear? (4) Whether fear itself can be feared? (5) Whether sudden things are especially feared? (6) Whether those things are more feared against which there is no remedy.

FIRST ARTICLE

Whether the Object of Fear Is Good or Evil?

We proceed thus to the First Article:—

Objection 1. It would seem that good is the object of fear. For Augustine says (QQ. 83, qu. 33) that *we fear nothing save to lose what we love and possess, or not to obtain that which we hope for.* But that which we love is good. Therefore fear regards good as its proper object.

Obj. 2. Further, the Philosopher says (*Rhet.* ii. 5) that *power and to be above another is a thing to be feared.* But this is a good thing. Therefore good is the object of fear.

Obj. 3. Further, there can be no evil in God. But we are commanded to fear God, according to Ps. xxxiii. 10: *Fear the Lord, all ye saints.* Therefore even the good is an object of fear.

On the contrary, Damascene says (*De Fide Orthod.* ii. 12) that fear is of future evil.

I answer that, Fear is a movement of the appetitive power. Now it belongs to the appetitive power to pursue and to avoid, as stated in *Ethic.* vi. 2: and pursuit is of good, while avoidance is of evil. Consequently whatever movement of the appetitive power implies pursuit, has some good for its object: and whatever movement implies avoidance, has an evil for its object. Wherefore, since fear implies an avoidance, in the first place and of its very nature it regards evil as its proper object.

It can, however, regard good also, in so far as referable to evil. This can be in two ways. In one way, inasmuch as an evil causes privation of good. Now a thing is evil from the very fact that it is a privation of some good. Wherefore, since evil is shunned because it is evil, it follows that it is shunned because it deprives one of the good that one pursues through love thereof. And in this sense Augustine says that there is no cause for fear, save loss of the good we love.

In another way, good stands related to evil as its cause: in so far as some good can by its power bring harm to the good we love: and so, just as hope, as stated above (Q. 40, A. 7), regards two things, namely, the good to which it tends, and the thing through which there is a hope of obtaining the desired good; so also does fear regard two things, namely, the evil from which it shrinks, and that good which, by its power, can inflict that evil. In this way God is feared by man, inasmuch as He can inflict punishment, spiritual or corporal. In this way, too, we fear the power of man; especially when it has been thwarted, or when it is unjust, because then it is more likely to do us a harm.

In like manner one fears *to be over another,* i.e., to lean on another, so that it is in his power to do us a harm: thus a man fears another, who knows him to be guilty of a crime, lest he reveal it to others.

This suffices for the Replies to the Objections.

SECOND ARTICLE

Whether Evil of Nature Is an Object of Fear?

We proceed thus to the Second Article:—

Objection 1. It would seem that evil of nature is not an object of fear. For the Philosopher says (*Rhet.* ii. 5) that *fear makes us take counsel.* But we do not take counsel about things which happen naturally, as stated in *Ethic.* iii. 3. Therefore evil of nature is not an object of fear.

Obj. 2. Further, natural defects such as death and the like are always threatening man. If therefore such like evils were an object of fear, man would needs be always in fear.

Obj. 3. Further, nature does not move to contraries. But evil of nature is an effect of nature. Therefore if a man shrinks from such like evils through fear thereof, this is not an effect of nature. Therefore natural fear is not of the evil of nature; and yet it seems that it should be.

On the contrary, The Philosopher says (*Ethic.* iii. 6) that *the most terrible of all things is death,* which is an evil of nature.

I answer that, As the Philosopher says (*Rhet.* ii. 5), fear is caused by the *imagination of a future evil which is either corruptive or painful.* Now just as a painful evil is that which is contrary to the will, so a corruptive evil is that which is contrary to nature: and this is the evil of nature. Consequently evil of nature can be the object of fear.

But it must be observed that evil of nature sometimes arises from a natural cause; and then it is called evil of nature, not merely from being a privation of the good of nature, but also from being an effect of nature; such are natural death and other like defects. But sometimes evil of nature arises from a non-natural cause; such as violent death inflicted by an assailant. In either case evil of nature is feared to a certain extent, and to a certain extent not. For since fear arises *from the imagination of future evil,* as the Philosopher says (*loc. cit.*), whatever removes the imagination of the future evil, removes fear also. Now it may happen in two ways that an evil may not appear as about to be. First, through being remote and far off: for, on account of the distance, such a thing is considered as though it were not to be. Hence we either do not fear it, or fear it but little; for, as the Philosopher says (*Rhet.* ii. 5), *we do not fear things that are very far off; since all know that they shall die, but as death is not near, they heed it not.*—Secondly, a future evil is considered as though it were not to be, on account of its being inevitable, wherefore we look upon it as already present. Hence the Philosopher says (*Rhet.* ii. 5) that *those who are already on the scaffold, are not afraid,* seeing that they are on the very point of a death from which there is no escape; *but in order that a man be afraid, there must be some hope of escape for him.*

Consequently evil of nature is not feared if it be not apprehended as future: but if evil of nature, that is corruptive, be apprehended as near at hand, and yet with some hope of escape, then it will be feared.

Reply Obj. 1. The evil of nature sometimes is not an effect of nature, as stated above. But in so far as it is an effect of nature, although it may be impossible to avoid it entirely, yet it may be possible to delay it. And with this hope one may take counsel about avoiding it.

Reply Obj. 2. Although evil of nature ever threatens, yet it does not always threaten from near at hand: and consequently it is not always feared.

Reply Obj. 3. Death and other defects of nature are the effects of the common nature; and yet the individual nature rebels against them as far as it can. Accordingly, from the inclination of the individual nature arise pain and sorrow for such like evils, when present; fear when threatening in the future.

THIRD ARTICLE

Whether the Evil of Sin Is an Object of Fear?

We proceed thus to the Third Article:—

Objection 1. It would seem that the evil of sin can be an object of fear. For Augustine says on the canonical Epistle of John (*Tract.* ix), that *by chaste fear man fears to be severed from God.* Now nothing but sin severs us from God; according to Isa. lix. 2: *Your iniquities have divided between you and your God.* Therefore the evil of sin can be an object of fear.

Obj. 2. Further, Cicero says (*Quæst. Tusc.* iv. 4, 6) that *we fear when they are yet to come, those things which give us pain when they are present.* But it is possible for one to be pained or sorrowful on account of the evil of sin. Therefore one can also fear the evil of sin.

Obj. 3. Further, hope is contrary to fear. But the good of virtue can be the object of hope, as the Philosopher declares (*Ethic.* ix. 4): and the Apostle says (Gal. v. 10): *I have confidence in you in the Lord, that you will not be of another mind.* Therefore fear can regard evil of sin.

Obj. 4. Further, shame is a kind of fear, as stated above (Q. 41, A. 4). But shame regards a disgraceful deed, which is an evil of sin. Therefore fear does so likewise.

On the contrary, The Philosopher says (*Rhet.* ii. 5) that *not all evils are feared, for instance that someone be unjust or slow.*

I answer that, As stated above (Q. 40, A. 1; Q. 41, A. 2), as the object of hope is a future good difficult but possible to obtain, so the object of fear is a future evil, arduous and not to be easily avoided. From this we may gather that whatever is entirely subject to our power and will, is not an object of fear; and that nothing gives rise to fear save what is due to an external cause. Now human will is the proper cause of the evil of sin: and consequently evil of sin, properly speaking, is not an object of fear.

But since the human will may be inclined to sin by an extrinsic cause; if this cause have a strong power of inclination, in that respect a man may fear the evil of sin, in so far as it arises from that extrinsic cause: as when he fears to dwell in the company of wicked men, lest he be led by them to sin. But, properly speaking, a man thus disposed, fears the being led astray rather than the sin considered in its proper nature, *i.e.,* as a voluntary act; for considered in this light it is not an object of fear to him.

Reply Obj. 1. Separation from God is a punishment resulting from sin: and every punishment is, in some way, due to an extrinsic cause.

Reply Obj. 2. Sorrow and fear agree in one point, since each regards evil: they differ, however, in two points. First, because sorrow is about present evil, whereas fear is future evil. Secondly, because sorrow, being in the concupiscible faculty, regards evil absolutely; wherefore it can be about any evil, great or small; whereas fear, being in the irascible part, regards evil with the addition of a certain arduousness or difficulty; which difficulty ceases in so far as a thing is subject to the will. Consequently not all things that give us pain when they are present, make us fear when they are yet to come, but only some things, namely, those that are difficult.

Reply Obj. 3. Hope is of good that is obtainable. Now one may obtain a good either of oneself, or through another: and so, hope may be of an act of virtue, which lies within our own power. On the other hand, fear is of an evil that does not lie in our own power: and consequently the evil which is feared is always from an extrinsic cause; while the good that is hoped for may be both from an intrinsic and from an extrinsic cause.

Reply Obj. 4. As stated above (Q. 41, A. 4 *ad* 2, 3), shame is not fear of the very act of sin, but of the disgrace or ignominy which arises therefrom, and which is due to an extrinsic cause.

FOURTH ARTICLE

Whether Fear Itself Can Be Feared?

We proceed thus to the Fourth Article:—

Objection 1. It would seem that fear cannot be feared. For whatever is feared, is prevented from being lost, through fear thereof: thus a man who fears to lose his health, keeps it, through fearing its loss. If therefore a man be afraid of fear, he will keep himself from fear by being afraid: which seems absurd.

Obj. 2. Further, fear is a kind of flight. But nothing flies from itself. Therefore fear cannot be the object of fear.

Obj. 3. Further, fear is about the future. But fear is present to him that fears. Therefore it cannot be the object of his fear.

On the contrary, A man can love his own love, and can grieve at his own sorrow. Therefore, in like manner, he can fear his own fear.

I answer that, As stated above (A. 3), nothing can be an object of fear, save what is due to an extrinsic cause; but not that which ensues from our own will. Now fear partly arises from an extrinsic cause, and is partly subject to the will. It is due to an extrinsic cause, in so far as it is a passion resulting from the imagination of an imminent evil. In this sense it is possible for fear to be the object of fear, *i.e.,* a man may fear lest he should be threatened by the necessity of fearing, through being assailed by some great evil.—It is subject to the will, in so far as the lower appetite obeys reason; wherefore man is able to drive fear away. In this sense fear cannot be the object of fear, as Augustine says (QQ. 83, qu. 33). Lest, however, anyone make use of his arguments, in order to prove that fear cannot at all be the object of fear, we must add a solution to the same.

Reply Obj. 1. Not every fear is identically the same; there are various fears according to the various objects of fear. Nothing, then, prevents a man from keeping himself from fearing one thing, by fearing another, so that the fear which he has preserves him from the fear which he has not.

Reply Obj. 2. Since fear of an imminent evil is not identical with the fear of the fear of an imminent evil; it does not follow that a thing flies from itself, or that it is the same flight in both cases.

Reply Obj. 3. On account of the various kinds of fear already alluded to (*ad* 2) a man's present fear may have a future fear for its object.

FIFTH ARTICLE

Whether Sudden Things Are Especially Feared?

We proceed thus to the Fifth Article:—

Objection 1. It would seem that unwonted

and sudden things are not especially feared. Because, as hope is about good things, so fear is about evil things. But experience conduces to the increase of hope in good things. Therefore it also adds to fear in evil things.

Obj. 2. Further, the Philosopher says (*Rhet.* ii. 5) that *those are feared most, not who are quick-tempered, but who are gentle and cunning.* Now it is clear that those who are quick-tempered are more subject to sudden emotions. Therefore sudden things are less to be feared.

Obj. 3. Further, we think less about things that happen suddenly. But the more we think about a thing, the more we fear it; hence the Philosopher says (*Ethic.* iii. 8) that *some appear to be courageous through ignorance, but as soon as they discover that the case is different from what they expected, they run away.* Therefore sudden things are feared less.

On the contrary, Augustine says (*Conf.* ii. 6): *Fear is startled at things unwonted and sudden, which endanger things beloved, and takes forethought for their safety.*

I answer that, As stated above (A. 3; Q. 41, A. 2), the object of fear is an imminent evil, which can be repelled, but with difficulty. Now this is due to one of two causes: to the greatness of the evil, or to the weakness of him that fears; while unwontedness and suddenness conduce to both of these causes. First, it helps an imminent evil to seem greater. Because all material things, whether good or evil, the more we consider them, the smaller they seem. Consequently, just as sorrow for a present evil is mitigated in course of time, as Cicero states (*De Quæst. Tusc.* iii. 30); so, too, fear of a future evil is diminished by thinking about it beforehand.—Secondly, unwontedness and suddenness increase the weakness of him that fears, in so far as they deprive him of the remedies with which he might otherwise provide himself to forestall the coming evil, were it not for the evil taking him by surprise.

Reply Obj. 1. The object of hope is a good that it is possible to obtain. Consequently whatever increases a man's power, is of a nature to increase hope, and, for the same reason, to diminish fear, since fear is about an evil which cannot be easily repelled. Since, therefore, experience increases a man's power of action, therefore, as it increases hope, so does it diminish fear.

Reply Obj. 2. Those who are quick-tempered do not hide their anger; wherefore the harm they do others is not so sudden, as not to be foreseen. On the other hand, those who are gentle or cunning hide their anger; wherefore the harm which may be impending from them, cannot be foreseen, but takes one by surprise. For this reason the Philosopher says that such men are feared more than others.

Reply Obj. 3. Bodily good or evil, considered in itself, seems greater at first. The reason for this is that a thing is more obvious when seen in juxtaposition with its contrary. Hence, when a man passes unexpectedly from penury to wealth, he thinks more of his wealth on account of his previous poverty: while, on the other hand, the rich man who suddenly becomes poor, finds poverty all the more disagreeable. For this reason sudden evil is feared more, because it seems more to be evil. —However, it may happen through some accident that the greatness of some evil is hidden; for instance if the foe hides himself in ambush: and then it is true that evil inspires greater fear through being much thought about.

SIXTH ARTICLE

Whether Those Things Are More Feared, for Which There Is No Remedy?

We proceed thus to the Sixth Article:—

Objection 1. It would seem that those things are not more to be feared, for which there is no remedy. Because it is a condition of fear, that there be some hope of safety, as stated above (A. 2). But an evil that cannot be remedied leaves no hope of escape. Therefore such things are not feared at all.

Obj. 2. Further, there is no remedy for the evil of death: since, in the natural course of things, there is no return from death to life. And yet death is not the most feared of all things, as the Philosopher says (*Rhet.* ii. 5). Therefore those things are not feared most, for which there is no remedy.

Obj. 3. Further, the Philosopher says (*Ethic.* i. 6) that *a thing which lasts long is no better than that which lasts but one day: nor is that which lasts for ever any better than that which is not everlasting:* and the same applies to evil. But things that cannot be remedied seem to differ from other things, merely in the point of their lasting long or for ever. Consequently they are not therefore any worse or more to be feared.

On the contrary, the Philosopher says (*Rhet.* ii. 5) that *those things are most to be feared which when done wrong cannot be put right, . . . or for which there is no help, or which are not easy.*

I answer that, The object of fear is evil: consequently whatever tends to increase evil, conduces to the increase of fear. Now evil is increased not only in its species of evil, but also in respect of circumstances, as stated above (Q. 18, A. 3). And of all the circumstances, longlastingness, or even everlastingness, seems to have the greatest bearing on the

increase of evil. Because things that exist in time are measured, in a way, according to the duration of time: wherefore if it be an evil to suffer something for a certain length of time, we should reckon the evil doubled, if it be suffered for twice that length of time. And accordingly, to suffer the same thing for an infinite length of time, *i.e.*, for ever, implies, so to speak, an infinite increase. Now those evils which, after they have come, cannot be remedied at all, or at least not easily, are considered as lasting for ever or for a long time: for which reason they inspire the greatest fear.

Reply Obj. 1. Remedy for an evil is twofold. One, by which a future evil is warded off from coming. If such a remedy be removed, there is an end to hope and consequently to fear; wherefore we do not speak now of remedies of that kind. The other remedy is one by which an already present evil is removed: and of such a remedy we speak now.

Reply Obj. 2. Although death be an evil without remedy, yet, since it threatens not from near, it is not feared, as stated above (A. 2).

Reply Obj. 3. The Philosopher is speaking there of things that are good in themselves, *i.e.*, good specifically. And such like good is no better for lasting long or for ever: its goodness depends on its very nature.

QUESTION 43

Of the Cause of Fear

(In Two Articles)

We must now consider the cause of fear: under which head there are two points of inquiry: (1) Whether love is the cause of fear? (2) Whether defect is the cause of fear?

FIRST ARTICLE

Whether Love Is the Cause of Fear?

We proceed thus to the First Article:—

Objection 1. It would seem that love is not the cause of fear. For that which leads to a thing is its cause. But *fear leads to the love of charity* as Augustine says on the canonical epistle of John (*Tract.* ix). Therefore fear is the cause of love, and not conversely.

Obj. 2. Further, the Philosopher says (*Rhet.* ii. 5) that *those are feared most from whom we dread the advent of some evil.* But the dread of evil being caused by someone, makes us hate rather than love him. Therefore fear is caused by hate rather than by love.

Obj. 3. Further, it has been stated above (Q. 42, A. 3) that those things which occur by our own doing are not fearful. But that which we do from love, is done from our inmost heart. Therefore fear is not caused by love.

On the contrary, Augustine says (QQ. 83, qu. 33): *There can be no doubt that there is no cause for fear save the loss of what we love, when we possess it, or the failure to obtain what we hope for.* Therefore all fear is caused by our loving something: and consequently love is the cause of fear.

I answer that, The objects of the soul's passions stand in relation thereto as the forms to things natural or artificial: because the passions of the soul take their species from their objects, as the aforesaid things do from their forms. Therefore, just as whatever is a cause of the form, is a cause of the thing constituted by that form, so whatever is a cause, in any way whatever, of the object, is a cause of the passion. Now a thing may be a cause of the object, either by way of efficient cause, or by way of material disposition. Thus the object of pleasure is good apprehended as suitable and conjoined: and its efficient cause is that which causes the conjunction, or the suitableness, or goodness, or apprehension of that good thing; while its cause by way of material disposition, is a habit or any sort of disposition by reason of which this conjoined good becomes suitable or is apprehended as such.

Accordingly, as to the matter in question, the object of fear is something reckoned as an evil to come, near at hand and difficult to avoid. Therefore that which can inflict such an evil, is the efficient cause of the object of fear, and, consequently, of fear itself. While that which renders a man so disposed that a thing is such an evil to him, is a cause of fear and of its object, by way of material disposition. And thus it is that love causes fear: since it is through his loving a certain good, that whatever deprives a man of that good is an evil to him, and that consequently he fears it as an evil.

Reply Obj. 1. As stated above (Q. 42, A. 1), fear, of itself and in the first place, regards the evil from which it recoils as being contrary to some loved good: and thus fear, of itself, is born of love.—But, in the second place, it regards the cause from which that evil ensues: so that sometimes, accidentally, fear gives rise to love; in so far as, for instance, through fear of God's punishments, man keeps His

commandments, and thus begins to hope, while hope leads to love, as stated above (Q. 40, A. 7).

Reply Obj. 2. He, from whom evil is expected, is indeed hated at first; but afterwards, when once we begin to hope for good from him, we begin to love him. But the good, the contrary evil of which is feared, was loved from the beginning.

Reply Obj. 3. This argument is true of that which is the efficient cause of the evil to be feared: whereas love causes fear by way of material disposition, as stated above.

SECOND ARTICLE

Whether Defect Is the Cause of Fear?

We proceed thus to the Second Article:—

Objection 1. It would seem that defect is not a cause of fear. Because those who are in power are very much feared. But defect is contrary to power. Therefore defect is not a cause of fear.

Obj. 2. Further, the defect of those who are already being executed is extreme. But such like do not fear as stated in *Rhet.* ii. 5. Therefore defect is not a cause of fear.

Obj. 3. Further, contests arise from strength not from defect. But *those who contend fear those who contend with them* (*Rhet.* ii. 5). Therefore defect is not a cause of fear.

On the contrary, Contraries ensue from contrary causes. But *wealth, strength, a multitude of friends, and power drive fear away* (*Rhet.* ii. *ibid.*). Therefore fear is caused by lack of these.

I answer that, As stated above (A. 1), fear may be set down to a twofold cause: one is by way of a material disposition, on the part of him that fears; the other is by way of efficient cause, on the part of the person feared. As to the first then, some defect is, of itself, the cause of fear: for it is owing to some lack of power that one is unable easily to repulse a threatening evil. And yet, in order to cause fear, this defect must be according to a measure. For the defect which causes fear of a future evil, is less than the defect caused by evil present, which is the object of sorrow. And still greater would be the defect, if perception of the evil, or love of the good whose contrary is feared, were entirely absent.

But as to the second, power and strength are, of themselves, the cause of fear: because it is owing to the fact that the cause apprehended as harmful is powerful, that its effect cannot be repulsed. It may happen, however, in this respect, that some defect causes fear accidentally, in so far as owing to some defect someone wishes to hurt another; for instance, by reason of injustice, either because that other has already done him a harm, or because he fears to be harmed by him.

Reply Obj. 1. This argument is true of the cause of fear, on the part of the efficient cause.

Reply Obj. 2. Those who are already being executed, are actually suffering from a present evil; wherefore their defect exceeds the measure of fear.

Reply Obj. 3. Those who contend with one another are afraid, not on account of the power which enables them to contend: but on account of the lack of power, owing to which they are not confident of victory.

QUESTION 44

Of the Effects of Fear

(In Four Articles)

We must now consider the effects of fear: under which head there are four points of inquiry: (1) Whether fear causes contraction? (2) Whether it makes men suitable for counsel? (3) Whether it makes one tremble? (4) Whether it hinders action?

FIRST ARTICLE

Whether Fear Causes Contraction?

We proceed thus to the First Article:—

Objection 1. It would seem that fear does not cause contraction. For when contraction takes place, the heat and vital spirits are withdrawn inwardly. But accumulation of heat and vital spirits in the interior parts of the body, dilates the heart unto endeavors of daring, as may be seen in those who are angered: while the contrary happens in those who are afraid. Therefore fear does not cause contraction.

Obj. 2. Further, when, as a result of contraction, the vital spirits and heat are accumulated in the interior parts, man cries out, as may be seen in those who are in pain. But those who fear utter nothing: on the contrary they lose their speech. Therefore fear does not cause contraction.

Obj. 3. Further, shame is a kind of fear, as stated above (Q. 41, A. 4). But *those who are ashamed blush,* as Cicero (*De Quæst. Tusc.* iv. 8), and the Philosopher (*Ethic.* iv. 9) observe. But blushing is an indication, not of contraction, but of the reverse. Therefore contraction is not an effect of fear.

On the contrary, Damascene says (*De Fide Orthod.* ii. 23) that *fear is a power according to* συστολή, i.e., contraction.

I answer that, As stated above (Q. 28, A. 5), in the passions of the soul, the formal element is the movement of the appetitive power, while the bodily transmutation is the material element. Both of these are mutually proportionate; and consequently the bodily transmutation assumes a resemblance to and the very nature of the appetitive movement. Now, as to the appetitive movement of the soul, fear implies a certain contraction: the reason of which is that fear arises from the imagination of some threatening evil which is difficult to repel, as stated above (Q. 41, A. 2). But that a thing be difficult to repel is due to lack of power, as stated above (Q. 43, A. 2): and the weaker a power is, the fewer the things to which it extends. Wherefore from the very imagination that causes fear there ensues a certain contraction in the appetite. Thus we observe in one who is dying that nature withdraws inwardly, on account of the lack of power: and again we see the inhabitants of a city, when seized with fear, leave the outskirts, and, as far as possible, make for the inner quarters. It is in resemblance to this contraction, which pertains to the appetite of the soul, that in fear a similar contraction of heat and vital spirits towards the inner parts takes place in regard to the body.

Reply Obj. 1. As the Philosopher says (*De Problem.* xxvii. 3), although in those who fear, the vital spirits recede from outer to the inner parts of the body, yet the movement of vital spirits is not the same in those who are angry and those who are afraid. For in those who are angry, by reason of the heat and subtlety of the vital spirits, which result from the craving for vengeance, the inward movement has an upward direction: wherefore the vital spirits and heat concentrate around the heart: the result being that an angry man is quick and brave in attacking.—But in those who are afraid, on account of the condensation caused by the cold, the vital spirits have a downward movement; the said cold being due to the imagined lack of power. Consequently the heat and vital spirits abandon the heart instead of concentrating around it: the result being that a man who is afraid is not quick to attack, but is more inclined to run away.

Reply Obj. 2. To everyone that is in pain, whether man or animal, it is natural to use all possible means of repelling the harmful thing that causes pain by its presence: thus we observe that animals, when in pain, attack with their jaws or with their horns. Now the greatest help for all purposes, in animals, is heat and vital spirits: wherefore when they are in pain, their nature stores up the heat and vital spirits within them, in order to make use thereof in repelling the harmful object. Hence the Philosopher says (*De Problem.* xxvii. 9) when the vital spirits and heat are concentrated together within, they require to find a vent in the voice: for which reason those who are in pain can scarcely refrain from crying aloud.—On the other hand, in those who are afraid, the internal heat and vital spirits move from the heart downwards, as stated above (*ad* 1): wherefore fear hinders speech which ensues from the emission of the vital spirits in an upward direction through the mouth: the result being that fear makes its subject speechless. For this reason, too, fear *makes its subject tremble,* as the Philosopher says (*De Problem.* xxvii. 1,6,7).

Reply Obj. 3. Mortal perils are contrary not only to the appetite of the soul, but also to nature. Consequently in such like fear, there is contraction not only in the appetite, but also in the corporeal nature: for when an animal is moved by the imagination of death, it experiences a contraction of heat towards the inner parts of the body, as though it were threatened by a natural death. Hence it is that *those who are in fear of death turn pale* (*Ethic.* iv. 9).—But the evil that shame fears, is contrary, not to nature, but only to the appetite of the soul. Consequently there results a contraction in this appetite, but not in the corporeal nature; in fact, the soul, as though contracted in itself, is free to set the vital spirits and heat in movement, so that they spread to the outward parts of the body: the result being that those who are ashamed blush.

SECOND ARTICLE

Whether Fear Makes One Suitable for Counsel?

We proceed thus to the Second Article:—

Objection 1. It would seem that fear does not make one suitable for counsel. For the same thing cannot be conducive to counsel, and a hindrance thereto. But fear hinders counsel: because every passion disturbs repose, which is requisite for the good use of reason. Therefore fear does not make a man suitable for counsel.

Obj. 2. Further, counsel is an act of reason, in thinking and deliberating about the future. But a certain fear *drives away all thought, and dislocates the mind,* as Cicero observes (*De Quæst. Tusc.* iv. 8). Therefore fear does not conduce to counsel, but hinders it.

Obj. 3. Further, just as we have recourse to counsel in order to avoid evil, so do we, in order to attain good things. But whereas fear is of evil to be avoided, so is hope of good things to be obtained. Therefore fear is not more conducive to counsel, than hope is.

On the contrary, The Philosopher says (*Rhet.* ii. 5) that *fear makes men of counsel.*

I answer that, A man of counsel may be taken in two ways. First, from his being willing or anxious to take counsel. And thus fear makes men of counsel. Because, as the Philosopher says (*Ethic.* iii. 3), *we take counsel on great matters, because therein we distrust ourselves.* Now things which make us afraid, are not simply evil, but have a certain magnitude, both because they seem difficult to repel, and because they are apprehended as near to us, as stated above (Q. 42, A. 2). Wherefore men seek for counsel especially when they are afraid.

Secondly, a man of counsel means one who is apt for giving good counsel: and in this sense, neither fear nor any passion makes men of counsel. Because when a man is affected by a passion, things seem to him greater or smaller than they really are: thus to a lover, what he loves seems better; to him that fears, what he fears seems more dreadful. Consequently owing to the want of right judgment, every passion, considered in itself, hinders the faculty of giving good counsel.

This suffices for the Reply to the First Objection.

Reply Obj. 2. The stronger a passion is, the greater hindrance is it to the man who is swayed by it. Consequently, when fear is intense, man does indeed wish to take counsel, but his thoughts are so disturbed, that he can find no counsel. If, however, the fear be slight, so as to make a man wish to take counsel, without gravely disturbing the reason; it may even make it easier for him to take good counsel, by reason of his ensuing carefulness.

Reply Obj. 3. Hope also makes man a good counsellor: because, as the Philosopher says (*Rhet.* ii. 5), *no man takes counsel in matters he despairs of,* nor about impossible things, as he says in *Ethic.* iii. 3. But fear incites to counsel more than hope does. Because hope is of good things, as being possible of attainment; whereas fear is of evil things, as being difficult to repel, so that fear regards the aspect of difficulty more than hope does. And it is in matters of difficulty, especially when we distrust ourselves, that we take counsel, as stated above.

THIRD ARTICLE

Whether Fear Makes One Tremble?

We proceed thus to the Third Article:—

Objection 1. It would seem that trembling is not an effect of fear. Because trembling is occasioned by cold; thus we observe that a cold person trembles. Now fear does not seem to make one cold, but rather to cause a parching heat: a sign whereof is that those who fear are thirsty, especially if their fear be very great, as in the case of those who are being led to execution. Therefore fear does not cause trembling.

Obj. 2. Further, fæcal evacuation is occasioned by heat; hence laxative medicines are generally warm. But these evacuations are often caused by fear. Therefore fear apparently causes heat; and consequently does not cause trembling.

Obj. 3. Further, in fear, the heat is withdrawn from the outer to the inner parts of the body. If, therefore, man trembles in his outward parts, through the heat being withdrawn thus; it seems that fear should cause this trembling in all the external members. But such is not the case. Therefore trembling of the body is not caused by fear.

On the contrary, Cicero says (*De Quæst. Tusc.* iv. 8) that *fear is followed by trembling, pallor and chattering of the teeth.*

I answer that, As stated above (A. 1), in fear there takes place a certain contraction from the outward to the inner parts of the body, the result being that the outer parts become cold; and for this reason trembling is occasioned in these parts, being caused by a lack of power in controlling the members: which lack of power is due to the want of heat, which is the instrument whereby the soul moves those members, as stated in *De Anima* ii. 4.

Reply Obj. 1. When the heat withdraws from the outer to the inner parts, the inward heat increases, especially in the inferior or nutritive parts. Consequently the humid element being spent, thirst ensues; sometimes indeed the result is a loosening of the bowels, and urinary or even seminal evacuation.—Or else such like evacuations are due to contraction of the abdomen and testicles, as the Philosopher says (*De Problem.* xxii. 11).

This suffices for the Reply to the Second Objection.

Reply Obj. 3. In fear, heat abandons the heart, with a downward movement: hence in those who are afraid the heart especially trembles, as also those members which are connected with the breast where the heart resides. Hence those who fear tremble especially in their speech, on account of the tracheal artery being near the heart. The lower lip, too, and the lower jaw tremble, through their connection with the heart; which explains the chattering of the teeth. For the same reason the arms and hands tremble.—Or else because the aforesaid members are more mobile. For which reason the knees tremble in those who are afraid, according to Isa. xxxv. 3: *Strengthen ye the feeble hands, and confirm the trembling* (Vulg., *weak*) *knees.*

FOURTH ARTICLE

Whether Fear Hinders Action?

We proceed thus to the Fourth Article:—

Objection 1. It would seem that fear hinders action. For action is hindered chiefly by a disturbance in the reason, which directs action. But fear disturbs reason, as stated above (A. 2). Therefore fear hinders action.

Obj. 2. Further, those who fear while doing anything, are more apt to fail: thus a man who walks on a plank placed aloft, easily falls through fear; whereas, if he were to walk on the same plank down below, he would not fall, through not being afraid. Therefore fear hinders action.

Obj. 3. Further, laziness or sloth is a kind of fear. But laziness hinders action. Therefore fear does too.

On the contrary, The Apostle says (Phil. ii. 12): *With fear and trembling work out your salvation:* and he would not say this if fear were a hindrance to a good work. Therefore fear does not hinder a good action.

I answer that, Man's exterior actions are caused by the soul as first mover, but by the bodily members as instruments. Now action may be hindered both by defect of the instrument, and by defect of the principal mover. On the part of the bodily instruments, fear, considered in itself, is always apt to hinder exterior action, on account of the outward members being deprived, through fear, of their heat. But on the part of the soul, if the fear be moderate, without much disturbance of the reason, it conduces to working well, in so far as it causes a certain solicitude, and makes a man take counsel and work with greater attention.—If, however, fear increases so much as to disturb the reason, it hinders action even on the part of the soul. But of such a fear the Apostle does not speak.

This suffices for the Reply to the First Objection.

Reply Obj. 2. He that falls from a plank placed aloft, suffers a disturbance of his imagination, through fear of the fall that is pictured to his imagination.

Reply Obj. 3. Everyone in fear shuns that which he fears: and therefore, since laziness is a fear of work itself as being toilsome, it hinders work by withdrawing the will from it. But fear of other things conduces to action, in so far as it inclines the will to do that whereby a man escapes from what he fears.

QUESTION 45

Of Daring

(In Four Articles)

We must now consider daring: under which head there are four points of inquiry: (1) Whether daring is contrary to fear? (2) How is daring related to hope? (3) Of the cause of daring; (4) Of its effect.

FIRST ARTICLE

Whether Daring Is Contrary to Fear?

We proceed thus to the First Article:—

Objection 1. It would seem that daring is not contrary to fear. For Augustine says (QQ. 83, qu. 31) that *daring is a vice.* Now vice is contrary to virtue. Since, therefore, fear is not a virtue but a passion, it seems that daring is not contrary to fear.

Obj. 2. Further, to one thing there is one contrary. But hope is contrary to fear. Therefore daring is not contrary to fear.

Obj. 3. Further, every passion excludes its opposite. But fear excludes safety; for Augustine says (*Conf.* ii. 6) that *fear takes forethought for safety.* Therefore safety is contrary to fear. Therefore daring is not contrary to fear.

On the contrary, The Philosopher says (*Rhet.* ii. 5) that *daring is contrary to fear.*

I answer that, It is of the essence of contraries to be *farthest removed from one another,* as stated in *Metaph.* x. 4. Now that which is farthest removed from fear, is daring: since fear turns away from the future hurt, on account of its victory over him that fears it; whereas daring turns on threatened danger, because of its own victory over that same danger. Consequently it is evident that daring is contrary to fear.

Reply Obj. 1. Anger, daring and all the names of the passions can be taken in two ways. First, as denoting absolutely movements of the sensitive appetite in respect of some object, good or bad: and thus they are names of passions.—Secondly, as denoting besides this movement, a straying from the order of reason: and thus they are names of vices. It is in this sense that Augustine speaks of daring: but we are speaking of it in the first sense.

Reply Obj. 2. To one thing, in the same respect, there are not several contraries; but in different respects nothing prevents one thing having several contraries. Accordingly it has been said above (Q. 23, A. 2; Q. 40, A. 4) that

the irascible passions admit of a twofold contrariety: one, according to the opposition of good and evil, and thus fear is contrary to hope: the other, according to the opposition of approach and withdrawal, and thus daring is contrary to fear, and despair contrary to hope.

Reply Obj. 3. Safety does not denote something contrary to fear, but merely the exclusion of fear: for he is said to be safe, who fears not. Wherefore safety is opposed to fear, as a privation: while daring is opposed thereto as a contrary. And as contrariety implies privation, so daring implies safety.

SECOND ARTICLE

Whether Daring Ensues from Hope?

We proceed thus to the Second Article:—

Objection 1. It would seem that daring does not ensue from hope. Because daring regards evil and fearful things, as stated in *Ethic.* iii. 7. But hope regards good things, as stated above (Q. 40, A. 1). Therefore they have different objects and are not in the same order. Therefore daring does not ensue from hope.

Obj. 2. Further, just as daring is contrary to fear, so is despair contrary to hope. But fear does not ensue from despair: in fact despair excludes fear, as the Philosopher says (*Rhet.* ii. 5). Therefore daring does not result from hope.

Obj. 3. Further, daring is intent on something good, viz., victory. But it belongs to hope to tend to that which is good and difficult. Therefore daring is the same as hope; and consequently does not result from it.

On the contrary, The Philosopher says (*Ethic.* iii. 8) that *those who are hopeful are full of daring.* Therefore it seems that daring ensues from hope.

I answer that, As we have often stated (Q. 22, A. 2; Q. 35, A. 1; Q. 41, A. 1), all these passions belong to the appetitive power. Now every movement of the appetitive power is reducible to one either of pursuit or of avoidance. Again, pursuit or avoidance is of something either by reason of itself or by reason of something else. By reason of itself, good is the object of pursuit, and evil, the object of avoidance: but by reason of something else, evil can be the object of pursuit, through some good attaching to it; and good can be the object of avoidance, through some evil attaching to it. Now that which is by reason of something else, follows that which is by reason of itself. Consequently pursuit of evil follows pursuit of good; and avoidance of good follows avoidance of evil. Now these four things belong to four passions, since pursuit of good belongs to hope, avoidance of evil to fear, the pursuit of the fearful evil belongs to daring, and the avoidance of good to despair. It follows, therefore, that daring results from hope; since it is in the hope of overcoming the threatening object of fear, that one attacks it boldly. But despair results from fear: since the reason why a man despairs is because he fears the difficulty attaching to the good he should hope for.

Reply Obj. 1. This argument would hold, if good and evil were not co-ordinate objects. But because evil has a certain relation to good, since it comes after good, as privation comes after habit; consequently daring which pursues evil, comes after hope which pursues good.

Reply Obj. 2. Although good, absolutely speaking, is prior to evil, yet avoidance of evil precedes avoidance of good; just as the pursuit of good precedes the pursuit of evil. Consequently just as hope precedes daring, so fear precedes despair. And just as fear does not always lead to despair, but only when it is intense; so hope does not always lead to daring, save only when it is strong.

Reply Obj. 3. Although the object of daring is an evil to which, in the estimation of the daring man, the good of victory is conjoined; yet daring regards the evil, and hope regards the conjoined good. In like manner despair regards directly the good which it turns away from, while fear regards the conjoined evil. Hence, properly speaking, daring is not a part of hope, but its effect: just as despair is an effect, not a part, of fear. For this reason, too, daring cannot be a principal passion.

THIRD ARTICLE

Whether Some Defect Is a Cause of Daring?

We proceed thus to the Third Article:—

Objection 1. It would seem that some defect is a cause of daring. For the Philosopher says (*De Problem.* xxvii. 4) that *lovers of wine are strong and daring.* But from wine ensues the effect of drunkenness. Therefore daring is caused by a defect.

Obj. 2. Further, the Philosopher says (*Rhet.* ii. 5) that *those who have no experience of danger are bold.* But want of experience is a defect. Therefore daring is caused by a defect.

Obj. 3. Further, those who have suffered wrongs are wont to be daring; *like the beasts when beaten,* as stated in *Ethic.* iii. 5. But the suffering of wrongs pertains to defect. Therefore daring is caused by a defect.

On the contrary, The Philosopher says (*Rhet.* ii. 5) that the cause of daring *is the presence in the imagination of the hope that the means of safety are nigh, and that the things to be feared are either non-existent or*

far off. But anything pertaining to defect implies either the removal of the means of safety, or the proximity of something to be feared. Therefore nothing pertaining to defect is a cause of daring.

I answer that, As stated above (AA. 1, 2) daring results from hope and is contrary to fear: wherefore whatever is naturally apt to cause hope or banish fear, is a cause of daring. Since, however, fear and hope, and also daring, being passions, consist in a movement of the appetite, and in a certain bodily transmutation; a thing may be considered as the cause of daring in two ways, whether by raising hope, or by banishing of fear; in one way, on the part of the appetitive movement; in another way, on the part of the bodily transmutation.

On the part of the appetitive movement which follows apprehension, hope that leads to daring is roused by those things that make us reckon victory as possible. Such things regard either our own power, as bodily strength, experience of dangers, abundance of wealth, and the like; or they regard the powers of others, such as having a great number of friends or any other means of help, especially if a man trust in the Divine assistance: wherefore *those are more daring, with whom it is well in regard to godlike things,* as the Philosopher says (*Rhet.* ii. 5). Fear is banished, in this way, by the removal of threatening causes of fear; for instance, by the fact that a man has no enemies, through having harmed nobody, so that he is not aware of any imminent danger; since those especially appear to be threatened by danger, who have harmed others.

On the part of the bodily transmutation, daring is caused through the incitement of hope and the banishment of fear, by those things which raise the temperature about the heart. Wherefore the Philosopher says (*De Part. Animal.* iii. 4) that *those whose heart is small in size, are more daring; while animals whose heart is large are timid; because the natural heat is unable to give the same degree of temperature to a large as to a small heart; just as a fire does not heat a large house as well as it does a small house.* He says also (*De Problem.* xxvii. 4) that *those whose lungs contain much blood, are more daring, through the heat in the heart that results therefrom.* He says also in the same passage that *lovers of wine are more daring, on account of the heat of the wine:* hence it has been said above (Q. 40, A. 6) that drunkenness conduces to hope, since the heat in the heart banishes fear and raises hope, by reason of the dilatation and enlargement of the heart.

Reply Obj. 1. Drunkenness causes daring, not through being a defect, but through dilating the heart: and again through making a man think greatly of himself.

Reply Obj. 2. Those who have no experience of dangers are more daring, not on account of a defect, but accidentally, *i.e.,* in so far as through being inexperienced they do not know their own failings, nor the dangers that threaten. Hence it is that the removal of the cause of fear gives rise to daring.

Reply Obj. 3. As the Philosopher says (*Rhet.* ii. 5) *those who have been wronged are courageous, because they think that God comes to the assistance of those who suffer unjustly.*

Hence it is evident that no defect causes daring except accidentally, *i.e.,* in so far as some excellence attaches thereto, real or imaginary, either in oneself or in another.

FOURTH ARTICLE

Whether the Brave Are More Eager at First Than in the Midst of Danger?

We proceed thus to the Fourth Article:—

Objection 1. It would seem that the daring are not more eager at first than in the midst of danger. Because trembling is caused by fear, which is contrary to daring, as stated above (A. 1; Q. 44, A. 3). But the daring sometimes tremble at first, as the Philosopher says (*De Problem.* xxvii. 3). Therefore they are not more eager at first than in the midst of danger.

Obj. 2. Further, passion is intensified by an increase in its object: thus since a good is lovable, what is better is yet more lovable. But the object of daring is something difficult. Therefore the greater the difficulty, the greater the daring. But danger is more arduous and difficult when present. It is then therefore that daring is greatest.

Obj. 3. Further, anger is provoked by the infliction of wounds. But anger causes daring; for the Philosopher says (*Rhet.* ii. 5) that *anger makes man bold.* Therefore when man is in the midst of danger and when he is being beaten, then is he most daring.

On the contrary, It is said in *Ethic.* iii. 7 that *the daring are precipitate and full of eagerness before the danger, yet in the midst of dangers they stand aloof.*

I answer that, Daring, being a movement of the sensitive appetite, follows an apprehension of the sensitive faculty. But the sensitive faculty cannot make comparisons, nor can it inquire into circumstances; its judgment is instantaneous. Now it happens sometimes that it is impossible for a man to take note in an instant of all the difficulties of a certain

situation: hence there arises the movement of daring to face the danger; so that when he comes to experience the danger, he feels the difficulty to be greater than he expected, and so gives way.

On the other hand, reason discusses all the difficulties of a situation. Consequently men of fortitude who face danger according to the judgment of reason, at first seem slack, because they face the danger not from passion but with due deliberation. Yet when they are in the midst of danger, they experience nothing unforeseen, but sometimes the difficulty turns out to be less than they anticipated; wherefore they are more persevering.—Moreover, it may be because they face the danger on account of the good of virtue which is the abiding object of their will, however great the danger may prove: whereas men of daring face the danger on account of a mere thought giving rise to hope and banishing fear, as stated above (A. 3).

Reply Obj. 1. Trembling does occur in men of daring, on account of the heat being withdrawn from the outer to the inner parts of the body, as occurs also in those who are afraid. But in men of daring the heat withdraws to the heart; whereas in those who are afraid, it withdraws to the inferior parts.

Reply Obj. 2. The object of love is good simply, wherefore if it be increased, love is increased simply. But the object of daring is a compound of good and evil; and the movement of daring towards evil presupposes the movement of hope towards good. If, therefore, so much difficulty be added to the danger that it overcomes hope, the movement of daring does not ensue, but fails.—But if the movement of daring does ensue, the greater the danger, the greater is the daring considered to be.

Reply Obj. 3. Hurt does not give rise to anger unless there be some kind of hope, as we shall see later on (Q. 46, A. 1). Consequently if the danger be so great as to banish all hope of victory, anger does not ensue.—It is true, however, that if anger does ensue, there will be greater daring.

QUESTION 46

Of Anger, in Itself

(In Eight Articles)

We must now consider anger: and (1) anger in itself; (2) the cause of anger and its remedy; (3) the effect of anger.

Under the first head there are eight points of inquiry: (1) Whether anger is a special passion? (2) Whether the object of anger is good or evil? (3) Whether anger is in the concupiscible faculty? (4) Whether anger is accompanied by an act of reason? (5) Whether anger is more natural than desire? (6) Whether anger is more grievous than hatred? (7) Whether anger is only towards those with whom we have a relation of justice? (8) Of the species of anger.

FIRST ARTICLE

Whether Anger Is a Special Passion?

We proceed thus to the First Article:—

Objection 1. It would seem that anger is not a special passion. For the irascible power takes its name from anger (*ira*). But there are several passions in this power, not only one. Therefore anger is not one special passion.

Obj. 2. Further, to every special passion there is a contrary passion; as is evident by going through them one by one. But no passion is contrary to anger, as stated above (Q. 23, A. 3). Therefore anger is not a special passion.

Obj. 3. Further, one special passion does not include another. But anger includes several passions: since it accompanies sorrow, pleasure, and hope, as the Philosopher states (*Rhet.* ii. 2). Therefore anger is not a special passion.

On the contrary, Damascene (*De Fide Orthod.* ii. 16) calls anger a special passion: and so does Cicero (*De Quæst. Tusc.* iv. 7).

I answer that, A thing is said to be general in two ways. First, by predication; thus *animal* is general in respect of all animals.—Secondly, by causality; thus the sun is the general cause of all things generated here below, according to Dionysius (*Div. Nom.* iv). Because just as a genus contains potentially many differences, according to a likeness of matter; so an efficient cause contains many effects according to its active power.—Now it happens that an effect is produced by the concurrence of various causes; and since every cause remains somewhat in its effect, we may say that, in yet a third way, an effect which is due to the concurrence of several causes, has a certain generality, inasmuch as several causes are, in a fashion, actually existing therein.

Accordingly in the first way, anger is not a general passion, but is condivided with the

other passions, as stated above (Q. 23, A. 4).—In like manner, neither is it in the second way: since it is not a cause of the other passions. But in this way love may be called a general passion, as Augustine declares (*De Civ. Dei* xiv. 7, 9), because love is the primary root of all the other passions, as stated above (Q. 27, A. 4). But, in a third way, anger may be called a general passion, inasmuch as it is caused by a concurrence of several passions. Because the movement of anger does not arise save on account of some pain inflicted, and unless there be desire and hope of revenge: for, as the Philosopher says (*Rhet.* ii. 2), *the angry man hopes to punish; since he craves for revenge as being possible.* Consequently if the person, who inflicted the injury, excel very much, anger does not ensue, but only sorrow, as Avicenna states (*De Anima* iv. 6).

Reply Obj. 1. The irascible power takes its name from *ira* (anger), not because every movement of that power is one of anger; but because all its movements terminate in anger; and because, of all these movements, anger is the most patent.

Reply Obj. 2. From the very fact that anger is caused by contrary passions, *i.e.*, by hope, which is of good, and by sorrow, which is of evil, it includes in itself contrariety: and consequently it has no contrary outside itself. Thus also in mixed colors there is no contrariety, except that of the simple colors from which they are made.

Reply Obj. 3. Anger includes several passions, not indeed as a genus includes several species; but rather according to the inclusion of cause and effect.

SECOND ARTICLE

Whether the Object of Anger Is Good or Evil?

We proceed thus to the Second Article:—

Objection 1. It would seem that the object of anger is evil. For Gregory of Nyssa* says that anger is *the sword-bearer of desire,* inasmuch, to wit, as it assails whatever obstacle stands in the way of desire. But an obstacle has the character of evil. Therefore anger regards evil as its object.

Obj. 2. Further, anger and hatred agree in their effect, since each seeks to inflict harm on another. But hatred regards evil as its object, as stated above (Q. 29, A. 1). Therefore anger does also.

Obj. 3. Further, anger arises from sorrow; wherefore the Philosopher says (*Ethic.* vii. 6) that *anger acts with sorrow.* But evil is the object of sorrow. Therefore it is also the object of anger.

On the contrary, Augustine says (*Conf.* ii. 6) that *anger craves for revenge.* But the desire for revenge is a desire for something good: since revenge belongs to justice. Therefore the object of anger is good.

Moreover, anger is always accompanied by hope, wherefore it causes pleasure, as the Philosopher says (*Rhet.* ii. 2). But the object of hope and of pleasure is good. Therefore good is also the object of anger.

I answer that, The movement of the appetitive power follows an act of the apprehensive power. Now the apprehensive power apprehends a thing in two ways. First, by way of an incomplex object, as when we understand what a man is; secondly, by way of a complex object, as when we understand that whiteness is in a man. Consequently in each of these ways the appetitive power can tend to both good and evil:—by way of a simple and incomplex object, when the appetite simply follows and adheres to good, or recoils from evil: and such movements are desire, hope, pleasure, sorrow, and so forth:—by way of a complex object, as when the appetite is concerned with some good or evil being in, or being done to, another, either seeking this or recoiling from it. This is evident in the case of love and hatred: for we love someone, in so far as we wish some good to be in him; and we hate someone, in so far as we wish some evil to be in him. It is the same with anger; for when a man is angry, he wishes to be avenged on someone. Hence the movement of anger has a twofold tendency: viz., to vengeance itself, which it desires and hopes for as being a good, wherefore it takes pleasure in it; and to the person on whom it seeks vengeance, as to something contrary and hurtful, which bears the character of evil.

We must, however, observe a twofold difference in this respect, between anger on the one side, and hatred and love on the other. The first difference is that anger always regards two objects: whereas love and hatred sometimes regard but one object, as when a man is said to love wine or something of the kind, or to hate it.—The second difference is, that both the objects of love are good: since the lover wishes good to someone, as to something agreeable to himself: while both the objects of hatred bear the character of evil: for the man who hates, wishes evil to someone, as to something disagreeable to him. Whereas anger regards one object under the aspect of good, viz., vengeance, which it desires to have; and the other object under the aspect of evil, viz., the noxious person, on whom it seeks to be avenged. Consequently it is a passion somewhat made up of contrary passions.

This suffices for the Replies to the Objections.

* Nemesius, *De Nat. Hom.* xxi.

THIRD ARTICLE

Whether Anger Is in the Concupiscible Faculty?

We proceed thus to the Third Article:—

Objection 1. It would seem that anger is in the concupiscible faculty. For Cicero says (*De Quæst. Tusc.* iv. 9) that anger is a kind of *desire*. But desire is in the concupiscible faculty. Therefore anger is too.

Obj. 2. Further, Augustine says in his Rule, that *anger grows into hatred:* and Cicero says (*loc. cit.*) that *hatred is inveterate anger*. But hatred, like love, is a concupiscible passion. Therefore anger is in the concupiscible faculty.

Obj. 3. Further, Damascene (*De Fide Orthod.* ii. 16) and Gregory of Nyssa* say that *anger is made up of sorrow and desire*. Both of these are in the concupiscible faculty. Therefore anger is a concupiscible passion.

On the contrary, The concupiscible is distinct from the irascible faculty. If, therefore, anger were in the concupiscible power, the irascible would not take its name from it.

I answer that, As stated above (Q. 23, A. 1), the passions of the irascible part differ from the passions of the concupiscible faculty, in that the objects of the concupiscible passions are good and evil absolutely considered, whereas the objects of the irascible passions are good and evil of a certain elevation or arduousness. Now it has been stated (A. 2) that anger regards two objects: viz., the vengeance that it seeks; and the person on whom it seeks vengeance; and in respect of both, anger requires a certain arduousness: for the movement of anger does not arise, unless there be some magnitude about both these objects; since *we make no ado about things that are naught or very minute,* as the Philosopher observes (*Rhet.* ii. 2). It is therefore evident that anger is not in the concupiscible, but in the irascible faculty.

Reply Obj. 1. Cicero gives the name of desire to any kind of craving for a future good, without discriminating between that which is arduous and that which is not. Accordingly he reckons anger as a kind of desire, inasmuch as it is a desire of vengeance. In this sense, however, desire is common to the irascible and concupiscible faculties.

Reply Obj. 2. Anger is said to grow into hatred, not as though the same passion which at first was anger, afterwards becomes hatred by becoming inveterate; but by a process of causality. For anger when it lasts a long time engenders hatred.

Reply Obj. 3. Anger is said to be composed of sorrow and desire, not as though they were its parts, but because they are its causes: and it has been said above (Q. 25, A. 2) that the concupiscible passions are the causes of the irascible passions.

* Nemesius, *De Nat. Hom.* xxi.

FOURTH ARTICLE

Whether Anger Requires an Act of Reason?

We proceed thus to the Fourth Article:—

Objection 1. It would seem that anger does not require an act of reason. For, since anger is a passion, it is in the sensitive appetite. But the sensitive appetite follows an apprehension, not of reason, but of the sensitive faculty. Therefore anger does not require an act of reason.

Obj. 2. Further, dumb animals are devoid of reason: and yet they are seen to be angry. Therefore anger does not require an act of reason.

Obj. 3. Further, drunkenness fetters the reason; whereas it is conducive to anger. Therefore anger does not require an act of reason.

On the contrary, The Philosopher says (*Ethic.* vii. 6) that *anger listens to reason somewhat.*

I answer that, As stated above (A. 2), anger is a desire for vengeance. Now vengeance implies a comparison between the punishment to be inflicted and the hurt done; wherefore the Philosopher says (*Ethic.* vii. *loc. cit.*) that *anger, as if it had drawn the inference that it ought to quarrel with such a person, is therefore immediately exasperated.* Now to compare and to draw an inference is an act of reason. Therefore anger, in a fashion, requires an act of reason.

Reply Obj. 1. The movement of the appetitive power may follow an act of reason in two ways. In the first way, it follows the reason in so far as the reason commands: and thus the will follows reason, wherefore it is called the rational appetite. In another way, it follows reason in so far as the reason denounces, and thus anger follows reason. For the Philosopher says (*De Problem.* xxviii. 3) that *anger follows reason, not in obedience to reason's command, but as a result of reason's denouncing the injury.* Because the sensitive appetite is subject to the reason, not immediately but through the will.

Reply Obj. 2. Dumb animals have a natural instinct imparted to them by the Divine Reason, in virtue of which they are gifted with movements, both internal and external, like unto rational movements, as stated above (Q. 40, A. 3).

Reply Obj. 3. As stated in *Ethic.* vii. 6, *anger listens somewhat to reason* in so far as reason denounces the injury inflicted, *but listens not perfectly,* because it does not ob-

serve the rule of reason as to the measure of vengeance. Anger, therefore, requires an act of reason; and yet proves a hindrance to reason. Wherefore the Philosopher says (*De Problem.* iii. 2, 27) that those who are very drunk, so as to be incapable of the use of reason, do not get angry: but those who are slightly drunk, do get angry, through being still able, though hampered, to form a judgment of reason.

FIFTH ARTICLE

Whether Anger Is More Natural Than Desire?

We proceed thus to the Fifth Article:—

Objection 1. It would seem that anger is not more natural than desire. Because it is proper to man to be by nature a gentle animal. But *gentleness is contrary to anger,* as the Philosopher states (*Rhet.* ii. 3). Therefore anger is no more natural than desire, in fact it seems to be altogether unnatural to man.

Obj. 2. Further, reason is contrasted with nature: since those things that act according to reason, are not said to act according to nature. Now *anger requires an act of reason, but desire does not,* as stated in *Ethic.* vii. 6. Therefore desire is more natural than anger.

Obj. 3. Further, anger is a craving for vengeance: while desire is a craving for those things especially which are pleasant to the touch, viz., for pleasures of the table and for sexual pleasures. But these things are more natural to man than vengeance. Therefore desire is more natural than anger.

On the contrary, The Philosopher says (*Ethic.* vii. *loc. cit.*) that *anger is more natural than desire.*

I answer that, By *natural* we mean that which is caused by nature, as stated in *Phys.* ii. 1. Consequently the question as to whether a particular passion is more or less natural cannot be decided without reference to the cause of that passion. Now the cause of a passion, as stated above (Q. 36, A. 2), may be considered in two ways: first, on the part of the object; secondly, on the part of the subject. If then we consider the cause of anger and of desire, on the part of the object, thus desire, especially of pleasures of the table, and of sexual pleasures, is more natural than anger; in so far as these pleasures are more natural to man than vengeance.

If, however, we consider the cause of anger on the part of the subject, thus anger, in a manner, is more natural; and, in a manner, desire is more natural. Because the nature of an individual man may be considered either as to the generic, or as to the specific nature, or again as to the particular temperament of the individual. If then we consider the generic nature, *i.e.,* the nature of this man considered as an animal; thus desire is more natural than anger; because it is from this very generic nature that man is inclined to desire those things which tend to preserve in him the life both of the species and of the individual.—If, however, we consider the specific nature, *i.e.,* the nature of this man as a rational being; then anger is more natural to man than desire, in so far as anger follows reason more than desire does. Wherefore the Philosopher says (*Ethic.* iv. 5) that *revenge* which pertains to anger *is more natural to man than meekness:* for it is natural to everything to rise up against things contrary and hurtful.—And if we consider the nature of the individual, in respect of his particular temperament, thus anger is more natural than desire; for the reason that anger is prone to ensue from the natural tendency to anger, more than desire, or any other passion, is to ensue from a natural tendency to desire, which tendencies result from a man's individual temperament. Because disposition to anger is due to a bilious temperament; and of all the humors, the bile moves quickest; for it is like fire. Consequently he that is temperamentally disposed to anger is sooner incensed with anger, than he that is temperamentally disposed to desire, is inflamed with desire: and for this reason the Philosopher says (*Ethic.* vii. 6) that a disposition to anger is more liable to be transmitted from parent to child, than a disposition to desire.

Reply Obj. 1. We may consider in man both the natural temperament on the part of the body, and the reason. On the part of the bodily temperament, a man, considered specifically, does not naturally excel others either in anger or in any other passion, on account of the moderation of his temperament. But other animals, for as much as their temperament recedes from this moderation and approaches to an extreme disposition, are naturally disposed to some excess of passion, such as the lion in daring, the hound in anger, the hare in fear, and so forth.—On the part of reason, however, it is natural to man, both to be angry and to be gentle: in so far as reason somewhat causes anger, by denouncing the injury which causes anger; and somewhat appeases anger, in so far as the angry man *does not listen perfectly to the command of reason,* as stated above (A. 4 *ad* 3).

Reply Obj. 2. Reason itself belongs to the nature of man: wherefore from the very fact that anger requires an act of reason, it follows that it is, in a manner, natural to man.

Reply Obj. 3. This argument regards anger and desire on the part of the object.

SIXTH ARTICLE

Whether Anger Is More Grievous than Hatred?

We proceed thus to the Sixth Article:—

Objection 1. It would seem that anger is more grievous than hatred. For it is written (Prov. xxvii. 4) that *anger hath no mercy, nor fury when it breaketh forth.* But hatred sometimes has mercy. Therefore anger is more grievous than hatred.

Obj. 2. Further, it is worse to suffer evil and to grieve for it, than merely to suffer it. But when a man hates, he is contented if the object of his hatred suffer evil: whereas the angry man is not satisfied unless the object of his anger know it and be aggrieved thereby, as the Philosopher says (*Rhet.* ii. 4). Therefore, anger is more grievous than hatred.

Obj. 3. Further, a thing seems to be so much the more firm according as more things concur to set it up: thus a habit is all the more settled through being caused by several acts. But anger is caused by the concurrence of several passions, as stated above (A. 1): whereas hatred is not. Therefore anger is more settled and more grievous than hatred.

On the contrary, Augustine, in his Rule, compares hatred to *a beam,* but anger to *a mote.*

I answer that, The species and nature of a passion are taken from its object. Now the object of anger is the same in substance as the object of hatred; since, just as the hater wishes evil to him whom he hates, so does the angry man wish evil to him with whom he is angry. But there is a difference of aspect: for the hater wishes evil to his enemy, as evil, whereas the angry man wishes evil to him with whom he is angry, not as evil but in so far as it has an aspect of good, that is, in so far as he reckons it as just, since it is a means of vengeance. Wherefore also it has been said above (A. 2) that hatred implies application of evil to evil, whereas anger denotes application of good to evil.—Now it is evident that to seek evil under the aspect of justice, is a lesser evil, than simply to seek evil to someone. Because to wish evil to someone under the aspect of justice, may be according to the virtue of justice, if it be in conformity with the order of reason; and anger fails only in this, that it does not obey the precept of reason in taking vengeance. Consequently it is evident that hatred is far worse and graver than anger.

Reply Obj. 1. In anger and hatred two points may be considered: namely, the thing desired, and the intensity of the desire. As to the thing desired, anger has more mercy than hatred has. For since hatred desires another's evil for evil's sake, it is satisfied with no particular measure of evil: because those things that are desired for their own sake, are desired without measure, as the Philosopher states (*Polit.* i. 3), instancing a miser with regard to riches. Hence it is written, (Ecclus. xii. 16): *An enemy . . . if he find an opportunity, will not be satisfied with blood.*—Anger, on the other hand, seeks evil only under the aspect of a just means of vengeance. Consequently when the evil inflicted goes beyond the measure of justice according to the estimate of the angry man, then he has mercy. Wherefore the Philosopher says (*Rhet.* ii. 4) that *the angry man is appeased if many evils befall, whereas the hater is never appeased.*

As to the intensity of the desire, anger excludes mercy more than hatred does; because the movement of anger is more impetuous, through the heating of the bile. Hence the passage quoted continues: *Who can bear the violence of one provoked?*

Reply Obj. 2. As stated above, an angry man wishes evil to someone, in so far as this evil is a means of just vengeance. Now vengeance is wrought by the infliction of a punishment: and the nature of punishment consists in being contrary to the will, painful, and inflicted for some fault. Consequently an angry man desires this, that the person whom he is hurting, may feel it and be in pain, and know that this has befallen him on account of the harm he has done the other. The hater, on the other hand, cares not for all this, since he desires another's evil as such.—It is not true, however, that an evil is worse through giving pain: because *injustice and imprudence, although evil,* yet, being voluntary, *do not grieve those in whom they are,* as the Philosopher observes (*Rhet.* ii. 4).

Reply Obj. 3. That which proceeds from several causes, is more settled when these causes are of one kind: but it may be that one cause prevails over many others. Now hatred ensues from a more lasting cause than anger does. Because anger arises from an emotion of the soul due to the wrong inflicted; whereas hatred ensues from a disposition in a man, by reason of which he considers that which he hates to be contrary and hurtful to him. Consequently, as passion is more transitory than disposition or habit, so anger is less lasting than hatred; although hatred itself is a passion ensuing from this disposition. Hence the Philosopher says (*Rhet.* ii. 4) that *hatred is more incurable than anger.*

SEVENTH ARTICLE

Whether Anger Is Only towards Those to Whom One Has an Obligation of Justice?

We proceed thus to the Seventh Article:—

Objection 1. It would seem that anger is not only towards those to whom one has an obligation of justice. For there is no justice between man and irrational beings. And yet sometimes one is angry with irrational beings; thus, out of anger, a writer throws away his pen, or a rider strikes his horse. Therefore anger is not only towards those to whom one has an obligation of justice.

Obj. 2. Further, *there is no justice towards oneself . . . nor is there justice towards one's own* (*Ethic.* v. 6). But sometimes a man is angry with himself; for instance, a penitent, on account of his sin; hence it is written (Ps. iv. 5): *Be ye angry and sin not.* Therefore anger is not only towards those with whom one has a relation of justice.

Obj. 3. Further, justice and injustice can be of one man towards an entire class, or a whole community: for instance, when the state injures an individual. But anger is not towards a class but only towards an individual, as the Philosopher states (*Rhet.* ii. 4). Therefore properly speaking, anger is not towards those with whom one is in relation of justice or injustice.

The contrary, however, may be gathered from the Philosopher (*Rhet.* ii. 2, 3).

I answer that, As stated above (A. 6), anger desires evil as being a means of just vengeance. Consequently, anger is towards those to whom we are just or unjust: since vengeance is an act of justice, and wrong-doing is an act of injustice. Therefore both on the part of the cause, viz., the harm done by another, and on the part of the vengeance sought by the angry man, it is evident that anger concerns those to whom one is just or unjust.

Reply Obj. 1. As stated above (A. 4 *ad* 2), anger, though it follows an act of reason, can nevertheless be in dumb animals that are devoid of reason, in so far as through their natural instinct they are moved by their imagination to something like rational action. Since then in man there is both reason and imagination, the movement of anger can be aroused in man in two ways. First, when only his imagination denounces the injury: and, in this way, man is aroused to a movement of anger even against irrational and inanimate beings, which movement is like that which occurs in animals against anything that injures them.—Secondly, by the reason denouncing the injury: and thus, according to the Philosopher (*Rhet.* ii. 3), *it is impossible to be angry with insensible things, or with the dead:* both because they feel no pain, which is, above all, what the angry man seeks in those with whom he is angry: and because there is no question of vengeance on them, since they can do us no harm.

Reply Obj. 2. As the Philosopher says (*Ethic.* v. 11), *metaphorically speaking there is a certain justice and injustice between a man and himself,* in so far as the reason rules the irascible and concupiscible parts of the soul. And in this sense a man is said to be avenged on himself, and consequently, to be angry with himself. But properly, and in accordance with the nature of things, a man is never angry with himself.

Reply Obj. 3. The Philosopher (*Rhet.* ii. 4) assigns as one difference between hatred and anger, that *hatred may be felt towards a class, as we hate the entire class of thieves; whereas anger is directed only towards an individual.* The reason is that hatred arises from our considering a quality as disagreeing with our disposition; and this may refer to a thing in general or in particular. Anger, on the other hand, ensues from someone having injured us by his action. Now all actions are the deeds of individuals: and consequently anger is always pointed at an individual.—When the whole state hurts us, the whole state is reckoned as one individual.*

EIGHTH ARTICLE

Whether the Species of Anger Are Suitably Assigned?

We proceed thus to the Eighth Article:—

Objection 1. It would seem that Damascene (*De Fide Orthod.* ii. 16) unsuitably assigns three species of anger,—*wrath, ill-will* and *rancor.* For no genus derives its specific differences from accidents. But these three are diversified in respect of an accident: because *the beginning of the movement of anger is called wrath* (χόλος), *if anger continue it is called ill-will* (μῆνις); *while rancor* (κότος) *is anger waiting for an opportunity of vengeance.* Therefore these are not different species of anger.

Obj. 2. Further, Cicero says (*De Quæst. Tusc.* iv. 9) that *excandescentia* (*irascibility*) *is what the Greeks call* θύμωσις, *and is a kind of anger that arises and subsides intermittently;* while according to Damascene θύμωσις, is the same as κότος (*rancor*). Therefore κότος does not bide its time for taking vengeance, but in course of time spends itself.

Obj. 3. Further, Gregory (*Moral.* xxi. 4) gives three degrees of anger, namely, *anger without utterance, anger with utterance, and anger with perfection of speech,* corresponding to the three degrees mentioned by Our Lord (Matth. v. 22): *Whosoever is angry with his brother* (thus implying *anger without utterance*), and then, *whosoever shall say to his brother, "Raca"* (implying *anger with utter-*

* *Cf.* Q. 29, 6.

ance yet without full expression), and lastly, *whosoever shall say "Thou fool"* (where we have *perfection of speech*). Therefore Damascene's division is imperfect, since it takes no account of utterance.

On the contrary, stands the authority of Damascene (*loc. cit.*) and Gregory of Nyssa.*

I answer that, The species of anger given by Damascene and Gregory of Nyssa are taken from those things which give increase to anger. This happens in three ways. First from facility of the movement itself, and he calls this kind of anger χόλος (*bile*) because it is quickly aroused. Secondly, on the part of the grief that causes anger, and which dwells some time in the memory; this belongs to μῆνις (*ill-will*) which is derived from μένειν (*to dwell*). Thirdly, on the part of that which the angry man seeks, viz., vengeance; and this pertains to κότος (*rancor*) which never rests until it is avenged.† Hence the Philosopher (*Ethic.* iv. 5) calls some angry persons ἀκρόχολοι (*choleric*), because they are easily angered; some he calls πικροί (*bitter*), because they retain their anger for a long time; and some he calls χαλεποί (*ill-tempered*), because they never rest until they have retaliated.‡

Reply Obj. 1. All those things which give anger some kind of perfection are not altogether accidental to anger; and consequently nothing prevents them from causing a certain specific difference thereof.

Reply Obj. 2. Irascibility, which Cicero mentions, seems to pertain to the first species of anger, which consists in a certain quickness of temper, rather than to rancor (*furor*). And there is no reason why the Greek θύμωσις, which is denoted by the Latin *furor,* should not signify both quickness to anger, and firmness of purpose in being avenged.

Reply Obj. 3. These degrees are distinguished according to various effects of anger; and not according to degrees of perfection in the very movement of anger.

QUESTION 47

Of the Cause That Provokes Anger, and of the Remedies of Anger §

(In Four Articles)

We must now consider the cause that provokes anger, and its remedies. Under this head there are four points of inquiry: (1) Whether the motive of anger is always something done against the one who is angry? (2) Whether slight or contempt is the sole motive of anger? (3) Of the cause of anger on the part of the angry person; (4) Of the cause of anger on the part of the person with whom one is angry.

FIRST ARTICLE

Whether the Motive of Anger Is Always Something Done against the One Who Is Angry?

We proceed thus to the First Article:—

Objection 1. It would seem that the motive of anger is not always something done against the one who is angry. Because man, by sinning, can do nothing against God; since it is written (Job xxxv. 6): *If thy iniquities be multiplied, what shalt thou do against Him?* And yet God is spoken of as being angry with man on account of sin, according to Ps. cv. 40: *The Lord was exceedingly angry with His people.* Therefore it is not always on account of something done against him, that a man is angry.

Obj. 2. Further, anger is a desire for vengeance. But one may desire vengeance for things done against others. Therefore we are not always angry on account of something done against us.

Obj. 3. Further, as the Philosopher says (*Rhet.* ii. 2) man is angry especially with those *who despise what he takes a great interest in; thus men who study philosophy are angry with those who despise philosophy,* and so forth. But contempt of philosophy does not harm the philosopher. Therefore it is not always a harm done to us that makes us angry.

Obj. 4. Further, he that holds his tongue when another insults him, provokes him to greater anger, as Chrysostom observes (*Hom.* xxii. *in Ep. ad Rom.*). But by holding his tongue he does the other no harm. Therefore a man is not always provoked to anger by something done against him.

On the contrary, The Philosopher says (*Rhet.* ii. 4) that *anger is always due to something done to oneself: whereas hatred may arise without anything being done to us, for we hate a man simply because we think him such.*

I answer that, As stated above (Q. 46, A. 6), anger is the desire to hurt another for the pur-

* Nemesius, *De Nat. Hom.* xxi.

† Eph. iv. 31. Let all bitterness and anger and indignation . . . be put away from you.

‡ *Cf.* II.-II. Q. 158, A. 5.

§ There is no further mention of these remedies in the text, except in Art. 4.

pose of just vengeance. Now unless some injury has been done, there is no question of vengeance: nor does any injury provoke one to vengeance, but only that which is done to the person who seeks vengeance: for just as everything naturally seeks its own good, so does it naturally repel its own evil. But injury done by anyone does not affect a man unless in some way it be something done against him. Consequently the motive of a man's anger is always something done against him.

Reply Obj. 1. We speak of anger in God, not as of a passion of the soul but as of judgment of justice, inasmuch as He wills to take vengeance on sin. Because the sinner, by sinning, cannot do God any actual harm: but so far as he himself is concerned, he acts against God in two ways. First, in so far as he despises God in His commandments. Secondly, in so far as he harms himself or another; which injury redounds to God, inasmuch as the person injured is an object of God's providence and protection.

Reply Obj. 2. If we are angry with those who harm others, and seek to be avenged on them, it is because those who are injured belong in some way to us: either by some kinship or by friendship, or at least because of the nature we have in common.

Reply Obj. 3. When we take a very great interest in a thing, we look upon it as our own good; so that if anyone despise it, it seems as though we ourselves were despised and injured.

Reply Obj. 4. Silence provokes the insulter to anger when he thinks it is due to contempt, as though his anger were slighted: and a slight is an action.

SECOND ARTICLE

Whether the Sole Motive of Anger Is Slight or Contempt?

We proceed thus to the Second Article:—

Objection 1. It would seem that slight or contempt is not the sole motive of anger. For Damascene says (*De Fide Orthod.* ii. 16) that we are angry *when we suffer, or think that we are suffering, an injury.* But one may suffer an injury without being despised or slighted. Therefore a slight is not the only motive of anger.

Obj. 2. Further, desire for honor and grief for a slight belong to the same subject. But dumb animals do not desire honor. Therefore they are not grieved by being slighted. And yet *they are roused to anger, when wounded,* as the Philosopher says (*Ethic.* iii. 8). Therefore a slight is not the sole motive of anger.

Obj. 3. Further, the Philosopher (*Rhet.* ii. 2) gives many other causes of anger, for instance, *being forgotten by others; that others should rejoice in our misfortunes; that they should make known our evils; being hindered from doing as we like.* Therefore being slighted is not the only motive for being angry.

On the contrary, The Philosopher says (*Rhet.* ii. *loc. cit.*) that anger is *a desire, with sorrow, for vengeance, on account of a seeming slight done unbecomingly.*

I answer that, All the causes of anger are reduced to slight. For slight is of three kinds, as stated in *Rhet.* ii., *ibid.*, viz., *contempt, despiteful treatment, i.e.,* hindering one from doing one's will, and *insolence:* and all motives of anger are reduced to these three. Two reasons may be assigned for this. First, because anger seeks another's hurt as being a means of just vengeance: wherefore it seeks vengeance in so far as it seems just. Now just vengeance is taken only for that which is done unjustly; hence that which provokes anger is always something considered in the light of an injustice. Wherefore the Philosopher says (*Rhet.* ii. 3) that *men are not angry, —if they think they have wronged some one and are suffering justly on that account; because there is no anger at what is just.* Now injury is done to another in three ways: namely, through ignorance, through passion, and through choice. Then, most of all, a man does an injustice, when he does an injury from choice, on purpose, or from deliberate malice, as stated in *Ethic.* v. 8. Wherefore we are most of all angry with those who, in our opinion, have hurt us on purpose. For if we think that some one has done us an injury through ignorance or through passion, either we are not angry with them at all, or very much less: since to do anything through ignorance or through passion takes away from the notion of injury, and to a certain extent calls for mercy and forgiveness. Those, on the other hand, who do an injury on purpose, seem to sin from contempt; wherefore we are angry with them most of all. Hence the Philosopher says (*Rhet.* ii. 3) that *we are either not angry at all, or not very angry with those who have acted through anger, because they do not seem to have acted slightingly.*

The second reason is because a slight is opposed to a man's excellence: because *men think little of things that are not worth much ado* (*Rhet.* ii. 2). Now we seek for some kind of excellence from all our goods. Consequently whatever injury is inflicted on us, in so far as it is derogatory to our excellence, seems to savor of a slight.

Reply Obj. 1. Any other cause, besides contempt, through which a man suffers an injury,

takes away from the notion of injury: contempt or slight alone adds to the motive of anger, and consequently is of itself the cause of anger.

Reply Obj. 2. Although a dumb animal does not seek honor as such, yet it naturally seeks a certain superiority, and is angry with anything derogatory thereto.

Reply Obj. 3. Each of those causes amounts to some kind of slight. Thus forgetfulness is a clear sign of slight esteem, for the more we think of a thing the more is it fixed in our memory. Again if a man does not hesitate by his remarks to give pain to another, this seems to show that he thinks little of him: and those too who show signs of hilarity when another is in misfortune, seem to care little about his good or evil. Again he that hinders another from carrying out his will, without deriving thereby any profit to himself, seems not to care much for his friendship. Consequently all those things, in so far as they are signs of contempt, provoke anger.

THIRD ARTICLE

Whether a Man's Excellence Is the Cause of His Being Angry?

We proceed thus to the Third Article:—

Objection 1. It would seem that a man's excellence is not the cause of his being more easily angry. For the Philosopher says (*Rhet.* ii. 2) that *some are angry especially when they are grieved, for instance, the sick, the poor, and those who are disappointed.* But these things seem to pertain to defect. Therefore defect rather than excellence makes one prone to anger.

Obj. 2. Further, the Philosopher says (*ibid.*) that *some are very much inclined to be angry when they are despised for some failing or weakness of the existence of which there are grounds for suspicion; but if they think they excel in those points, they do not trouble.* But a suspicion of this kind is due to some defect. Therefore defect rather than excellence is a cause of a man being angry.

Obj. 3. Further, whatever savors of excellence makes a man agreeable and hopeful. But the Philosopher says (*Rhet.* ii. 3) that *men are not angry when they play, make jokes, or take part in a feast, nor when they are prosperous or successful, nor in moderate pleasures and well-founded hope.* Therefore excellence is not a cause of anger.

On the contrary, The Philosopher says (*ibid.* 9) that excellence makes men prone to anger.

I answer that, The cause of anger, in the man who is angry, may be taken in two ways. First in respect of the motive of anger: and thus excellence is the cause of a man being easily angered. Because the motive of anger is an unjust slight, as stated above (A. 2). Now it is evident that the more excellent a man is, the more unjust is a slight offered him in the matter in which he excels. Consequently those who excel in any matter, are most of all angry, if they be slighted in that matter; for instance, a wealthy man in his riches, or an orator in his eloquence, and so forth.

Secondly, the cause of anger, in the man who is angry, may be considered on the part of the disposition produced in him by the motive aforesaid. Now it is evident that nothing moves a man to anger except a hurt that grieves him: while whatever savors of defect is above all a cause of grief; since men who suffer from some defect are more easily hurt. And this is why men who are weak, or subject to some other defect, are more easily angered, since they are more easily grieved.

This suffices for the Reply to the First Objection.

Reply Obj. 2. If a man be despised in a matter in which he evidently excels greatly, he does not consider himself the loser thereby, and therefore is not grieved: and in this respect he is less angered. But in another respect, in so far as he is more undeservedly despised, he has more reason for being angry: unless perhaps he thinks that he is envied or insulted not through contempt but through ignorance, or some other like cause.

Reply Obj. 3. All these things hinder anger in so far as they hinder sorrow. But in another respect they are naturally apt to provoke anger, because they make it more unseemly to insult anyone.

FOURTH ARTICLE

Whether a Person's Defect is a Reason for Being More Easily Angry with Him?

We proceed thus to the Fourth Article:—

Objection 1. It would seem that a person's defect is not a reason for being more easily angry with him. For the Philosopher says (*Rhet.* ii. 3) that *we are not angry with those who confess and repent and humble themselves; on the contrary, we are gentle with them. Wherefore dogs bite not those who sit down.* But these things savor of littleness and defect. Therefore littleness of a person is a reason for being less angry with him.

Obj. 2. Further, there is no greater defect than death. But anger ceases at the sight of death. Therefore defect of a person does not provoke anger against him.

Obj. 3. Further, no one thinks little of a man through his being friendly towards him. But we are more angry with friends, if they offend us or refuse to help us; hence it is written (Ps. liv. 13): *If my enemy had reviled me I would verily have borne with it.* Therefore a person's defect is not a reason for being more easily angry with him.

On the contrary, The Philosopher says (*Rhet.* ii. 2) that *the rich man is angry with the poor man, if the latter despise him; and in like manner the prince is angry with his subject.*

I answer that, As stated above (AA. 2, 3) unmerited contempt more than anything else is a provocative of anger. Consequently deficiency or littleness in the person with whom we are angry, tends to increase our anger, in so far as it adds to the unmeritedness of being despised. For just as the higher a man's position is, the more undeservedly he is despised; so the lower it is, the less reason he has for despising. Thus a nobleman is angry if he be insulted by a peasant; a wise man, if by a fool; a master, if by a servant.

If, however, the littleness or deficiency lessens the unmerited contempt, then it does not increase but lessens anger. In this way those who repent of their ill-deeds, and confess that they have done wrong, who humble themselves and ask pardon, mitigate anger, according to Prov. xv. 1: *A mild answer breaketh wrath:* because, to wit, they seem not to despise, but rather to think much of those before whom they humble themselves.

This suffices for the Reply to the First Objection.

Reply Obj. 2. There are two reasons why anger ceases at the sight of death. One is because the dead are incapable of sorrow and sensation; and this is chiefly what the angry seek in those with whom they are angered.—Another reason is because the dead seem to have attained to the limit of evils. Hence anger ceases in regard to all who are grievously hurt, in so far as this hurt surpasses the measure of just retaliation.

Reply Obj. 3. To be despised by one's friends seems also a greater indignity. Consequently if they despise us by hurting or by failing to help, we are angry with them for the same reason for which we are angry with those who are beneath us.

QUESTION 48

Of the Effects of Anger

(In Four Articles)

We must now consider the effects of anger: under which head there are four points of inquiry: (1) Whether anger causes pleasure? (2) Whether above all it causes heat in the heart? (3) Whether above all it hinders the use of reason? (4) Whether it causes taciturnity?

FIRST ARTICLE

Whether Anger Causes Pleasure?

We proceed thus to the First Article:—

Objection 1. It would seem that anger does not cause pleasure. Because sorrow excludes pleasure. But anger is never without sorrow, since, as stated in *Ethic.* vii. 6, *everyone that acts from anger, acts with pain.* Therefore anger does not cause pleasure.

Obj. 2. Further, the Philosopher says (*Ethic.* iv. 5) that *vengeance makes anger to cease, because it substitutes pleasure for pain:* whence we may gather that the angry man derives pleasure from vengeance, and that vengeance quells his anger. Therefore on the advent of pleasure, anger departs: and consequently anger is not an effect united with pleasure.

Obj. 3. Further, no effect hinders its cause, since it is conformed to its cause. But pleasure hinders anger, as stated in *Rhet.* ii. 3. Therefore pleasure is not an effect of anger.

On the contrary, The Philosopher (*ibid.*) quotes the saying that anger is

> "Sweet to the soul as honey to the taste."
> —*Iliad,* xviii. 109, 110 (trl. Pope).

I answer that, As the Philosopher says (*Ethic.* vii. 14), pleasures, chiefly sensible and bodily pleasures, are remedies against sorrow: and therefore the greater the sorrow or anxiety, the more sensible are we to the pleasure which heals it, as is evident in the case of thirst which increases the pleasure of drink. Now it is clear from what has been said (Q. 47, AA. 1, 3), that the movement of anger arises from a wrong done that causes sorrow, for which sorrow vengeance is sought as a remedy. Consequently as soon as vengeance is present, pleasure ensues, and so much the greater according as the sorrow was greater.—Therefore if vengeance be really present, perfect pleasure ensues, entirely excluding sorrow, so that the movement of anger ceases. But before vengeance is really present, it becomes present to the angry man in two ways:—in one way, by hope; because none is angry except he hopes for vengeance, as stated above (Q. 46, A. 1);—in another way, by thinking of it con-

tinually, for to everyone that desires a thing it is pleasant to dwell on the thought of what he desires; wherefore the imaginings of dreams are pleasant. Accordingly an angry man takes pleasure in thinking much about vengeance. This pleasure, however, is not perfect, so as to banish sorrow and consequently anger.

Reply Obj. 1. The angry man does not grieve and rejoice at the same thing; he grieves for the wrong done, while he takes pleasure in the thought and hope of vengeance. Consequently sorrow is to anger as its beginning; while pleasure is the effect or terminus of anger.

Reply Obj. 2. This argument holds in regard to pleasure caused by the real presence of vengeance, which banishes anger altogether.

Reply Obj. 3. Pleasure that precedes hinders sorrow from ensuing, and consequently is a hindrance to anger. But pleasure felt in taking vengeance follows from anger.

SECOND ARTICLE

Whether Anger above All Causes Fervor in the Heart?

We proceed thus to the Second Article:—

Objection 1. It would seem that heat is not above all the effect of anger. For fervor, as stated above (Q. 28, A. 5; Q. 37, A. 2), belongs to love. But love, as above stated, is the beginning and cause of all the passions. Since then the cause is more powerful than its effect, it seems that anger is not the chief cause of fervor.

Obj. 2. Further, those things which, of themselves, arouse fervor, increase as time goes on; thus love grows stronger the longer it lasts. But in course of time anger grows weaker; for the Philosopher says (*Rhet.* ii. 3) that *time puts an end to anger.* Therefore fervor is not the proper effect of anger.

Obj. 3. Further, fervor added to fervor produces greater fervor. But *the addition of a greater anger banishes already existing anger,* as the Philosopher says (*ibid.*). Therefore anger does not cause fervor.

On the contrary, Damascene says (*De Fide Orth.* ii. 16) that *anger is fervor of the blood around the heart, resulting from an exhalation of the bile.*

I answer that, As stated above (Q. 44, A. 1), the bodily transmutation that occurs in the passions of the soul is proportionate to the movement of the appetite. Now it is evident that every appetite, even the natural appetite, tends with greater force to repel that which is contrary to it, if it be present: hence we see that hot water freezes harder, as though the cold acted with greater force on the hot object. Since then the appetitive movement of anger is caused by some injury inflicted, as by a contrary that is present; it follows that the appetite tends with great force to repel the injury by the desire of vengeance; and hence ensues great vehemence and impetuosity in the movement of anger. And because the movement of anger is not one of recoil, which corresponds to the action of cold, but one of prosecution, which corresponds to the action of heat, the result is that the movement of anger produces fervor of the blood and vital spirits around the heart, which is the instrument of the soul's passions. And hence it is that, on account of the heart being so disturbed by anger, those chiefly who are angry betray signs thereof in their outer members. For, as Gregory says (*Moral.* v. 30) *the heart that is inflamed with the stings of its own anger beats quick, the body trembles, the tongue stammers, the countenance takes fire, the eyes grow fierce, they that are well known are not recognized. With the mouth indeed he shapes a sound, but the understanding knows not what it says.*

Reply Obj. 1. *Love itself is not felt so keenly as in the absence of the beloved,* as Augustine observes (*De Trin.* x. 12). Consequently when a man suffers from a hurt done to the excellence that he loves, he feels his love thereof the more: the result being that his heart is moved with greater heat to remove the hindrance to the object of his love; so that anger increases the fervor of love and makes it to be felt more.

Nevertheless, the fervor arising from heat differs according as it is to be referred to love or to anger. Because the fervor of love has a certain sweetness and gentleness; for it tends to the good that one loves: whence it is likened to the warmth of the air and of the blood. For this reason sanguine temperaments are more inclined to love; and hence the saying that *love springs from the liver,* because of the blood being formed there.—On the other hand, the fervor of anger has a certain bitterness with a tendency to destroy, for it seeks to be avenged on the contrary evil: whence it is likened to the heat of fire and of the bile, and for this reason Damascene says (*loc. cit.*) that it *results from an exhalation of the bile whence it takes its name* χολή.

Reply Obj. 2. Time, of necessity, weakens all those things, the causes of which are impaired by time. Now it is evident that memory is weakened by time; for things which happened long ago easily slip from our memory. But anger is caused by the memory of a wrong done. Consequently the cause of anger is impaired little by little as time goes on, until at length it vanishes altogether.—Moreover a wrong seems greater when it is first felt; and our estimate thereof is gradually

lessened the further the sense of present wrong recedes into the past.—The same applies to love, so long as the cause of love is in the memory alone: wherefore the Philosopher says (*Ethic.* viii. 5) that *if a friend's absence lasts long, it seems to make men forget their friendship.* But in the presence of a friend, the cause of friendship is continually being multiplied by time: wherefore the friendship increases: and the same would apply to anger, were its cause continually multiplied.

Nevertheless the very fact that anger soon spends itself proves the strength of its fervor: for as a great fire is soon spent having burnt up all the fuel; so too anger, by reason of its vehemence, soon dies away.

Reply Obj. 3. Every power that is divided in itself is weakened. Consequently if a man being already angry with one, becomes angry with another, by this very fact his anger with the former is weakened. Especially is this so if his anger in the second case be greater: because the wrong done which aroused his former anger, will, in comparison with the second wrong, which is reckoned greater, seem to be of little or no account.

THIRD ARTICLE

Whether Anger above All Hinders the Use of Reason?

We proceed thus to the Third Article:—

Objection 1. It would seem that anger does not hinder the use of reason. Because that which presupposes an act of reason, does not seem to hinder the use of reason. But *anger listens to reason,* as stated in *Ethic.* vii. 6. Therefore anger does not hinder reason.

Obj. 2. Further, the more the reason is hindered, the less does man show his thoughts. But the Philosopher says (*Ethic.* vii. 6) that *an angry man is not cunning but is open.* Therefore anger does not seem to hinder the use of reason, as desire does; for desire is cunning, as he also states (*ibid.*).

Obj. 3. Further, the judgment of reason becomes more evident by juxtaposition of the contrary: because contraries stand out more clearly when placed beside one another. But this also increases anger: for the Philosopher says (*Rhet.* ii. 2) that *men are more angry if they receive unwonted treatment; for instance, honorable men, if they be dishonored:* and so forth. Therefore the same cause increases anger, and facilitates the judgment of reason. Therefore anger does not hinder the judgment of reason.

On the contrary, Gregory says (*Moral.* v. 30) that anger *withdraws the light of understanding, while by agitating it troubles the mind.*

I answer that, Although the mind or reason makes no use of a bodily organ in its proper act, yet, since it needs certain sensitive powers for the execution of its act, the acts of which powers are hindered when the body is disturbed, it follows of necessity that any disturbance in the body hinders even the judgment of reason; as is clear in the case of drunkenness or sleep. Now it has been stated (A. 2) that anger, above all, causes a bodily disturbance in the region of the heart, so much as to effect even the outward members. Consequently, of all the passions, anger is the most manifest obstacle to the judgment of reason, according to Ps. xxx. 10: *My eye is troubled with wrath.*

Reply Obj. 1. The beginning of anger is in the reason, as regards the appetitive movement, which is the formal element of anger. But the passion of anger forestalls the perfect judgment of reason, as though it listened but imperfectly to reason, on account of the commotion of the heat urging to instant action, which commotion is the material element of anger. In this respect it hinders the judgment of reason.

Reply Obj. 2. An angry man is said to be open, not because it is clear to him what he ought to do, but because he acts openly, without thought of hiding himself. This is due partly to the reason being hindered, so as not to discern what should be hidden and what done openly, nor to devise the means of hiding; and partly to the dilatation of the heart which pertains to magnanimity which is an effect of anger: wherefore the Philosopher says of the magnanimous man (*Ethic.* iv. 3) that *he is open in his hatreds and his friendships . . .* and *speaks and acts openly.*—Desire, on the other hand, is said to lie low and to be cunning, because, in many cases, the pleasurable things that are desired, savor of shame and voluptuousness, wherein man wishes not to be seen. But in those things that savor of manliness and excellence, such as matters of vengeance, man seeks to be in the open.

Reply Obj. 3. As stated above (*ad* 1), the movement of anger begins in the reason, wherefore the juxtaposition of one contrary with another facilitates the judgment of reason, on the same grounds as it increases anger. For when a man who is possessed of honor or wealth, suffers a loss therein, the loss seems all the greater, both on account of the contrast, and because it was unforeseen. Consequently it causes greater grief: just as a great good, through being received unexpectedly, causes greater delight. And in proportion to the increase of the grief that precedes, anger is increased also.

FOURTH ARTICLE

Whether Anger above All Causes Taciturnity?

We proceed thus to the Fourth Article:—

Objection 1. It would seem that anger does not cause taciturnity. Because taciturnity is opposed to speech. But increase of anger conduces to speech; as is evident from the degrees of anger laid down by Our Lord (Matth. v. 22): where He says: *Whosoever is angry with his brother;* and . . . *whosoever shall say to his brother, "Raca";* and . . . *whosoever shall say to his brother, "Thou fool."* Therefore anger does not cause taciturnity.

Obj. 2. Further, through failing to obey reason, man sometimes breaks out into unbecoming words: hence it is written (Prov. xxv. 28): *As a city that lieth open and is not compassed with walls, so is a man that cannot refrain his own spirit in speaking.* But anger, above all, hinders the judgment of reason, as stated above (A. 3). Consequently above all it makes one break out into unbecoming words. Therefore it does not cause taciturnity.

Obj. 3. Further, it is written (Matth. xii. 34): *Out of the abundance of the heart the mouth speaketh.* But anger, above all, causes a disturbance in the heart, as stated above (A. 2). Therefore above all it conduces to speech. Therefore it does not cause taciturnity.

On the contrary, Gregory says (*Moral.* v. 30) that *when anger does not vent itself outwardly by the lips, inwardly it burns the more fiercely.*

I answer that, As stated above (A. 3; Q. 46, A. 4), anger both follows an act of reason, and hinders the reason: and in both respects it may cause taciturnity. On the part of the reason, when the judgment of reason prevails so far, that although it does not curb the appetite in its inordinate desire for vengeance, yet it curbs the tongue from unbridled speech. Wherefore Gregory says (*Moral.* v. *loc. cit.*): *Sometimes when the mind is disturbed, anger, as if in judgment, commands silence.*—On the part of the impediment to reason because, as stated above (A. 2), the disturbance of anger reaches to the outward members, and chiefly to those members which reflect more distinctly the emotions of the heart, such as the eyes, face and tongue; wherefore, as observed above (A. 2), *the tongue stammers, the countenance takes fire, the eyes grow fierce.* Consequently anger may cause such a disturbance, that the tongue is altogether deprived of speech; and taciturnity is the result.

Reply Obj. 1. Anger sometimes goes so far as to hinder the reason from curbing the tongue: but sometimes it goes yet farther, so as to paralyze the tongue and other outward members.

And this suffices for the Reply to the Second Objection.

Reply Obj. 3. The disturbance of the heart may sometimes superabound to the extent that the movements of the outward members are hindered by the inordinate movement of the heart. Thence ensue taciturnity and immobility of the outward members; and sometimes even death.—If, however, the disturbance be not so great, then *out of the abundance of the heart* thus disturbed, the mouth proceeds to speak.

HABITS IN GENERAL

				Question	Article	Page
The Intrinsic Principles of Human Acts	1. Powers.—See Part I, Q. 77.					
	2. Habits	1. In General..	1. Their Nature.—Is habit a quality?—Does it imply a relation to act?—Necessity of habit?	49	4	793
			2. The Subject.—Is the soul subject of habit?—How?—Is habit in the intellect?.....	50	6	797
			3. Their Cause: 1. As to formation:—Is any habit from nature?—Is it caused by one act?	51	4	803
			3. Their Cause: 2. As to increase:—Do they increase by addition of repeated acts?.....	52	3	806
			3. Their Cause: 3. As to corruption:—Can a habit be diminished or corrupted?.....	53	3	810
			4. Their Distinction.—Can many habits be in one power?—Can one habit be made up of many habits?	54	4	813
		2. In Particular (See Part II-I, QQ. 55-89).				

TREATISE ON HABITS

QUESTION 49

Of Habits in General, As to Their Substance

(In Four Articles)

AFTER treating of human acts and passions, we now pass on to the consideration of the principles of human acts, and firstly of intrinsic principles, secondly of extrinsic principles. The intrinsic principle is power and habit; but as we have treated of powers in the First Part (Q. 77. seqq.), it remains for us to consider them in general: in the second place we shall consider virtues and vices and other like habits, which are the principles of human acts.

Concerning habits in general there are four points to be considered: First, the substance of habits; second, their subject; third, the cause of their generation, increase, and corruption; fourth, how they are distinguished from one another.

Under the first head, there are four points of inquiry: (1) Whether habit is a quality? (2) Whether it is a distinct species of quality? (3) Whether habit implies an order to an act? (4) Of the necessity of habit.

FIRST ARTICLE

Whether Habit Is a Quality?

We proceed thus to the First Article:—

Objection 1. It would seem that habit is not a quality. For Augustine says (*Qq.* lxxxiii, qu. 73): *this word "habit" is derived from the verb "to have."* But *To have* belongs not only to quality, but also to the other categories: for we speak of ourselves as *having* quantity and money and other like things. Therefore habit is not a quality.

Obj. 2. Further, habit is reckoned as one of the predicaments; as may be clearly seen in the *Book on the Predicaments* (*Categor.* vi). But one predicament is not contained under another. Therefore habit is not a quality.

Obj. 2. Further, *every habit is a disposition,* as is stated in the *Book on the Predicaments* (*ibid.*). Now disposition is *the order of that which has parts,* as stated in *Metaph.* v, text. 24. But this belongs to the predicament *Position.* Therefore habit is not a quality.

On the contrary, The Philosopher says, in the *Book on the Predicaments* (*Categor.* vi.) that *habit is a quality which it is difficult to change.*

I answer that, This word *habitus* (*habit*) is derived from *habere* (*to have*). Now habit is taken from this word in two ways; in one way, inasmuch as man, or any other thing, is said to *have* something; in another way, inasmuch as a particular thing has a relation (*se habet*) either in regard to itself, or in regard to something else.

Concerning the first, we must observe that *to have,* as said in regard to anything that is *had,* is common to the various predicaments. And so the Philosopher puts *to have* among the *post-predicaments,* so called because they result from the various predicaments; as, for instance, opposition, priority, posterity, and such like. Now among things which are had, there seems to be this distinction, that there are some in which there is no medium between the *haver* and that which is had: as, for instance, there is no medium between the subject and quality or quantity. Then there are some in which there is a medium, but only a relation: as, for instance, a man is said to have a companion or a friend. And, further, there are some in which there is a medium, not indeed an action or a passion, but something after the manner of action or passion: thus, for instance, something adorns or covers, and something else is adorned or covered: wherefore the Philosopher says (*Metaph.* v, text. 25) that *a habit is said to be, as it were, an action or a passion of the haver and that which is had;* as is the case in those things which we have about ourselves. And therefore these constitute a special genus of things, which are comprised under the predicament of *habit:* of which the Philosopher says (*Metaph.* v., *ibid.*) that *there is a habit between clothing and the man who is clothed.*

But if *to have* be taken according as a thing has a relation in regard to itself or to something else; in that case habit is a quality; since this mode of having is in respect of some quality: and of this the Philosopher says (*Metaph.* v, *loc. cit.*) that *habit is a disposition whereby that which is disposed is disposed well or ill, and this, either in regard to itself*

or in regard to another: thus health is a habit. And in this sense we speak of habit now. Wherefore we must say that habit is a quality.

Reply Obj. 1. This argument takes *to have* in the general sense: for thus it is common to many predicaments, as we have said.

Reply Obj. 2. This argument takes habit in the sense in which we understand it to be a medium between the haver, and that which is had: and in this sense it is a predicament, as we have said.

Reply Obj. 3. Disposition does always, indeed, imply an order of that which has parts: but this happens in three ways, as the Philosopher goes on at once to say (*ibid.*): namely, *either as to place, or as to power, or as to species. In saying this,* as Simplicius observes in his *Commentary on the Predicaments, he includes all dispositions:—bodily dispositions, when he says "as to place,"* and this belongs to the predicament *Position,* which is the order of parts in a place:—*when he says "as to power," he includes all those dispositions which are in course of formation and not yet arrived at perfect usefulness,* such as inchoate science and virtue:—*and when he says, "as to species," he includes perfect dispositions, which are called habits,* such as perfected science and virtue.

SECOND ARTICLE

Whether Habit Is a Distinct Species of Quality?

We thus proceed to the Second Article:—

It would seem that habit is not a distinct species of quality. Because, as we have said (A. 1), habit, in so far as it is a quality, is *a disposition whereby that which is disposed is disposed well or ill.* But this happens in regard to any quality: for a thing happens to be well or ill disposed in regard also to shape, and in like manner, in regard to heat and cold, and in regard to all such things. Therefore habit is not a distinct species of quality.

Obj. 2. Further, the Philosopher says in the *Book on the Predicaments* (*Categor.* vi), that heat and cold are dispositions or habits, just as sickness and health. Therefore habit or disposition is not distinct from the other species of quality.

Obj. 3. Further, *difficult to change* is not a difference belonging to the predicament of quality, but rather to movement or passion. Now, no genus should be contracted to a species by a difference of another genus; but *differences should be proper to a genus,* as the Philosopher says in *Metaph.* vii, text. 42. Therefore, since habit is *a quality difficult to change,* it seems not to be a distinct species of quality.

On the contrary, The Philosopher says in the *Book on the Predicaments* (*Categor.* vi) that *one species of quality is habit and disposition.*

I answer that, The Philosopher in the *Book of Predicaments* (*Categor.* vi) reckons disposition and habit as the first species of quality. Now Simplicius, in his *Commentary on the Predicaments,* explains the difference of these species as follows. He says *that some qualities are natural, and are in their subject in virtue of its nature, and are always there: but some are adventitious, being caused from without, and these can be lost. Now the latter,* i.e., those which are adventitious, *are habits and dispositions, differing in the point of being easily or difficultly lost. As to natural qualities, some regard a thing in the point of its being in a state of potentiality; and thus we have the second species of quality: while others regard a thing which is in act; and this either deeply rooted therein or only on its surface. If deeply rooted, we have the third species of quality: if on the surface, we have the fourth species of quality, as shape, and form which is the shape of an animated being.* But this distinction of the species of quality seems unsuitable. For there are many shapes, and passion-like qualities, which are not natural but adventitious: and there are also many dispositions which are not adventitious but natural, as health, beauty, and the like. Moreover, it does not suit the order of the species, since that which is the more natural is always first.

Therefore we must explain otherwise the distinction of dispositions and habits from other qualities. For quality, properly speaking, implies a certain mode of substance. Now mode, as Augustine says (*Gen. ad lit.* iv. 3), *is that which a measure determines:* wherefore it implies a certain determination according to a certain measure. Therefore, just as that in accordance with which the material potentiality (*potentia materiæ*) is determined to its substantial being, is called quality, which is a difference affecting substance, so that, in accordance with which the potentiality of the subject is determined to its accidental being, is called an accidental quality, which is also a kind of difference, as is clear from the Philosopher (*Metaph.* v, text. 19).

Now the mode of determination of the subject to accidental being may be taken in regard to the very nature of the subject, or in regard to action and passion resulting from its natural principles, which are matter and form; or again in regard to quantity. If we take the mode or determination of the subject in regard to quantity, we shall then have the fourth species of quality. And because quantity, considered in itself, is devoid of movement, and

does not imply the notion of good or evil, so it does not concern the fourth species of quality whether a thing be well or ill disposed, nor quickly or slowly transitory.

But the mode of determination of the subject, in regard to action or passion, is considered in the second and third species of quality. And therefore in both, we take into account whether a thing be done with ease or difficulty; whether it be transitory or lasting. But in them, we do not consider anything pertaining to the notion of good or evil: because movements and passions have not the aspect of an end, whereas good and evil are said in respect of an end.

On the other hand, the mode or determination of the subject, in regard to the nature of the thing, belongs to the first species of quality, which is habit and disposition: for the Philosopher says (*Phys.* vii, text. 17), when speaking of habits of the soul and of the body, that they are *dispositions of the perfect to the best; and by perfect I mean that which is disposed in accordance with its nature.* And since the form itself and the nature of a thing is the end and the cause why a thing is made (*Phys.* ii., text. 23), therefore in the first species we consider both evil and good, and also changeableness, whether easy or difficult; inasmuch as a certain nature is the end of generation and movement. And so the Philosopher (*Metaph.* v, text. 25) defines habit, a *disposition whereby someone is disposed, well or ill;* and in *Ethic.* ii. 4, he says that by *habits we are directed well or ill in reference to the passions.* For when the mode is suitable to the thing's nature, it has the aspect of good: and when it is unsuitable, it has the aspect of evil. And since nature is the first object of consideration in anything, for this reason habit is reckoned as the first species of quality.

Reply Obj. 1. Disposition implies a certain order, as stated above (A. 1, *ad* 3). Wherefore a man is not said to be disposed by some quality except in relation to something else. And if we add *well or ill,* which belongs to the essential notion of habit, we must consider the quality's relation to the nature, which is the end. So in regard to shape, or heat, or cold, a man is not said to be well or ill disposed, except by reason of a relation to the nature of a thing, with regard to its suitability or unsuitability. Consequently even shapes and passion-like qualities, in so far as they are considered to be suitable or unsuitable to the nature of a thing, belong to habits or dispositions: for shape and color, according to their suitability to the nature of a thing, concern beauty: while heat and cold, according to their suitability to the nature of a thing, concern health. And in this way heat and cold are put, by the Philosopher, in the first species of quality.

Wherefore it is clear how to answer the second objection: though some give another solution, as Simplicius says in his *Commentary on the Predicaments.*

Reply Obj. 3. This difference, *difficult to change,* does not distinguish habit from the other species of quality, but from disposition. Now disposition may be taken in two ways; in one way, as the genus of habit, for disposition is included in the definition of habit (*Metaph.* v, text. 25): in another way, according as it is divided against habit. Again, disposition, properly so called, can be divided against habit in two ways: first, as perfect and imperfect within the same species; and thus we call it a disposition, retaining the name of the genus, when it is had imperfectly, so as to be easily lost: whereas we call it a habit, when it is had perfectly, so as not to be lost easily. And thus a disposition becomes a habit, just as a boy becomes a man. Secondly, they may be distinguished as diverse species of the one subaltern genus: so that we call dispositions, those qualities of the first species, which by reason of their very nature are easily lost, because they have changeable causes; e.g., sickness and health: whereas we call habits those qualities which, by reason of their very nature, are not easily changed, in that they have unchangeable causes, e.g., sciences and virtues. And in this sense, disposition does not become habit. The latter explanation seems more in keeping with the intention of Aristotle: for in order to confirm this distinction he adduces the common mode of speaking, according to which, when a quality is, by reason of its nature, easily changeable, and, through some accident, becomes difficultly changeable, then it is called a habit: while the contrary happens in regard to qualities, by reason of their nature, difficultly changeable: for supposing a man to have a science imperfectly, so as to be liable to lose it easily, we say that he is disposed to that science, rather than that he has the science. From this it is clear that the word *habit* implies a certain lastingness: while the word *disposition* does not.

Nor does it matter that thus to be easy and difficult to change are specific differences (of a quality), although they belong to passion and movement, and not to the genus of quality. For these differences, though apparently accidental to quality, nevertheless designate differences which are proper and essential to quality. In the same way, in the genus of substance we often take accidental instead of substantial differences, in so far as by the former, essential principles are designated.

THIRD ARTICLE

Whether Habit Implies Order to an Act?

We proceed thus to the Third Article:—

Objection 1. It would seem that habit does not imply order to an act. For everything acts according as it is in act. But the Philosopher says (*De Anima* iii, text 8), that *when one is become knowing by habit, one is still in a state of potentiality, but otherwise than before learning.* Therefore habit does not imply the relation of a principle to an act.

Obj. 2. Further, that which is put in the definition of a thing, belongs to it essentially. But to be a principle of action, is put in the definition of power, as we read in *Metaph.* v., text. 17. Therefore to be the principle of an act belongs to power essentially. Now that which is essential is first in every genus. If therefore, habit also is a principle of act, it follows that it is posterior to power. And so habit and disposition will not be the first species of quality.

Obj. 3. Further, health is sometimes a habit, and so are leanness and beauty. But these do not indicate relation to an act. Therefore it is not essential to habit to be a principle of act.

On the contrary, Augustine says (*De Bono Conjug.* xxi) that *habit is that whereby something is done when necessary.* And the Commentator says (*De Anima* iii) that *habit is that whereby we act when we will.*

I answer that, To have relation to an act may belong to habit, both in regard to the nature of habit, and in regard to the subject in which the habit is. In regard to the nature of habit, it belongs to every habit to have relation to an act. For it is essential to habit to imply some relation to a thing's nature, in so far as it is suitable or unsuitable thereto. But a thing's nature, which is the end of generation, is further ordained to another end, which is either an operation, or the product of an operation, to which one attains by means of operation. Wherefore habit implies relation not only to the very nature of a thing, but also, consequently, to operation, inasmuch as this is the end of nature, or conducive to the end. Whence also it is stated (*Metaph.* v, text. 25) in the definition of habit, that it is a disposition whereby that which is disposed, is well or ill disposed either in regard to itself, that is to its nature, or in regard to something else, that is to the end.

But there are some habits, which even on the part of the subject in which they are, imply primarily and principally relation to an act. For, as we have said, habit primarily and of itself implies a relation to the thing's nature. If therefore the nature of the thing, in which the habit is, consists in this very relation to an act, it follows that the habit principally implies relation to an act. Now it is clear that the nature and the notion of power is that it should be a principle of act. Wherefore every habit which is subjected in a power, implies principally relation to an act.

Reply Obj. 1. Habit is an act, in so far as it is a quality: and in this respect it can be a principle of operation. It is, however, in a state of potentiality in respect to operation. Wherefore habit is called first act, and operation, second act; as it is explained in *De Anima* ii., text. 5.

Reply Obj. 2. It is not of the essence of habit to be related to power, but to be related to nature. And as nature precedes action, to which power is related, therefore habit is put before power as a species of quality.

Reply Obj. 3. Health is said to be a habit, or a habitual disposition, in relation to nature, as stated above. But in so far as nature is a principle of act, it consequently implies a relation to act. Wherefore the Philosopher says (*De Hist. Animal.* x. 1), that man, or one of his members, is called healthy, *when he can perform the operation of a healthy man.* And the same applies to other habits.

FOURTH ARTICLE

Whether Habits Are Necessary?

We proceed thus to the Fourth Article:—

Objection 1. It would seem that habits are not necessary. For by habits we are well or ill disposed in respect of something, as stated above. But a thing is well or ill disposed by its form: for in respect of its form a thing is good, even as it is a being. Therefore there is no necessity for habits.

Obj. 2. Further, habit implies relation to an act. But power implies sufficiently a principle of act: for even the natural powers, without any habits, are principles of acts. Therefore there was no necessity for habits.

Obj. 3. Further, as power is related to good and evil, so also is habit: and as power does not always act, so neither does habit. Given, therefore, the powers, habits become superfluous.

On the contrary, Habits are perfections (*Phys.* vii, text. 17). But perfection is of the greatest necessity to a thing: since it is in the nature of an end. Therefore it was necessary that there should be habits.

I answer that, As we have said above (AA. 2, 3), habit implies a disposition in relation to a thing's nature, and to its operation or end, by reason of which disposition a thing is well or ill disposed thereto. Now for a thing to need to be disposed to something else, three

conditions are necessary. The first condition is that which is disposed should be distinct from that to which it is disposed; and so, that it should be related to it as potentiality is to act. Whence, if there is a being whose nature is not composed of potentiality and act, and whose substance is its own operation, which itself is for itself, there we can find no room for habit and disposition, as is clearly the case in God.

The second condition is, that that which is in a state of potentiality in regard to something else, be capable of determination in several ways and to various things. Whence if something be in a state of potentiality in regard to something else, but in regard to that only, there we find no room for disposition and habit: for such a subject from its own nature has the due relation to such an act. Wherefore if a heavenly body be composed of matter and form, since that matter is not in a state of potentiality to another form, as we said in the First Part (Q. 56, A. 2), there is no need for disposition or habit in respect of the form, or even in respect of operation, since the nature of the heavenly body is not in a state of potentiality to more than one fixed movement.

The third condition is that in disposing the subject to one of those things to which it is in potentiality, several things should occur, capable of being adjusted in various ways: so as to dispose the subject well or ill to its form or to its operation. Wherefore the simple qualities of the elements which suit the natures of the elements in one single fixed way, are not called dispositions or habits, but *simple qualities:* but we call dispositions or habits, such things as health, beauty, and so forth, which imply the adjustment of several things which may vary in their relative adjustability. For this reason the Philosopher says (*Metaph.* v, text. 24, 25) that *habit is a disposition:* and disposition is *the order of that which has parts either as to place, or as to potentiality, or as to species,* as we have said above (A. 1 *ad* 3). Wherefore, since there are many things for whose natures and operations several things must concur which may vary in their relative adjustability, it follows that habit is necessary.

Reply Obj. 1. By the form the nature of a thing is perfected: yet the subject needs to be disposed in regard to the form by some disposition. But the form itself is further ordained to operation, which is either the end, or the means to the end. And if the form is limited to one fixed operation, no further disposition, besides the form itself, is needed for the operation. But if the form be such that it can operate in diverse ways, as the soul; it needs to be disposed to its operations by means of habits.

Reply Obj. 2. Power sometimes has a relation to many things: and then it needs to be determined by something else. But if a power has not a relation to many things, it does not need a habit to determine it, as we have said. For this reason the natural forces do not perform their operations by means of habits: because they are of themselves determined to one mode of operation.

Reply Obj. 3. The same habit has not a relation to good and evil, as will be made clear further on (Q. 34, A. 3): whereas the same power has a relation to good and evil. And, therefore, habits are necessary that the powers be determined to good.

QUESTION 50

Of the Subject of Habits

(In Six Articles)

We consider next the subject of habits: and under this head there are six points of inquiry: (1) Whether there is a habit in the body? (2) Whether the soul is a subject of habit, in respect of its essence or in respect of its power? (3) Whether in the powers of the sensitive part there can be a habit? (4) Whether there is a habit in the intellect? (5) Whether there is a habit in the will? (6) Whether there is a habit in separate substances?

FIRST ARTICLE

Whether There Is a Habit in the Body?

We proceed thus to the First Article:—

Objection 1. It would seem that there is not a habit in the body. For, as the Commentator says (*De Anima* iii), *a habit is that whereby we act when we will.* But bodily actions are not subject to the will, since they are natural. Therefore there can be no habit in the body.

Obj. 2. Further, all bodily dispositions are easy to change. But habit is a quality, difficult to change. Therefore no bodily disposition can be a habit.

Obj. 3. Further, all bodily dispositions are subject to change. But change can only be in the third species of quality, which is divided against habit. Therefore there is no habit in the body.

On the contrary, The Philosopher says in the *Book of Predicaments* (*De Categor.* vi)

that health of the body and incurable disease are called habits.

I answer that, As we have said above (Q. 49, AA. *2 seqq.*), habit is a disposition of a subject which is in a state of potentiality either to form or to operation. Therefore in so far as habit implies disposition to operation, no habit is principally in the body as its subject. For every operation of the body proceeds either from a natural quality of the body or from the soul moving the body. Consequently, as to those operations which proceed from its nature, the body is not disposed by a habit: because the natural forces are determined to one mode of operation; and we have already said (Q. 49, A. 4) that it is when the subject is in potentiality to many things that a habitual disposition is required. As to the operations which proceed from the soul through the body, they belong principally to the soul, and secondarily to the body. Now habits are in proportion to their operations: whence *by like acts like habits are formed* (*Ethic.* ii. 1, 2). And therefore the dispositions to such operations are principally in the soul. But they can be secondarily in the body: to wit, in so far as the body is disposed and enabled with promptitude to help in the operations of the soul.

If, however, we speak of the disposition of the subject to form, thus a habitual disposition can be in the body, which is related to the soul as a subject is to its form. And in this way health and beauty and such like are called habitual dispositions. Yet they have not the nature of habit perfectly: because their causes, of their very nature, are easily changeable.

On the other hand, as Simplicius reports in his *Commentary on the Predicaments,* Alexander denied absolutely that habits or dispositions of the first species are in the body: and held that the first species of quality belonged to the soul alone. And he held that Aristotle mentions health and sickness in the *Book on the Predicaments* not as though they belonged to the first species of quality, but by way of example: so that he would mean that just as health and sickness may be easy or difficult to change, so also are all the qualities of the first species, which are called habits and dispositions. But this is clearly contrary to the intention of Aristotle: both because he speaks in the same way of health and sickness as examples, as of virtue and science; and because in *Physic.* vii, text. 17, he expressly mentions beauty and health among habits.

Reply Obj. 1. This objection runs in the sense of habit as a disposition to operation, and of those actions of the body which are from nature: but not in the sense of those actions which proceed from the soul, and the principle of which is the will.

Reply Obj. 2. Bodily dispositions are not simply difficult to change on account of the changeableness of their bodily causes. But they may be difficult to change by comparison to such a subject, because, to wit, as long as such a subject endures, they cannot be removed; or because they are difficult to change, by comparison to other dispositions. But qualities of the soul are simply difficult to change, on account of the unchangeableness of the subject. And therefore he does not say that health which is difficult to change is a habit simply: but that it is *as a habit,* as we read in the Greek.* On the other hand, the qualities of the soul are called habits simply.

Reply Obj. 3. Bodily dispositions which are in the first species of quality, as some maintained, differ from qualities of the third supecies, in this, that the qualities of the third species consist in some *becoming* and movement, as it were, wherefore they are called passions or passible qualities. But when they have attained to perfection (specific perfection, so to speak), they have then passed into the first species of quality. But Simplicius in his *Commentary* disapproves of this; for in this way heating would be in the third species, and heat in the first species of quality; whereas Aristotle puts heat in the third.

Wherefore Porphyrius, as Simplicius reports (*ibid.*), says that passion or passion-like quality, disposition and habit, differ in bodies by way of intensity and remissness. For when a thing receives heat in this only that it is being heated, and not so as to be able to give heat, then we have passion, if it is transitory; or passion-like quality if it is permanent. But when it has been brought to the point that it is able to heat something else, then it is a disposition; and if it goes so far as to be firmly fixed and to become difficult to change, then it will be a habit: so that disposition would be a certain intensity of passion or passion-like quality, and habit an intensity or disposition. But Simplicius disapproves of this, for such intensity and remissness do not imply diversity on the part of the form itself, but on the part of the diverse participation thereof by the subject; so that there would be no diversity among the species of quality. And therefore we must say otherwise that, as was explained above (Q. 49, A. 2 *ad* 1), the adjustment of the passion-like qualities themselves, according to their suitability to nature, implies the notion of disposition: and so, when a change takes place in these same passion-like qualities, which are heat and cold, moisture and dryness, there results a change as to sickness and health. But change does not occur in regard

* ἴσως ἕξιν (*Categor.* viii).

to like habits and dispositions, primarily and of themselves.

SECOND ARTICLE

Whether the Soul Is the Subject of Habit in Respect of Its Essence or in Respect of Its Power?

We proceed thus to the Second Article:—

Objection 1. It would seem that habit is in the soul in respect of its essence rather than in respect of its powers. For we speak of dispositions and habits in relation to nature, as stated above (Q. 49, A. 2). But nature regards the essence of the soul rather than the powers; because it is in respect of its essence that the soul is the nature of such a body and the form thereof. Therefore habits are in the soul in respect of its essence and not in respect of its powers.

Obj. 2. Further, accident is not the subject of accident. Now habit is an accident. But the powers of the soul are in the genus of accident, as we have said in the First Part (Q. 77, A. 1, *ad* 5). Therefore habit is not in the soul in respect of its powers.

Obj. 3. Further, the subject is prior to that which is in the subject. But since habit belongs to the first species of quality, it is prior to power, which belongs to the second species. Therefore habit is not in a power of the soul as its subject.

On the contrary, The Philosopher (*Ethic.* i. 13) puts various habits in the various powers of the soul.

I answer that, As we have said above (Q. 49, AA. 2, 3), habit implies a certain disposition in relation to nature or to operation. If therefore we take habit as having a relation to nature, it cannot be in the soul—that is, if we speak of human nature: for the soul itself is the form completing the human nature; so that, regarded in this way, habit or disposition is rather to be found in the body by reason of its relation to the soul, than in the soul by reason of its relation to the body.—But if we speak of a higher nature, of which man may become a partaker, according to 2 Peter i., *that we may be partakers of the Divine Nature:* thus nothing hinders some habit, namely, grace, from being in the soul in respect of its essence, as we shall state later on (Q. 110, A. 4).

On the other hand, if we take habit in its relation to operation, it is chiefly thus that habits are found in the soul: in so far as the soul is not determined to one operation, but is indifferent to many, which is a condition for a habit, as we have said above (Q. 49, A. 4). And since the soul is the principle of operation through its powers, therefore, regarded in this sense, habits are in the soul in respect of its powers.

Reply Obj. 1. The essence of the soul belongs to human nature, not as a subject requiring to be disposed to something further, but as a form and nature to which someone is disposed.

Reply Obj. 2. Accident is not of itself the subject of accident. But since among accidents themselves there is a certain order, the subject, according as it is under one accident, is conceived as the subject of a further accident. In this way we say that one accident is the subject of another; as superficies is the subject of color, in which sense power is the subject of habit.

Reply Obj. 3. Habit takes precedence of power, according as it implies a disposition to nature: whereas power always implies a relation to operation, which is posterior, since nature is the principle of operation. But the habit whose subject is a power, does not imply relation to nature, but to operation. Wherefore it is posterior to power. Or, we may say that habit takes precedence of power, as the complete takes precedence of the incomplete, and as act takes precedence of potentiality. For act is naturally prior to potentiality, though potentiality is prior in order of generation and time, as stated in *Metaph.* vii., text. 17; ix., text. 13.

THIRD ARTICLE

Whether There Can Be Any Habits in the Powers of the Sensitive Part?

We proceed thus to the Third Article:—

Objection 1. It would seem that there cannot be any habits in the powers of the sensitive part. For as the nutritive power is an irrational part, so is the sensitive power. But there can be no habits in the powers of the nutritive part. Therefore we ought not to put any habit in the powers of the sensitive part.

Obj. 2. Further, the sensitive parts are common to us and the brutes. But there are not any habits in brutes: for in them there is no will, which is put in the definition of habit, as we have said above (Q. 49, A. 3). Therefore there are no habits in the sensitive powers.

Obj. 3. Further, the habits of the soul are sciences and virtues: and just as science is related to the apprehensive power, so is virtue related to the appetitive power. But in the sensitive powers there are no sciences: since science is of universals, which the sensitive powers cannot apprehend. Therefore, neither can there be habits of virtue in the sensitive part.

On the contrary, The Philosopher says (*Ethic.* iii. 10) that *some virtues,* **namely,**

temperance and fortitude, *belong to the irrational part.*

I answer that, The sensitive powers can be considered in two ways: first, according as they act from natural instinct: secondly, according as they act at the command of reason. According as they act from natural instinct, they are ordained to one thing, even as nature is; but according as they act at the command of reason, they can be ordained to various things. And thus there can be habits in them, by which they are well or ill disposed in regard to something.

Reply Obj. 1. The powers of the nutritive part have not an inborn aptitude to obey the command of reason, and therefore there are no habits in them. But the sensitive powers have an inborn aptitude to obey the command of reason; and therefore habits can be in them: for in so far as they obey reason, in a certain sense they are said to be rational, as stated in *Ethic.* i. 13.

Reply Obj. 2. The sensitive powers of dumb animals do not act at the command of reason; but if they are left to themselves, such animals act from natural instinct: and so in them there are no habits ordained to operations. There are in them, however, certain dispositions in relation to nature, as health and beauty. But whereas by man's reason brutes are disposed by a sort of custom to do things in this or that way, so in this sense, to a certain extent, we can admit the existence of habits in dumb animals: wherefore Augustine says (QQ. lxxxiii., qu. 36): *We find the most untamed beasts, deterred by fear of pain, from that wherein they took the keenest pleasure; and when this has become a custom in them, we say that they are tame and gentle.* But the habit is incomplete, as to the use of the will, for they have not that power of using or of refraining, which seems to belong to the notion of habit: and therefore, properly speaking, there can be no habits in them.

Reply Obj. 3. The sensitive appetite has an inborn aptitude to be moved by the rational appetite, as stated in *De Anima* iii., text 57: but the rational powers of apprehension have an inborn aptitude to receive from the sensitive powers. And therefore it is more suitable that habits should be in the powers of sensitive appetite than in the powers of sensitive apprehension, since in the powers of sensitive appetite habits do not exist except according as they act at the command of the reason. And yet even in the interior powers of sensitive apprehension, we may admit of certain habits whereby man has a facility of memory, thought or imagination: wherefore also the Philosopher says (*De Memor. et Remin.* ii) that *custom conduces much to a good memory:* the reason of which is that these powers also are moved to act at the command of the reason.

On the other hand the exterior apprehensive powers, as sight, hearing and the like, are not susceptive of habits, but are ordained to their fixed acts, according to the disposition of their nature, just as the members of the body, for there are no habits in them, but rather in the powers which command their movements.

* See First Part, Q. 79, A. 2, *ad* 2.

FOURTH ARTICLE

Whether There Is Any Habit in the Intellect?

We proceed thus to the Fourth Article:—

Objection 1. It would seem that there are no habits in the intellect. For habits are in conformity with operations, as stated above (A. 1). But the operations of man are common to soul and body, as stated in *De Anima* i., text 64. Therefore also are habits. But the intellect is not an act of the body (*De Anima* iii., text. 6). Therefore the intellect is not the subject of a habit.

Obj. 2. Further, whatever is in a thing, is there according to the mode of that in which it is. But that which is form without matter, is act only: whereas what is composed of form and matter, has potentiality and act at the same time. Therefore nothing at the same time potential and actual can be in that which is form only, but only in that which is composed of matter and form. Now the intellect is form without matter. Therefore habit, which has potentiality at the same time as act, being a sort of medium between the two, cannot be in the intellect; but only in the *conjunctum,* which is composed of soul and body.

Obj. 3. Further, habit is a disposition whereby we are well or ill disposed in regard to something, as is said (*Metaph.* v., text. 25). But that anyone should be well or ill disposed to an act of the intellect is due to some disposition of the body: wherefore also it is stated (*De Anima* ii., text. 94) that *we observe men with soft flesh to be quick witted.* Therefore the habits of knowledge are not in the intellect, which is separate, but in some power which is the act of some part of the body.

On the contrary, The Philosopher (*Ethic.* vi. 2, 3, 10) puts science, wisdom and understanding, which is the habit of first principles, in the intellective part of the soul.

I answer that, concerning intellective habits there have been various opinions. Some, supposing that there was only one *possible** intellect for all men, were bound to hold that habits of knowledge are not in the intellect itself, but in the interior sensitive powers. For it is manifest that men differ in habits; and

so it was impossible to put the habits of knowledge directly in that, which, being only one, would be common to all men. Wherefore if there were but one single *possible* intellect of all men, the habits of science, in which men differ from one another, could not be in the *possible* intellect as their subject, but would be in the interior sensitive powers, which differ in various men.

Now, in the first place, this supposition is contrary to the mind of Aristotle. For it is manifest that the sensitive powers are rational, not by their essence, but only by participation (*Ethic.* i. 13). Now the Philosopher puts the intellectual virtues, which are wisdom, science and understanding, in that which is rational by its essence. Wherefore they are not in the sensitive powers, but in the intellect itself. Moreover he says expressly (*De Anima* iii., text. 8, 18) that when the *possible* intellect *is thus identified with each thing,* that is, when it is reduced to act in respect of singulars by the intelligible species, *then it is said to be in act, as the knower is said to be in act; and this happens when the intellect can act of itself,* i.e., by considering: *and even then it is in potentiality in a sense; but not in the same way as before learning and discovering.* Therefore the *possible* intellect itself is the subject of the habit of science, by which the intellect, even though it be not actually considering, is able to consider. In the second place, this supposition is contrary to the truth. For as to whom belongs the operation, belongs also the power to operate, so to whom belongs the operation, belongs also the habit. But to understand and to consider is the proper act of the intellect. Therefore also the habit whereby one considers is properly in the intellect itself.

Reply Obj. 1. Some said, as Simplicius reports in his *Commentary on the Predicaments,* that, since every operation of man is to a certain extent an operation of the *conjunctum,* as the Philosopher says (*De Anima* i., text. 64); therefore no habit is in the soul only, but in the *conjunctum.* And from this it follows that no habit is in the intellect, for the intellect is separate, as ran the argument, given above. But the argument is not cogent. For habit is not a disposition of the object to the power, but rather a disposition of the power to the object: wherefore the habit needs to be in that power which is principle of the act, and not in that which is compared to the power as its object.

Now the act of understanding is not said to be common to soul and body, except in respect of the phantasm, as is stated in *De Anima.,* text 66. But it is clear that the phantasm is compared as object to the passive intellect (*De Anima* iii., text. 3, 39). Whence it follows that the intellective habit is chiefly on the part of the intellect itself; and not on the part of the phantasm, which is common to soul and body. And therefore we must say that the *possible* intellect is the subject of habit: for that is a competent subject of habit, which is in potentiality to many: and this belongs, above all, to the *possible* intellect. Wherefore the *possible* intellect is the subject of intellectual habits.

Reply Obj. 2. As potentiality to sensible being belongs to corporeal matter, so potentiality to intellectual being belongs to the *possible* intellect. Wherefore nothing forbids habit to be in the *possible* intellect, for it is midway between pure potentiality and perfect act.

Reply Obj. 3. Because the apprehensive powers inwardly prepare their proper objects for the *possible intellect,* therefore it is by the good disposition of these powers, to which the good disposition of the body co-operates, that man is rendered apt to understand. And so in a secondary way the intellective habit can be in these powers. But principally it is in the *possible* intellect.

FIFTH ARTICLE

Whether Any Habit Is in the Will?

We proceed thus to the Fifth Article:—

Objection 1. It would seem that there is not a habit in the will. For the habit which is in the intellect is the intelligible species, by means of which the intellect actually understands. But the will does not act by means of species. Therefore the will is not the subject of habit.

Obj. 2. Further, no habit is allotted to the active intellect, as there is to the *possible* intellect, because the former is an active power. But the will is above all an active power, because it moves all the powers to their acts, as stated above (Q. 9, A. 1). Therefore there is no habit in the will.

Obj. 3. Further, in the natural powers there is no habit, because, by reason of their nature, they are determinate to one thing. But the will, by reason of its nature, is ordained to tend to the good which reason directs. Therefore there is no habit in the will.

On the contrary, Justice is a habit. But justice is in the will; for it is *a habit whereby men will and do that which is just* (*Ethic.* v. 1). Therefore the will is the subject of a habit.

I answer that, Every power which may be variously directed to act, needs a habit whereby it is well disposed to its act. Now since the will is a rational power, it may be variously directed to act. And therefore in the will we

must admit the presence of a habit whereby it is well disposed to its act. Moreover, from the very nature of habit, it is clear that it is principally related to the will; inasmuch as habit *is that which one uses when one wills,* as stated above (A. 1).

Reply Obj. 1. Even as in the intellect there is a species which is the likeness of the object; so in the will, and in every appetitive power, there must be something by which the power is inclined to its object; for the act of the appetitive power is nothing but a certain inclination, as we have said above (Q. 6, A. 4; Q. 22, A. 2). And therefore in respect of those things to which it is inclined sufficiently by the nature of the power itself, the power needs no quality to incline it. But since it is necessary, for the end of human life, that the appetitive power be inclined to something fixed, to which it is not inclined by the nature of the power, which has a relation to many and various things, therefore it is necessary that, in the will and in the other appetitive powers, there be certain qualities to incline them, and these are called habits.

Reply Obj. 2. The active intellect is active only, and in no way passive. But the will, and every appetitive power, is both mover and moved (*De Anima* iii., text. 54). And therefore the comparison between them does not hold; for to be susceptible of habit belongs to that which is somehow in potentiality.

Reply Obj. 3. The will from the very nature of the power is inclined to the good of the reason. But because this good is varied in many ways, the will needs to be inclined, by means of a habit, to some fixed good of the reason, in order that action may follow more promptly.

SIXTH ARTICLE

Whether There Are Habits in the Angels?

We proceed thus to the Sixth Article:—

Objection 1. It would seem that there are no habits in the angels. For Maximus, commentator of Dionysius (*Cæl. Hier.* vii), says: *It is not proper to suppose that there are intellectual* (i.e., spiritual) *powers in the divine intelligences* (i.e., in the angels) *after the manner of accidents, as in us: as though one were in the other as in a subject: for accident of any kind is foreign to them.* But every habit is an accident. Therefore there are no habits in the angels.

Obj. 2. Further, as Dionysius says (*Cæl. Hier.* iv): *The holy dispositions of the heavenly essences participate, above all other things, in God's goodness.* But that which is of itself (*per se*) is prior to and more powerful than that which is by another (*per aliud*). Therefore the angelic essences are perfected of themselves unto conformity with God, and therefore not by means of habits. And this seems to have been the reasoning of Maximus, who in the same passage adds: *For if this were the case, surely their essence would not remain in itself, nor could it have been as far as possible deified of itself.*

Obj. 3. Further, habit is a disposition (*Metaph.* v, text. 25). But disposition, as is said in the same book, is *the order of that which has parts.* Since, therefore, angels are simple substances, it seems that there are no dispositions and habits in them.

On the contrary, Dionysius says (*Cæl. Hier.* vii) that the angels of the first hierarchy are called: *Fire-bearers and Thrones and Outpouring of Wisdom, by which is indicated the godlike nature of their habits.*

I answer that, Some have thought that there are no habits in the angels, and that whatever is said of them, is said essentially. Whence Maximus, after the words which we have quoted, says: *Their dispositions, and the powers which are in them, are essential, through the absence of matter in them.* And Simplicius says the same in his *Commentary on the Predicaments: Wisdom which is in the soul is its habit: but that which is in the intellect, is its substance. For everything divine is sufficient of itself, and exists in itself.*

Now this opinion contains some truth, and some error. For it is manifest from what we have said (Q. 49, A. 4) that only a being in potentiality is the subject of habit. So the above-mentioned commentators considered that angels are immaterial substances, and that there is no material potentiality in them, and on that account, excluded from them habit and any kind of accident. Yet since though there is no material potentiality in angels, there is still some potentiality in them (for to be pure act belongs to God alone), therefore, as far as potentiality is found to be in them, so far may habits be found in them. But because the potentiality of matter and the potentiality of intellectual substance are not of the same kind. Whence, Simplicius says in his *Commentary on the Predicaments* that: *The habits of the intellectual substance are not like the habits here below, but rather are they like simple and immaterial images which it contains in itself.*

However, the angelic intellect and the human intellect differ with regard to this habit. For the human intellect, being the lowest in the intellectual order, is in potentiality as regards all intelligible things, just as primal matter is in respect of all sensible forms; and therefore for the understanding of all things, it needs some habit. But the angelic intellect

is not as a pure potentiality in the order of intelligible things, but as an act; not indeed as pure act (for this belongs to God alone), but with an admixture of some potentiality: and the higher it is, the less potentiality it has. And therefore, as we said in the First Part (Q. 55, A. 1), so far as it is in potentiality, so far is it in need of habitual perfection by means of intelligible species in regard to its proper operation; but so far as it is in act, through its own essence it can understand some things, at least itself, and other things according to the mode of its substance, as stated in *De Causis:* and the more perfect it is, the more perfectly will it understand.

But since no angel attains to the perfection of God, but all are infinitely distant therefrom; for this reason, in order to attain to God Himself, through intellect and will, the angels need some habits, being as it were in potentiality in regard to that Pure Act. Wherefore Dionysius says (*Cæl. Hier.* vii) that their habits are *godlike,* that is to say, that by them they are made like to God.

But those habits that are dispositions to the natural being are not in angels, since they are immaterial.

Reply Obj. 1. This saying of Maximus must be understood of material habits and accidents.

Reply Obj. 2. As to that which belongs to angels by their essence, they do not need a habit. But as they are not so far beings of themselves, as not to partake of Divine wisdom and goodness, therefore, so far as they need to partake of something from without, so far do they need to have habits.

Reply Obj. 3. In angels there are no essential parts: but there are potential parts, in so far as their intellect is perfected by several species, and in so far as their will has a relation to several things.

QUESTION 51

Of the Cause of Habits, As to Their Formation

(In Four Articles)

We must next consider the cause of habits: and firstly, as to their formation; secondly, as to their increase; thirdly, as to their diminution and corruption. Under the first head there are four points of inquiry: (1) Whether any habit is from nature? (2) Whether any habit is caused by acts? (3) Whether a habit can be caused by one act? (4) Whether any habits are infused in man by God?

FIRST ARTICLE

Whether Any Habit Is from Nature?

We proceed thus to the First Article:—

Objection 1. It would seem that no habit is from nature. For the use of those things which are from nature does not depend on the will. But habit *is that which we use when we will,* as the Commentator says on *De Anima* iii. Therefore habit is not from nature.

Obj. 2. Further, nature does not employ two where one is sufficient. But the powers of the soul are from nature. If therefore the habits of the powers were from nature, habit and power would be one.

Obj. 3. Further, nature does not fail in necessaries. But habits are necessary in order to act well, as we have stated above (Q. 49, A. 4). If therefore any habits were from nature, it seems that nature would not fail to cause all necessary habits: but this is clearly false. Therefore habits are not from nature.

On the contrary, In *Ethic.* vi. 6, among other habits, place is given to understanding of first principles, which habit is from nature: wherefore also first principles are said to be known naturally.

I answer that, One thing can be natural to another in two ways. First in respect of the specific nature, as the faculty of laughing is natural to man, and it is natural to fire to have an upward tendency. Secondly, in respect of the individual nature, as it is natural to Socrates or Plato to be prone to sickness or inclined to health, in accordance with their respective temperaments.—Again, in respect of both natures, something may be called natural in two ways: first, because it entirely is from the nature; secondly, because it is partly from nature, and partly from an extrinsic principle. For instance, when a man is healed by himself, his health is entirely from nature; but when a man is healed by means of medicine, health is partly from nature, partly from an extrinsic principle.

Thus, then, if we speak of habit as a disposition of the subject in relation to form or nature, it may be natural in either of the foregoing ways. For there is a certain natural disposition demanded by the human species, so that no man can be without it. And this disposition is natural in respect of the specific nature. But since such a disposition has a certain latitude, it happens that different grades of this disposition are becoming to dif-

ferent men in respect of the individual nature. And this disposition may be either entirely from nature, or partly from nature, and partly from an extrinsic principle, as we have said of those who are healed by means of art.

But the habit which is a disposition to operation, and whose subject is a power of the soul, as stated above (Q. 50, A. 2), may be natural whether in respect of the specific nature or in respect of the individual nature:—in respect of the specific nature, on the part of the soul itself, which, since it is the form of the body, is the specific principle; but in respect of the individual nature, on the part of the body, which is the material principle. Yet in neither way does it happen that there are natural habits in man, so that they be entirely from nature. In the angels, indeed, this does happen, since they have intelligible species naturally impressed on them, which cannot be said of the human soul, as we said in the First Part (Q. 55, A. 2; Q. 84, A. 3).

There are, therefore, in man certain natural habits, owing their existence, partly to nature, and partly to some extrinsic principle: in one way, indeed, in the apprehensive powers; in another way, in the appetitive powers. For in the apprehensive powers there may be a natural habit by way of a beginning, both in respect of the specific nature, and in respect of the individual nature. This happens with regard to the specific nature, on the part of the soul itself: thus the understanding of first principles is called a natural habit. For it is owing to the very nature of the intellectual soul that man, having once grasped what is a whole and what is a part, should at once perceive that every whole is larger than its part: and in like manner with regard to other such principles. Yet what is a whole, and what is a part—this he cannot know except through the intelligible species which he has received from phantasms: and for this reason, the Philosopher at the end of the *Posterior Analytics* shows that knowledge of principles comes to us from the senses.

But in respect of the individual nature, a habit of knowledge is natural as to its beginning, in so far as one man, from the disposition of his organs of sense, is more apt than another to understand well, since we need the sensitive powers for the operation of the intellect.

In the appetitive powers, however, no habit is natural in its beginning, on the part of the soul itself, as to the substance of the habit; but only as to certain principles thereof, as, for instance, the principles of common law are called the *nurseries of virtue*. The reason of this is because the inclination to its proper objects, which seems to be the beginning of a habit, does not belong to the habit, but rather to the very nature of the powers.

But on the part of the body, in respect of the individual nature, there are some appetitive habits by way of natural beginnings. For some are disposed from their own bodily temperament to chastity or meekness or such like.

Reply Obj. 1. This objection takes nature as divided against reason and will; whereas reason itself and will belong to the nature of man.

Reply Obj. 2. Something may be added even naturally to the nature of a power, while it cannot belong to the power itself. For instance, with regard to the angels, it cannot belong to the intellective power itself capable of knowing all things: for thus it would have to be the act of all things, which belongs to God alone. Because that by which something is known, must needs be the actual likeness of the thing known: whence it would follow, if the power of the angel knew all things by itself, that it was the likeness and act of all things. Wherefore there must needs be added to the angels' intellective power, some intelligible species, which are likenesses of things understood: for it is by participation of the Divine wisdom and not by their own essence, that their intellect can be actually those things which they understand. And so it is clear that not everything belonging to a natural habit can belong to the power.

Reply Obj. 3. Nature is not equally inclined to cause all the various kinds of habits: since some can be caused by nature, and some not, as we have said above. And so it does not follow that because some habits are natural, therefore all are natural.

SECOND ARTICLE

Whether Any Habit Is Caused by Acts?

We proceed thus to the Second Article:—

Objection 1. It would seem that no habit is caused by acts. For habit is a quality, as we have said above (Q. 49, A. 1). Now every quality is caused in a subject, according to the latter's receptivity. Since then the agent, inasmuch as it acts, does not receive but rather gives: it seems impossible for a habit to be caused in an agent by its own acts.

Obj. 2. Further, the thing wherein a quality is caused is moved to that quality, as may be clearly seen in that which is heated or cooled: whereas that which produces the act that causes the quality, moves, as may be seen in that which heats or cools. If therefore habits were caused in anything by its own act, it would follow that the same would be mover and moved, active and passive: which is impossible, as stated in *Physic.* iii. 8.

Obj. 3. Further, the effect cannot be more noble than its cause. But habit is more noble than the act which precedes the habit; as is clear from the fact that the latter produces more noble acts. Therefore habit cannot be caused by an act which precedes the habit.

On the contrary, The Philosopher (*Ethic.* ii, 1, 2) teaches that habits of virtue and vice are caused by acts.

I answer that, In the agent there is sometimes only the active principle of its act: for instance in fire there is only the active principle of heating. And in such an agent a habit cannot be caused by its own act: for which reason natural things cannot become accustomed or unaccustomed, as is stated in *Ethic.* ii. 1. But a certain agent is to be found, in which there is both the active and the passive principle of its act, as we see in human acts. For the acts of the appetitive power proceed from that same power according as it is moved by the apprehensive power presenting the object: and further, the intellective power, according as it reasons about conclusions, has, as it were, an active principle in a self-evident proposition. Wherefore by such acts habits can be caused in their agents; not indeed with regard to the first active principle, but with regard to that principle of the act, which principle is a mover moved. For everything that is passive and moved by another, is disposed by the action of the agent; wherefore if the acts be multiplied a certain quality is formed in the power which is passive and moved, which quality is called a habit: just as the habits of moral virtue are caused in the appetitive powers, according as they are moved by the reason, and as the habits of science are caused in the intellect, according as it is moved by first propositions.

Reply Obj. 1. The agent, as agent, does not receive anything. But in so far as it moves through being moved by another, it receives something from that which moves it: and thus is a habit caused.

Reply Obj. 2. The same thing, and in the same respect, cannot be mover and moved; but nothing prevents a thing from being moved by itself as to different respects, as is proved in *Phys.* viii., text. 28, 29.

Reply Obj. 3. The act which precedes the habit, in so far as it comes from an active principle, proceeds from a more excellent principle than is the habit caused thereby: just as the reason is a more excellent principle than the habit of moral virtue produced in the appetitive power by repeated acts, and as the understanding of first principles is a more excellent principle than the science of conclusions.

* See First Part, Q. 79, A. 2, *ad* 2.

THIRD ARTICLE

Whether a Habit Can Be Caused by One Act?

We proceed thus to the Third Article:—

Objection 1. It would seem that a habit can be caused by one act. For demonstration is an act of reason. But science, which is the habit of one conclusion, is caused by one demonstration. Therefore habit can be caused by one act.

Obj. 2. Further, as acts happen to increase by multiplication, so do they happen to increase by intensity. But a habit is caused by multiplication of acts. Therefore also if an act be very intense, it can be the generating cause of a habit.

Obj. 3. Further, health and sickness are habits. But it happens that a man is healed or becomes ill, by one act. Therefore one act can cause a habit.

On the contrary, The Philosopher (*Ethic.* i. 7): *As neither does one swallow nor one day make spring: so neither does one day nor a short time make a man blessed and happy.* But *happiness is an operation in respect of a habit of perfect virtue* (*Ethic.* i., *ibid.*, 10, 13). Therefore a habit of virtue, and for the same reason, other habits, is not caused by one act.

I answer that, As we have said already (A. 2), habit is caused by act, because a passive power is moved by an active principle. But in order that some quality be caused in that which is passive, the active principle must entirely overcome the passive. Whence we see that because fire cannot at once overcome the combustible, it does not enkindle at once; but it gradually expels contrary dispositions, so that by overcoming it entirely, it may impress its likeness on it. Now it is clear that the active principle which is reason, cannot entirely overcome the appetitive power in one act: because the appetitive power is inclined variously, and to many things; while the reason judges in a single act, what should be willed in regard to various aspects and circumstances. Wherefore the appetitive power is not thereby entirely overcome, so as to be inclined like nature to the same thing, in the majority of cases; which inclination belongs to the habit of virtue. Therefore a habit of virtue cannot be caused by one act, but only by many.

But in the apprehensive powers, we must observe that there are two passive principles: one is the *possible** intellect itself; the other is the intellect which Aristotle (*De Anim.* iii., text 20) calls *passive,* and is the *particular reason,* that is the cogitative power, with memory and imagination. With regard then to the former passive principle, it is possible for a certain active principle to entirely overcome, by one act, the power of its passive principle:

thus one self-evident proposition convinces the intellect, so that it gives a firm assent to the conclusion, but a probable proposition cannot do this. Wherefore a habit of opinion needs to be caused by many acts of the reason, even on the part of the *possible* intellect: whereas a habit of science can be caused by a single act of the reason, so far as the *possible* intellect is concerned. But with regard to the lower apprehensive powers, the same acts need to be repeated many times for anything to be firmly impressed on the memory. And so the Philosopher says (*De Memor. et Remin.* 1) that *meditation strengthens memory.* Bodily habits, however, can be caused by one act, if the active principle is of great power: sometimes, for instance, a strong dose of medicine restores health at once.

Hence the solutions to the objections are clear.

FOURTH ARTICLE

Whether Any Habits Are Infused in Man by God?

We proceed thus to the Fourth Article:—

Objection 1. It would seem that no habit is infused in man by God. For God treats all equally. If therefore He infuses habits into some, He would infuse them into all: which is clearly untrue.

Obj. 2. Further, God works in all things according to the mode which is suitable to their nature: for *it belongs to Divine providence to preserve nature,* as Dionysius says (*Div. Nom.* iv). But habits are naturally caused in man by acts, as we have said above (A. 2). Therefore God does not cause habits to be in man except by acts.

Obj. 3. Further, if any habit be infused into man by God, man can by that habit perform many acts. But *from those acts a like habit is caused* (*Ethic.* ii. 1, 2). Consequently there will be two habits of the same species in the same man, one acquired, the other infused. Now this seems impossible: for two forms of the same species cannot be in the same subject. Therefore a habit is not infused into man by God.

On the contrary, it is written (Ecclus. xv. 5): *God filled him with the spirit of wisdom and understanding.* Now wisdom and understanding are habits. Therefore some habits are infused into man by God.

I answer that, Some habits are infused by God into man, for two reasons.

The first reason is because there are some habits by which man is disposed to an end which exceeds the proportion of human nature, namely, the ultimate and perfect happiness of man, as stated above (Q. 5, A. 5). And since habits need to be in proportion with that to which man is disposed by them, therefore is it necessary that those habits, which dispose to this end, exceed the proportion of human nature. Wherefore such habits can never be in man except by Divine infusion, as is the case with all gratuitous virtues.

The other reason is, because God can produce the effects of second causes, without these second causes, as we have said in the First Part (Q. 105, A. 6). Just as, therefore, sometimes, in order to show His power, He causes health, without its natural cause, but which nature could have caused, so also, at times, for the manifestation of His power, He infuses into man even those habits which can be caused by a natural power. Thus He gave to the apostles the science of the Scriptures and of all tongues, which men can acquire by study or by custom, but not so perfectly.

Reply Obj. 1. God, in respect of His Nature, is the same to all, but in respect of the order of His Wisdom, for some fixed motive, gives certain things to some, which He does not give to others.

Reply Obj. 2. That God works in all according to their mode, does not hinder God from doing what nature cannot do: but it follows from this that He does nothing contrary to that which is suitable to nature.

Reply Obj. 3. Acts produced by an infused habit, do not cause a habit, but strengthen the already existing habit; just as the remedies of medicine given to a man who is naturally healthy, do not cause a kind of health, but give new strength to the health he had before.

QUESTION 52

Of the Increase of Habits

(In Three Articles)

We have now to consider the increase of habits; under which head there are three points of inquiry: (1) Whether habits increase? (2) Whether they increase by addition? (3) Whether each act increases the habit?

FIRST ARTICLE

Whether Habits Increase?

We proceed thus to the First Article:—

Objection 1. It would seem that habits can-

not increase. For increase concerns quantity (*Phys.* v., text. 18). But habits are not in the genus quantity, but in that of quality. Therefore there can be no increase of habits.

Obj. 2. Further, habit is a perfection (*Phys.* vii., text. 17, 18). But since perfection conveys a notion of end and term, it seems that it cannot be more or less. Therefore a habit cannot increase.

Obj. 3. Further, those things which can be more or less are subject to alteration: for that which from being less hot becomes more hot, is said to be altered. But in habits there is no alteration, as is proved in *Phys.* vii., text. 15, 17. Therefore habits cannot increase.

On the contrary, Faith is a habit, and yet it increases: wherefore the disciples said to our Lord (Luke xvii. 5): *Lord, increase our faith.* Therefore habits increase.

I answer that, Increase, like other things pertaining to quantity, is transferred from bodily quantities to intelligible spiritual things, on account of the natural connection of the intellect with corporeal things, which come under the imagination. Now in corporeal quantities, a thing is said to be great, according as it reaches the perfection of quantity due to it; wherefore a certain quantity is reputed great in man, which is not reputed great in an elephant. And so also in forms, we say a thing is great because it is perfect. And since good has the nature of perfection, therefore *in things which are great, but not in quantity, to be greater is the same as to be better,* as Augustine says (*De Trin.* vi. 8).

Now the perfection of a form may be considered in two ways: first, in respect of the form itself: secondly, in respect of the participation of the form by its subject. In so far as we consider the perfections of a form in respect of the form itself, thus the form is said to be *little* or *great:* for instance great or little health or science. But in so far as we consider the perfection of a form in respect of the participation thereof by the subject, it is said to be *more* or *less:* for instance more or less white or healthy. Now this distinction is not to be understood as implying that the form has a being outside its matter or subject, but that it is one thing to consider the form according to its specific nature, and another to consider it in respect of its participation by a subject.

In this way, then, there were four opinions among philosophers concerning intensity and remission of habits and forms, as Simplicius relates in his *Commentary on the Predicaments.* For Plotinus and the other Platonists held that qualities and habits themselves were susceptible of more or less, for the reason that they were material, and so had a certain want of definiteness, on account of the infinity of matter. Others, on the contrary, held that qualities and habits of themselves were not susceptible of more or less; but that the things affected by them (*qualia*) are said to be more or less, in respect of the participation of the subject: that, for instance, justice is not more or less, but the just thing. Aristotle alludes to this opinion in the *Predicaments* (*Categor.* vi). The third opinion was that of the Stoics, and lies between the two preceding opinions. For they held that some habits are of themselves susceptible of more and less, for instance, the arts; and that some are not, as the virtues. The fourth opinion was held by some who said that qualities and immaterial forms are not susceptible of more or less, but that material forms are.

In order that the truth in this matter be made clear, we must observe that, in respect of which a thing receives its species, must be something fixed and stationary, and as it were indivisible: for whatever attains to that thing, is contained under the species, and whatever recedes from it more or less, belongs to another species, more or less perfect. Wherefore, the Philosopher says (*Metaph.* viii., text. 10) that species of things are like numbers, in which addition or subtraction changes the species. If, therefore, a form, or anything at all, receives its specific nature in respect of itself, or in respect of something belonging to it, it is necessary that, considered in itself, it be something of a definite nature, which can be neither more nor less. Such are heat, whiteness and other like qualities which are not denominated from a relation to something else: and much more so, substance, which is *per se* being. But those things which receive their species from something to which they are related, can be diversified, in respect of themselves, according to more or less: and none the less they remain in the same species, on account of the one-ness of that to which they are related, and from which they receive their species. For example, movement is in itself more intense or more remiss: and yet it remains in the same species, on acount of the one-ness of the term by which it is specified. We may observe the same thing in health; for a body attains to the nature of health, according as it has a disposition suitable to an animal's nature, to which various dispositions may be suitable; which disposition is therefore variable as regards more or less, and withal the nature of health remains. Whence the Philosopher says (*Ethic.* x. 2, 3): *Health itself may be more or less: for the measure is not the same in all, nor is it always the same in one individual; but down to a certain point it may decrease and still remain health.*

Now these various dispositions and measures of health are by way of excess and defect: wherefore if the name of health were given to the most perfect measure, then we should not speak of health as greater or less.—Thus therefore it is clear how a quality or form may increase or decrease in itself, and how it cannot.

But if we consider a quality or form in respect of its participation by the subject, thus again we find that some qualities and forms are susceptive of more or less, and some not. Now Simplicius assigns the cause of this diversity to the fact that substance in itself cannot be susceptible of more or less, because it is *per se* being. And therefore every form which is participated substantially by its subject, cannot vary in intensity and remission: wherefore in the genus of substance nothing is said to be more or less. And because quantity is nigh to substance, and because shape follows on quantity, therefore is it that neither in these can there be such a thing as more or less. Whence the Philosopher says (*Phys.* vii., text. 15) that when a thing receives form and shape, it is not said to be altered, but to be made. But other qualities which are further removed from quantity, and are connected with passions and actions, are susceptible of more or less, in respect of their participation by the subject.

Now it is possible to explain yet further the reason of this diversity. For, as we have said, that from which a thing receives its species must remain indivisibly fixed and constant in something indivisible. Wherefore in two ways it may happen that a form cannot be participated more or less. First because the participator has its species in respect of that form. And for this reason no substantial form is participated more or less. Wherefore the Philosopher says (*Metaph.* viii., text. 10) that, *as a number cannot be more or less, so neither can that which is in the species of substance,* that is, in respect of its participation of the specific form: *but in so far as substance may be with matter, i.e.,* in respect of material dispositions, *more and less are found in substance.*

Secondly this may happen from the fact that the form is essentially indivisible: wherefore if anything participate that form, it must needs participate it in respect of its indivisibility. For this reason we do not speak of the species of number as varying in respect of more and less; because each species thereof is constituted by an indivisible unity. The same is to be said of the species of continuous quantity, which are denominated from numbers, as two-cubits-long, three-cubits-long, and of relations of quantity, as double and treble, and of figures of quantity, as triangle and tetragon.

This same explanation is given by Aristotle in the *Predicaments* (*Categor.* vi), where in explaining why figures are not susceptible of more or less, he says: *Things which are given the nature of a triangle or a circle, are accordingly triangles and circles:* to wit, because indivisibility is essential to the motion of such, wherefore whatever participates their nature must participate it in its indivisibility.

It is clear, therefore, since we speak of habits and dispositions in respect of a relation to something (*Phys.* vii., text. 17), that in two ways intensity and remission may be observed in habits and dispositions. First, in respect of the habit itself: thus, for instance, we speak of greater or less health; greater or less science, which extends to more or fewer things. Secondly, in respect of participation by the subject: in so far as equal science or health is participated more in one than in another, according to a diverse aptitude arising either from nature, or from custom. For habit and disposition do not give species to the subject: nor again do they essentially imply indivisibility.

We shall say further on (Q. 66, A. 1) how it is with the virtues.

Reply Obj. 1. As the word *great* is taken from corporeal quantities and applied to the intelligible perfections of forms; so also is the word *growth,* the term of which is something great.

Reply Obj. 2. Habit is indeed a perfection, but not a perfection which is the term of its subject; for instance, a term giving the subject its specific being. Nor again does the nature of a habit include the notion of term, as do the species of numbers. Wherefore there is nothing to hinder it from being susceptive of more or less.

Reply Obj. 3 Alteration is primarily indeed in the qualities of the third species; but secondarily it may be in the qualities of the first species: for, supposing an alteration as to hot and cold, there follows in an animal an alteration as to health and sickness. In like manner, if an alteration take place in the passions of the sensitive appetite, or the sensitive powers of apprehension, an alteration follows as to science and virtue (*Phys.* viii., text. 20).

SECOND ARTICLE

Whether Habit Increases by Addition?

We proceed thus to the Second Article:—

Objection 1. It would seem that the increase of habits is by way of addition. For the word *increase,* as we have said, is transferred to forms, from corporeal quantities. But in cor-

poreal quantities there is no increase without addition: wherefore (*De Gener.* i., text. 31) it is said that *increase is an addition to a magnitude already existing*. Therefore in habits also there is no increase without addition.

Obj. 2. Further, habit is not increased except by means of some agent. But every agent does something in the passive subject: for instance, that which heats, causes heat in that which is heated. Therefore there is no increase without addition.

Obj. 3. Further, as that which is not white, is in potentiality to be white: so that which is less white, is in potentiality to be more white. But that which is not white, is not made white except by the addition of whiteness. Therefore that which is less white, is not made more white, except by an added whiteness.

On the contrary, The Philosopher says (*Phys.* iv., text. 84): *That which is hot is made hotter, without making, in the matter, something hot, that was not hot, when the thing was less hot.* Therefore, in like manner, neither is any addition made in other forms when they increase.

I answer that, The solution of this question depends on what we have said above (A. 1). For we said that increase and decrease in forms which are capable of intensity and remissness, happen in one way not on the part of the very form considered in itself, through the diverse participation thereof by the subject. Wherefore such increase of habits and other forms, is not caused by an addition of form to form; but by the subject participating more or less perfectly, one and the same form. And just as, by an agent which is in act, something is made actually hot, beginning, as it were, to participate a form, not as though the form itself were made, as is proved in *Metaph.* vii., text. 32, so, by an intense action of the agent, something is made more hot, as it were participating the form more perfectly, not as though something were added to the form.

For if this increase in forms were understood to be by way of addition, this could only be either in the form itself or in the subject. If it be understood of the form itself, it has already been stated (A. 1) that such an addition or subtraction would change the species; even as the species of color is changed when a thing from being pale becomes white.—If, on the other hand, this addition be understood as applying to the subject, this could only be either because one part of the subject receives a form which it had not previously (thus we may say cold increases in a man who, after being cold in one part of his body, is cold in several parts), or because some other subject is added sharing in the same form (as when a hot thing is added to another, or one white thing to another). But in either of these two ways we have not a more white or a more hot thing, but a greater white or hot thing.

Since, however, as stated above (A. 1), certain accidents are of themselves susceptible of more or less, in some of these we may find increase by addition. For movement increases by an addition either to the time it lasts, or to the course it follows: and yet the species remains the same on account of the one-ness of the term. Yet movement increases in intensity as to participation in its subject: i.e., in so far as the same movement can be executed more or less speedily or readily.—In like manner, science can increase in itself by addition; thus when anyone learns several conclusions of geometry, the same specific habit of science increases in that man. Yet a man's science increases, as to the subject's participation thereof, in intensity, in so far as one man is quicker and readier than another in considering the same conclusions.

As to bodily habits, it does not seem very probable that they receive increase by way of addition. For an animal is not said to be simply healthy or beautiful, unless it be such in all its parts. And if it be brought to a more perfect measure, this is the result of a change in the simple qualities, which are not susceptible of increase save in intensity on the part of the subject partaking of them.

How this question affects virtues we shall state further on (Q. 66, A. 1).

Reply Obj. 1. Even in bodily bulk increase is twofold. First, by addition of one subject to another; such is the increase of living things. Secondly, by mere intensity, without any addition at all; such is the case with things subject to rarefaction, as is stated in *Phys.* iv., text. 63.

Reply Obj. 2. The cause that increases a habit, always effects something in the subject, but not a new form. But it causes the subject to partake more perfectly of a pre-existing form, or it makes the form to extend further.

Reply Obj. 3. What is not already white, is potentially white, as not yet possessing the form of whiteness: hence the agent causes a new form in the subject. But that which is less hot or white, is not in potentiality to those forms, since it has them already actually: but it is in potentiality to a perfect mode of participation; and this it receives through the agent's action.

THIRD ARTICLE

Whether Every Act Increases Its Habit?

We proceed thus to the Third Article:—

Objection 1. It would seem that every act

increases its habit. For when the cause is increased the effect is increased. Now acts are causes of habits, as stated above (Q. 51, A. 2). Therefore a habit increases when its acts are multiplied.

Obj. 2. Further, of like things a like judgment should be formed. But all the acts proceeding from one and the same habit are alike (*Ethic.* ii. 1, 2). Therefore if some acts increase a habit, every act should increase it.

Obj. 3. Further, like is increased by like. But any act is like the habit whence it proceeds. Therefore every act increases its habit.

On the contrary, Opposite effects do not result from the same cause. But according to *Ethic.* ii. 2, some acts lessen the habit whence they proceed, for instance if they be done carelessly. Therefore it is not every act that increases a habit.

I answer that, Like acts cause like habits (*Ethic.* ii. 1, 2). Now things are like or unlike not only in respect of their qualities being the same or various, but also in respect of the same or a different mode of participation. For it is not only black that is unlike white, but also less white is unlike more white, since there is movement from less white to more white, even as from one opposite to another, as is stated in *Physic.* v., text. 52.

But since use of habits depends on the will, as was shown above (Q. 50, A. 5); just as one who has a habit may fail to use it or may act contrary to it; so may he happen to use the habit by performing an act that is not in proportion to the intensity of the habit. Accordingly, if the intensity of the act correspond in proportion to the intensity of the habit, or even surpass it, every such act either increases the habit or disposes to an increase thereof, if we may speak of the increase of habits as we do of the increase of an animal. For not every morsel of food actually increases the animal's size, as neither does every drop of water hollow out the stone: but the multiplication of food results at last in an increase of the body. So, too, repeated acts cause a habit to grow. If, however, the act falls short of the intensity of the habit, such an act does not dispose to an increase of that habit, but rather to a lessening thereof.

From this it is clear how to solve the objections.

QUESTION 53

How Habits Are Corrupted or Diminished

(In Three Articles)

We must now consider how habits are lost or weakened; and under this head there are three points of inquiry: (1) Whether a habit can be corrupted? (2) Whether it can be diminished? (3) How are habits corrupted or diminished?

FIRST ARTICLE

Whether a Habit Can Be Corrupted?

We proceed thus to the First Article:—

Objection 1. It would seem that a habit cannot be corrupted. For habit is within its subject like a second nature; wherefore it is pleasant to act from habit. Now so long as a thing is, its nature is not corrupted. Therefore neither can a habit be corrupted so long as its subject remains.

Obj. 2. Further, whenever a form is corrupted, this is due either to corruption of its subject, or to its contrary: thus sickness ceases through corruption of the animal, or through the advent of health. Now science, which is a habit, cannot be lost through corruption of its subject: since *the intellect,* which is its subject, *is a substance that is incorruptible* (*De Anima* i., text. 65). In like manner, neither can it be lost through the action of its contrary: since intelligible species are not contrary to one another (*Metaph.* vii., text. 52). Therefore the habit of science can nowise be lost.

Obj. 3. Further, all corruption results from some movement. But the habit of science, which is in the soul, cannot be corrupted by a direct movement of the soul itself, since the soul is not moved directly. It is, however, moved indirectly through the movement of the body: and yet no bodily change seems capable of corrupting the intelligible species residing in the intellect: since the intellect independently of the body is the proper abode of the species; for which reason it is held that that habits are not lost either through old age or through death. Therefore science cannot be corrupted. For the same reason neither can habits of virtue be corrupted, since they also are in the rational soul, and, as the Philosopher declares (*Ethic.* i, 10), *virtue is more lasting than learning.*

On the contrary, The Philosopher says (*De Long. et Brev. Vitæ* ii) that *forgetfulness and deception are the corruption of science.* Moreover, by sinning a man loses a habit of virtue: and again, virtues are engendered and corrupted by contrary acts (*Ethic.* ii. 2).

I answer that, A form is said to be corrupted directly by its contrary; indirectly, through its subject being corrupted. When therefore a habit has a corruptible subject, and a cause that has a contrary, it can be corrupted both ways. This is clearly the case with bodily habits—for instance, health and sickness.—But those habits that have an incorruptible subject, cannot be corrupted indirectly. There are, however, some habits which, while residing chiefly in an incorruptible subject, reside nevertheless secondarily in a corruptible subject; such is the habit of science which is chiefly indeed in the *possible* intellect, but secondarily in the sensitive powers of apprehension, as stated above (Q. 50, A. 3 *ad* 3). Consequently the habit of science cannot be corrupted indirectly, on the part of the *possible* intellect, but only on the part of the lower sensitive powers.

We must therefore inquire whether habits of this kind can be corrupted directly. If then there be a habit having a contrary, either on the part of itself or on the part of its cause, it can be corrupted directly: but if it has no contrary, it cannot be corrupted directly. Now it is evident that an intelligible species residing in the *possible* intellect, has no contrary; nor can the active intellect, which is the cause of that species, have a contrary. Wherefore if in the *possible* intellect there be a habit caused immediately by the active intellect, such a habit is incorruptible both directly and indirectly. Such are the habits of the first principles, both speculative and practical, which cannot be corrupted by any forgetfulness or deception whatever: even as the Philosopher says about prudence (*Ethic.* vi. 5) that *it cannot be lost by being forgotten.*—There is, however, in the *possible* intellect a habit caused by the reason, to wit, the habit of conclusions, which is called science, to the cause of which something may be contrary in two ways. First, on the part of those very propositions which are the starting-point of the reason: for the assertion *Good is not good* is contrary to the assertion *Good is good* (*Peri Hermen.* ii). Secondly, on the part of the process of reasoning; forasmuch as a sophistical syllogism is contrary to a dialectic or demonstrative syllogism. Wherefore it is clear that a false reason can corrupt the habit of a true opinion or even of science. Hence the Philosopher, as stated above, says that *deception is the corruption of science.* As to virtues, some of them are intellectual, residing in reason itself, as stated in *Ethic.* vi. 1: and to these applies what we have said of science and opinion.—Some, however, viz., the moral virtues, are in the appetitive part of the soul; and the same may be said of the contrary vices. Now the habits of the appetitive part are caused therein because it is natural to it to be moved by the reason. Therefore a habit either of virtue or of vice, may be corrupted by a judgment of reason, whenever its motion is contrary to such vice or virtue, whether through ignorance, passion or deliberate choice.

Reply Obj. 1. As stated in *Ethic.* vii. 10, a habit is like a second nature, and yet it falls short of it. And so it is that while the nature of a thing cannot in any way be taken away from a thing, a habit is removed, though with difficulty.

Reply Obj. 2. Although there is no contrary to intelligible species, yet there can be a contrary to assertions and to the process of reason, as stated above.

Reply Obj. 3. Science is not taken away by movement of the body, if we consider the root itself of the habit, but only as it may prove an obstacle to the act of science; in so far as the intellect, in its act, has need of the sensitive powers, which are impeded by corporal transmutation. But the intellectual movement of the reason can corrupt the habit of science, even as regards the very root of the habit. In like manner a habit of virtue can be corrupted.—Nevertheless when it is said that *virtue is more lasting than learning,* this must be understood in respect, not of the subject or cause, but of the act: because the use of virtue continues through the whole of life, whereas the use of learning does not.

SECOND ARTICLE

Whether a Habit Can Diminish?

We proceed thus to the Second Article:—

Objection 1. It would seem that a habit cannot diminish. Because a habit is a simple quality and form. Now a simple thing is possessed either wholly or not at all. Therefore although a habit can be lost it cannot diminish.

Obj. 2. Further, if a thing is befitting an accident, this is by reason either of the accident or of its subject. Now a habit does not become more or less intense by reason of itself; else it would follow that a species might be predicated of its individuals more or less. And if it can become less intense as to its participation by its subject, it would follow that something is accidental to a habit, proper thereto and not common to the habit and its subject. Now whenever a form has something proper to it besides its subject, that form can be separate, as stated in *De Anima* i., text. 13. Hence it follows that a habit is a separable form; which is impossible.

Obj. 3. Further, the very notion and nature

of a habit as of any accident, is inherence in a subject: wherefore any accident is defined with reference to its subject. Therefore if a habit does not become more or less intense in itself, neither can it in its inherence in its subject: and consequently it will be nowise less intense.

On the contrary, It is natural for contraries to be applicable to the same thing. Now increase and decrease are contraries. Since therefore a habit can increase, it seems that it can also diminish.

I answer that, Habits diminish, just as they increase, in two ways, as we have already explained (Q. 52, A. 1). And since they increase through the same cause as that which engenders them, so too they diminish by the same cause as that which corrupts them: since the diminishing of a habit is the road which leads to its corruption, even as, on the other hand, the engendering of a habit is a foundation of its increase.

Reply Obj. 1. A habit, considered in itself, is a simple form. It is not thus that it is subject to decrease; but according to the different ways in which its subject participates in it. This is due to the fact that the subject's potentiality is indeterminate, through its being able to participate a form in various ways, or to extend to a greater or a smaller number of things.

Reply Obj. 2. This argument would hold, if the essence itself of a habit were nowise subject to decrease. This we do not say; but that a certain decrease in the essence of a habit has its origin, not in the habit, but in its subject.

Reply Obj. 3. No matter how we take an accident, its very notion implies dependence on a subject, but in different ways. For if we take an accident in the abstract, it implies relation to a subject, which relation begins in the accident and terminates in the subject: for *whiteness* is *that whereby a thing is white.* Accordingly in defining an accident in the abstract, we do not put the subject as though it were the first part of the definition, viz., the genus; but we give it the second place, which is that of the difference; thus we say that *simitas* is *a curvature of the nose.* But if we take accidents in the concrete, the relation begins in the subject and terminates in the concrete, the relation begins in the subject and terminates at the accident: for *a white thing* is *something that has whiteness.* Accordingly in defining this kind of accident, we place the subject as the genus, which is the first part of a definition; for we say that a *simum* is a *snub-nose.*—Accordingly whatever is befitting an accident on the part of the subject, but is not of the very essence of the accident, is ascribed to that accident, not in the abstract, but in the concrete. Such are increase and decrease in certain accidents: wherefore to be more or less white is not ascribed to whiteness but to a white thing. The same applies to habits and other qualities; save that certain habits increase or diminish by a kind of addition, as we have already clearly explained (Q. 52, A. 2).

THIRD ARTICLE

Whether a Habit Is Corrupted or Diminished through Mere Cessation from Act?

We proceed thus to the Third Article:—

Objection 1. It would seem that a habit is not corrupted or diminished through mere cessation from act. For habits are more lasting than passion-like qualities, as we have explained above (Q. 49, A. 2 *ad* 3; Q. 50, A. 1). But passion-like qualities are neither corrupted nor diminished by cessation from act: for whiteness is not lessened through not affecting the sight, nor heat through ceasing to make something hot. Therefore neither are habits diminished or corrupted through cessation from act.

Obj. 2. Further, corruption and diminution are changes. Now nothing is changed without a moving cause. Since therefore cessation from act does not imply a moving cause, it does not appear how a habit can be diminished or corrupted through cessation from act.

Obj. 3. Further, the habits of science and virtue are in the intellectual soul which is above time. Now those things that are above time are neither destroyed nor diminished by length of time. Neither, therefore, are such habits destroyed or diminished through length of time, if one fails for long to exercise them.

On the contrary, The Philosopher says (*De Long. et Brev. Vitæ* ii) that not only *deception,* but also *forgetfulness, is the corruption of science.* Moreover he says (*Ethic.* viii. 5) that *want of intercourse has dissolved many a friendship.* In like manner other habits of virtue are diminished or destroyed through cessation from act.

I answer that, As stated in *Phys.* vii., text. 27, a thing is a cause of movement in two ways. First, directly; and such a thing causes movement by reason of its proper form; thus fire causes heat. Secondly, indirectly; for instance, that which removes an obstacle. It is in this latter way that the destruction or diminution of a habit results through cessation from act, in so far, to wit, as we cease from exercising an act which overcame the causes that destroyed or weakened that habit. For it has been stated (A. 1) that habits are destroyed or diminished directly through some

contrary agency. Consequently all habits that are gradually undermined by contrary agencies which need to be counteracted by acts proceeding from those habits, are diminished or even destroyed altogether by long cessation from act, as is clearly seen in the case both of science and of virtue. For it is evident that a habit of moral virtue makes a man ready to choose the mean in deeds and passions. And when a man fails to make use of his virtuous habit in order to moderate his own passions or deeds, the necessary result is that many passions and deeds fail to observe the mode of virtue, by reason of the inclination of the sensitive appetite and of other external agencies. Wherefore virtue is destroyed or lessened through cessation from act.—The same applies to the intellectual habits, which render man ready to judge aright of those things that are pictured by his imagination. Hence when man ceases to make use of his intellectual habits, strange fancies, sometimes in opposition to them, arise in his imagination; so that unless those fancies be, as it were, cut off or kept back by frequent use of his intellectual habits, man becomes less fit to judge aright, and sometimes is even wholly disposed to the contrary, and thus the intellectual habit is diminished or even wholly destroyed by cessation from act.

Reply Obj. 1. Even heat would be destroyed through ceasing to give heat, if, for this same reason, cold which is destructive of heat were to increase.

Reply Obj. 2. Cessation from act is a moving cause, conducive of corruption or diminution, by removing the obstacles thereto, as explained above.

Reply Obj. 3. The intellectual part of the soul, considered in itself, is above time, but the sensitive part is subject to time, and therefore in course of time it undergoes change as to the passions of the sensitive part, and also as to the powers of apprehension. Hence the Philosopher says (*Phys.* iv., text. 117) that time makes us forget.

QUESTION 54

Of the Distinction of Habits

(In Four Articles)

We have now to consider the distinction of habits; and under this head there are four points of inquiry: (1) Whether many habits can be in one power? (2) Whether habits are distinguished by their objects? (3) Whether habits are divided into good and bad? (4) Whether one habit may be made up of many habits?

FIRST ARTICLE

Whether Many Habits Can Be in One Power?

We proceed thus to the First Article:—

Objection 1. It would seem that there cannot be many habits in one power. For when several things are distinguished in respect of the same thing, if one of them be multiplied, the others are too. Now habits and powers are distinguished in respect of the same thing, viz., their acts and objects. Therefore they are multiplied in like manner. Therefore there cannot be many habits in one power.

Obj. 2. Further, a power is a simple force. Now in one simple subject there cannot be diversity of accidents; for the subject is the cause of its accidents; and it does not appear how diverse effects can proceed from one simple cause. Therefore there cannot be many habits in one power.

Obj. 3. Further, just as the body is informed by its shape, so is a power informed by a habit. But one body cannot be informed at the same time by various shapes. Therefore neither can a power be informed at the same time by many habits. Therefore several habits cannot be at the same time in one power.

On the contrary, The intellect is one power; wherein, nevertheless, are the habits of various sciences.

I answer that, As stated above (Q. 49, A. 4), habits are dispositions of a thing that is in potentiality to something, either to nature, or to operation, which is the end of nature. As to those habits which are dispositions to nature, it is clear that several can be in one same subject: since in one subject we may take parts in various ways, according to the various dispositions of which parts there are various habits. Thus, if we take the humors as being parts of the human body, according to their disposition in respect of human nature, we have the habit or disposition of health: while, if we take like parts, such as nerves, bones, and flesh, the disposition of these in respect of nature is strength or weakness; whereas, if we take the limbs, i.e., the hands, feet, and so on, the disposition of these in proportion to nature, is beauty: and thus

there are several habits or dispositions in the same subject.

If, however, we speak of those habits that are dispositions to operation, and belong properly to the powers; thus, again, there may be several habits in one power. The reason for this is that the subject of a habit is a passive power, as stated above (Q. 51, A. 2): for it is only an active power that cannot be the subject of a habit, as was clearly shown above (*ibid.*). Now a passive power is compared to the determinate act of any species, as matter to form: because, just as matter is determinate to one form by one agent, so, too, is a passive power determined by the nature of one active object to an act specifically one. Wherefore, just as several objects can move one passive power, so can one passive power be the subject of several acts or perfections specifically diverse. Now habits are qualities or forms adhering to a power, and inclining that power to acts of a determinate species. Consequently several habits, even as several specifically different acts, can belong to one power.

Reply Obj. 1. Even as in natural things, diversity of species is according to the form, and diversity of genus, according to matter, as stated in *Metaph.* v., text. 33 (since things that differ in matter belong to different genera): so, too, generic diversity of objects entails a difference of powers (wherefore the Philosopher says in *Ethic.* vi. 1, that *those objects that differ generically belong to different departments of the soul*); while specific difference of objects entails a specific difference of acts, and consequently of habits also. Now things that differ in genus differ in species, but not vice versa. Wherefore the acts and habits of different powers differ in species: but it does not follow that different habits are in different powers, for several can be in one power. And even as several genera may be included in one genus, and several species be contained in one species; so does it happen that there are several species of habits and powers.

Reply Obj. 2. Although a power is simple as to its essence, it is multiple virtually, inasmuch as it extends to many specifically different acts. Consequently there is nothing to prevent many superficially different habits from being in one power.

Reply Obj. 3. A body is informed by its shape as by its own terminal boundaries: whereas a habit is not the terminal boundary of a power, but the disposition of a power to an act as to its ultimate term. Consequently one same power cannot have several acts at the same time, except in so far as perchance one act is comprised in another; just as neither can a body have several shapes, save in so far as one shape enters into another, as a three-sided in a four-sided figure. For the intellect cannot understand several things at the same time *actually;* and yet it can know several things at the same time *habitually.*

SECOND ARTICLE

Whether Habits Are Distinguished by Their Objects?

We proceed thus to the Second Article:—

Objection 1. It would seem that habits are not distinguished by their objects. For contraries differ in species. Now the same habit of science regards contraries: thus medicine regards the healthy and the unhealthy. Therefore habits are not distinguished by objects specifically distinct.

Obj. 2. Further, different sciences are different habits. But the same scientific truth belongs to different sciences: thus both the physicist and the astronomer prove the earth to be round, as stated in *Phys.* ii., text. 17. Therefore habits are not distinguished by their objects.

Obj. 3. Further, wherever the act is the same, the object is the same. But the same act can belong to different habits of virtue, if it be directed to different ends; thus to give money to anyone, if it be done for God's sake, is an act of charity; while, if it be done in order to pay a debt, it is an act of justice. Therefore the same object can also belong to different habits. Therefore diversity of habits does not follow diversity of objects.

On the contrary, Acts differ in species according to the diversity of their objects, as stated above (Q. 18, A. 5). But habits are dispositions to acts. Therefore habits also are distinguished according to the diversity of objects.

I answer that, A habit is both a form and a habit. Hence the specific distinction of habits may be taken in the ordinary way in which forms differ specifically; or according to that mode of distinction which is proper to habits. Accordingly forms are distinguished from one another in reference to the diversity of their active principles, since every agent produces its like in species.—Habits, however, imply order to something: and all things that imply order to something, are distinguished according to the distinction of the things to which they are ordained. Now a habit is a disposition implying a twofold order: viz., to nature, and to an operation consequent to nature.

Accordingly habits are specifically distinct in respect of three things. First, in respect of the active principles of such dispositions; secondly, in respect of nature; thirdly, in respect

of specifically different objects, as will appear from what follows.

Reply Obj. 1. In distinguishing powers, or also habits, we must consider the object not in its material but in its formal aspect, which may differ in species or even in genus. And though the distinction between specific contraries is a real distinction, yet they are both known under one aspect, since one is known through the other. And consequently in so far as they concur in the one aspect of cognoscibility, they belong to one cognitive habit.

Reply Obj. 2. The physicist proves the earth to be round by one means, the astronomer by another: for the latter proves this by means of mathematics, e.g., by the shapes of eclipses, or something of the sort; while the former proves it by means of physics, e.g., by the movement of heavy bodies towards the center, and so forth. Now the whole force of a demonstration, which is *a syllogism producing science,* as stated in *Poster.* i, text. 5, depends on the mean. And consequently various means are as so many active principles, in respect of which the habits of science are distinguished.

Reply Obj. 3. As the Philosopher says (*Phys.* ii, text. 89; *Ethic.* vii. 8), the end is, in practical matters, what the principle is in speculative matters. Consequently diversity of ends demands a diversity of virtues, even as diversity of active principles does.—Moreover the ends are objects of the internal acts, with which, above all, the virtues are concerned, as is evident from what has been said (Q. 18, A. 6; Q. 19, A. 2 *ad* 1; Q. 34, A. 4).

THIRD ARTICLE

Whether Habits Are Divided into Good and Bad?

We proceed thus to the Third Article:—

Objection 1. It would seem that habits are not divided into good and bad. For good and bad are contraries. Now the same habit regards contraries, as was stated above (A. 2, *Obj.* 1). Therefore habits are not divided into good and bad.

Obj. 2. Further, good is convertible with being; so that, since it is common to all, it cannot be accounted a specific difference, as the Philosopher declares (*Topic.* iv). Again, evil, since it is a privation and a non-being, cannot differentiate any being. Therefore habits cannot be specifically divided into good and evil.

Obj. 3. Further, there can be different evil habits about one same object; for instance, intemperance and insensibility about matters of concupiscence: and in like manner there can be several good habits; for instance, human virtue and heroic or godlike virtue, as the Philosopher clearly states (*Ethic.* vii. 1). Therefore, habits are not divided into good and bad.

On the contrary, A good habit is contrary to a bad habit, as virtue to vice. Now contraries are divided specifically into good and bad habits.

I answer that, As stated above (A. 2), habits are specifically distinct not only in respect of their objects and active principles, but also in their relation to nature. Now, this happens in two ways. First, by reason of their suitableness or unsuitableness to nature. In this way a good habit is specifically distinct from a bad habit: since a good habit is one which disposes to an act suitable to the agent's nature, while an evil habit is one which disposes to an act unsuitable to nature. Thus, acts of virtue are suitable to human nature, since they are according to reason, whereas acts of vice are discordant from human nature, since they are against reason. Hence it is clear that habits are distinguished specifically by the difference of good and bad.

Secondly, habits are distinguished in relation to nature, from the fact that one habit disposes to an act that is suitable to a lower nature, while another habit disposes to an act befitting a higher nature. And thus human virtue, which disposes to an act befitting human nature, is distinct from godlike or heroic virtue, which disposes to an act befitting some higher nature.

Reply Obj. 1. The same habit may be about contraries in so far as contraries agree in one common aspect. Never, however, does it happen that contrary habits are in one species: since contrariety of habits follows contrariety of aspect. Accordingly habits are divided into good and bad, namely, inasmuch as one habit is good, and another bad; but not by reason of one habit being something good, and another about something bad.

Reply Obj. 2. It is not the good which is common to every being, that is a difference constituting the species of a habit; but some determinate good by reason of suitability to some determinate, viz., the human, nature. In like manner the evil that constitutes a difference of habits is not a pure privation, but something determinate repugnant to a determinate nature.

Reply Obj. 3. Several good habits about one same specific thing are distinct in reference to their suitability to various natures, as stated above. But several bad habits in respect of one action are distinct in reference to their diverse repugnance to that which is in keeping with nature: thus, various vices about one same matter are contrary to one virtue.

FOURTH ARTICLE

Whether One Habit Is Made Up of Many Habits?

We proceed thus to the Fourth Article:—

Objection 1. It would seem that one habit is made up of many habits. For whatever is engendered, not at once, but little by little, seems to be made up of several parts. But a habit is engendered, not at once, but little by little out of several acts, as stated above (Q. 51, A. 3). Therefore one habit is made up of several.

Obj. 2. Further, a whole is made up of its parts. Now many parts are assigned to one habit: thus Tully assigns many parts of fortitude, temperance, and other virtues. Therefore one habit is made up of many.

Obj. 3. Further, one conclusion suffices both for an act and for a habit of scientific knowledge. But many conclusions belong to but one science, to geometry, for instance, or to arithmetic. Therefore one habit is made up of many.

On the contrary, A habit, since it is a quality, is a simple form. But nothing simple is made up of many. Therefore one habit is not made up of many.

I answer that, A habit directed to operation, such as we are chiefly concerned with at present, is a perfection of a power. Now every perfection should be in proportion with that which it perfects. Hence, just as a power, while it is one, extends to many things, in so far as they have something in common, i.e., some general objective aspect, so also a habit extends to many things, in so far as they are related to one, for instance, to some specific objective aspect, or to one nature, or to one principle, as was clearly stated above (AA. 2, 3).

If then we consider a habit as to the extent of its object, we shall find a certain multiplicity therein. But since this multiplicity is directed to one thing, on which the habit is chiefly intent, hence it is that a habit is a simple quality, not composed of several habits, even though it extend to many things. For a habit does not extend to many things save in relation to one, whence it derives its unity.

Reply Obj. 1. That a habit is engendered little by little, is due, not to one part being engendered after another, but to the fact that the subject does not acquire all at once a firm and difficultly changeable disposition; and also to the fact that it begins by being imperfectly in the subject, and is gradually perfected. The same applies to other qualities.

Reply Obj. 2. The parts which are assigned to each cardinal virtue, are not integral parts that combine to form a whole; but subjective or potential parts, as we shall explain further on (Q. 57, A. 6 *ad* 4; II-II, Q. 48).

Reply Obj. 3. In any science, he who acquires, by demonstration, scientific knowledge of one conclusion, has the habit indeed, yet imperfectly. And when he obtains, by demonstration, the scientific knowledge of another conclusion, no additional habit is engendered in him: but the habit which was in him previously is perfected, forasmuch as it has increased in extent; because the conclusions and demonstrations of one science are co-ordinate, and one flows from another.

HABITS IN PARTICULAR

(Chart cont'd from p. 791)

The Intrinsic Principles of Human Acts (Cont'd)

2. Habits (Cont'd)

2. In Particular

1. Good Habits or Virtues...

1. Virtues in Themselves

	Question	Article	Page
1. The Essence of virtue	55	4	819
2. It Subject	56	6	822
3. Its Division: 1. Intellectual virtues.—Wisdom, science, understanding of first principles	57	6	827
3. Its Division: 2. Moral virtues of the appetitive faculty: 1. The difference between moral and intellectual virtues	58	5	833
3. Its Division: 2. Moral virtues of the appetitive faculty: 2. Their distinction: 1. In relation to the passions	59	5	837
3. Its Division: 2. Moral virtues of the appetitive faculty: 2. Their distinction: 2. From one another	60	5	841
3. Its Division: 2. Moral virtues of the appetitive faculty: 3. The difference between the chief or cardinal virtues and the others	61	5	846
3. Its Division: 3. Theological Virtues: — Faith, Hope, Charity.—Are they specifically distinct from intellectual and moral virtues?	62	4	851
4. Its Cause. — Whether virtue is in us by nature. — Whether moral virtues are in us by infusion	63	4	854
5. Certain Properties of Virtues: 1. The mean of virtue	64	4	857
5. Certain Properties of Virtues: 2. The connections of virtues	65	5	860
5. Certain Properties of Virtues: 3. The equality among the virtues	66	6	865
5. Certain Properties of Virtues: 4. The duration of the virtues	67	6	871

2. Matters Connected with Virtues

1. The gifts of the Holy Ghost.—Which and how many are they?—Do they differ from virtues?	68	8	877
2. The beatitudes.—Do they differ from gifts and virtues?—Their number	69	4	885
3. The fruits of the Holy Ghost.—Do they differ from beatitudes?—Their number	70	4	890

2. Bad Habits: Sins and Vices—See Unit I, QQ. 71-89—Part II-I.

QUESTION 55

Of the Virtues, As to Their Essence

(In Four Articles)

We come now to the consideration of habits specifically. And since habits, as we have said (Q. 54, A. 3), are divided into good and bad, we must speak in the first place of good habits, which are virtues, and of other matters connected with them, namely the Gifts, Beatitudes and Fruits; in the second place, of bad habits, namely of vices and sins. Now five things must be considered about virtues: (1) the essence of virtue; (2) its subject; (3) the division of virtue; (4) the cause of virtue; (5) certain properties of virtue.

Under the first head, there are four points of inquiry: (1) Whether human virtue is a habit? (2) Whether it is an operative habit? (3) Whether it is a good habit? (4) Of the definition of virtue.

FIRST ARTICLE

Whether Human Virtue Is a Habit?

We proceed thus to the First Article:—

Objection 1. It would seem that human virtue is not a habit: For virtue is *the limit of power* (*De Cælo* i., text. 116). But the limit of anything is reducible to the genus of that of which it is the limit; as a point is reducible to the genus of line. Therefore virtue is reducible to the genus of power, and not to the genus of habit.

Obj. 2. Further, Augustine says (*De Lib. Arb.* ii)* that *virtue is good use of free-will.* But use of free-will is an act. Therefore virtue is not a habit, but an act.

Obj. 3. Further, we do not merit by our habits, but by our actions: otherwise a man would merit continually, even while asleep. But we do merit by our virtues. Therefore virtues are not habits, but acts.

Obj. 4. Further, Augustine says (*De Moribus Eccl.* xv.) that *virtue is the order of love,* and (QQ. lxxxiii., qu. 30) that *the ordering which is called virtue consists in enjoying what we ought to enjoy, and using what we ought to use.* Now order, or ordering, denominates either an action or a relation. Therefore virtue is not a habit, but an action or a relation.

Obj. 5. Further, just as there are human virtues, so are there natural virtues. But natural virtues are not habits, but powers. Neither therefore are human virtues habits.

On the contrary, The Philosopher says (*Categ.* vi) that science and virtue are habits.

I answer that, Virtue denotes a certain perfection of a power. Now a thing's perfection is considered chiefly in regard to its end. But the end of power is act. Wherefore power is said to be perfect, according as it is determinate to its act.

Now there are some powers which of themselves are determinate to their acts; for instance, the active natural powers. And therefore these natural powers are in themselves called virtues. But the rational powers, which are proper to man, are not determinate to one particular action, but are inclined indifferently to many: and they are determinate to acts by means of habits, as is clear from what we have said above (Q. 49, A. 4). Therefore human virtues are habits.

Reply Obj. 1. Sometimes we give the name of a virtue to that to which the virtue is directed, namely, either to its object, or to its act: for instance, we give the name Faith, to that which we believe, or to the act of believing, as also to the habit by which we believe. When therefore we say that *virtue is the limit of power,* virtue is taken for the object of virtue. For the furthest point to which a power can reach, is said to be its virtue; for instance, if a man can carry a hundredweight and not more, his virtue† is put at a hundredweight, and not at sixty. But the objection takes virtue as being essentially the limit of power.

Reply Obj. 2. Good use of free-will is said to be a virtue, in the same sense as above (*ad* 1); that is to say, because it is that to which virtue is directed as to its proper act. For the act of virtue is nothing else than the good use of free-will.

Reply Obj. 3. We are said to merit by something in two ways. First, as by merit itself, just as we are said to run by running; and thus we merit by acts. Secondly, we are said to merit by something as by the principle whereby we merit, as we are said to run by the motive power; and thus are we said to merit by virtues and habits.

Reply Obj. 4. When we say that virtue is the order or ordering of love, we refer to the end to which virtue is ordered: because in us love is set in order by virtue.

* *Retract.* ix.; *cf. De Lib. Arb.* ii. 19.

† In English we should say *strength,* which is the original signification of the Latin *virtus*: thus we speak of an engine being so many horse-*power,* to indicate its *strength.*

Reply Obj. 5. Natural powers are of themselves determinate to one act: not so the rational powers. And so there is no comparison, as we have said.

SECOND ARTICLE

Whether Human Virtue Is an Operative Habit?

We proceed thus to the Second Article:—

Objection 1. It would seem that it is not essential to human virtue to be an operative habit. For Tully says (*Tuscul.* iv) that as health and beauty belong to the body, so virtue belongs to the soul. But health and beauty are not operative habits. Therefore neither is virtue.

Obj. 2. Further, in natural things we find virtue not only in reference to act, but also in reference to being: as is clear from the Philosopher (*De Cælo* i), since some have a virtue to be always, while some have a virtue to be not always, but at some definite time. Now as natural virtue is in natural things, so is human virtue in rational beings. Therefore also human virtue is referred not only to act, but also to being.

Obj. 3. Further, the Philosopher says (*Phys.* vii., text. 17) that virtue *is the disposition of a perfect thing to that which is best.* Now the best thing to which man needs to be disposed by virtue is God Himself, as Augustine proves (*De Moribus Eccl.*, 3, 6, 14) to Whom the soul is disposed by being made like to Him. Therefore it seems that virtue is a quality of the soul in reference to God, likening it, as it were, to Him; and not in reference to operation. It is not, therefore, an operative habit.

On the contrary, The Philosopher (*Ethic.* ii. 6) says that *the virtue of a thing is that which makes its work good.*

I answer that, Virtue, from the very nature of the word, implies some perfection of power, as we have said above (A. 1). Wherefore, since power* is of two kinds, namely power in reference to being, and power in reference to act; the perfection of each of these is called virtue. But power in reference to being is on the part of matter, which is potential being, whereas power in reference to act, is on the part of the form, which is the principle of action, since everything acts in so far as it is in act.

Now man is so constituted that the body holds the place of matter, the soul that of form. The body, indeed, man has in common with other animals; and the same is to be said of the forces which are common to the soul and body: and only those forces which are proper to the soul, namely, the rational forces, belong to man alone. And therefore, human virtue, of which we are speaking now, cannot belong to the body, but belongs only to that which is proper to the soul. Wherefore human virtue does not imply reference to being, but rather to act. Consequently it is essential to human virtue to be an operative habit.

Reply Obj. 1. Mode of action follows on the disposition of the agent: for such as a thing is, such is its act. And therefore, since virtue is the principle of some kind of operation, there must needs pre-exist in the operator in respect of virtue some corresponding disposition. Now virtue causes an ordered operation. Therefore virtue itself is an ordered disposition of the soul, in so far as, to wit, the powers of the soul are in some way ordered to one another, and to that which is outside. Hence virtue, inasmuch as it is a suitable disposition of the soul, is like health and beauty, which are suitable dispositions of the body. But this does not hinder virtue from being a principle of operation.

Reply Obj. 2. Virtue which is referred to being is not proper to man; but only that virtue which is referred to works of reason, which are proper to man.

Reply Obj. 3. As God's substance is His act, the highest likeness of man to God is in respect of some operation. Wherefore, as we have said above (Q. 3, A. 2), happiness or bliss by which man is made most perfectly conformed to God, and which is the end of human life, consists in an operation.

THIRD ARTICLE

Whether Human Virtue Is a Good Habit?

We proceed thus to the Third Article:—

Objection 1. It would seem that it is not essential to virtue that it should be a good habit. For sin is always taken in a bad sense. But there is a virtue even of sin; according to 1 Cor. xv. 56: *The virtue* (Douay,—*strength*) *of sin is the Law.* Therefore virtue is not always a good habit.

Obj. 2. Further, Virtue corresponds to power. But power is not only referred to good, but also to evil: according to Is. v.: *Woe to you that are mighty to drink wine, and stout men at drunkenness.* Therefore virtue also is referred to good and evil.

Obj. 3. Further, according to the Apostle (2 Cor. xii. 9): *Virtue* (Douay,—*Power*) *is made perfect in infirmity.* But infirmity is an evil. Therefore virtue is referred not only to good, but also to evil.

On the contrary, Augustine says (*De Moribus Eccl.* vi): *No one can doubt that virtue makes the soul exceeding good:* and the Philosopher says (*Ethic.* ii. 6): *Virtue is that*

*The one Latin word *potentia* is rendered *potentiality* in the first case, and *power* in the second.

which makes its possessor good, and his work good likewise.

I answer that, As we have said above (A. 1), virtue implies a perfection of power: wherefore the virtue of a thing is fixed by the limit of its power (*De Cælo* i). Now the limit of any power must needs be good: for all evil implies defect; wherefore Dionysius says (*Div. Nom.* ii) that every evil is a weakness. And for this reason the virtue of a thing must be regarded in reference to good. Therefore human virtue which is an operative habit, is a good habit, productive of good works.

Reply Obj. 1. Just as bad things are said metaphorically to be perfect, so are they said to be good: for we speak of a perfect thief or robber; and of a good thief or robber, as the Philosopher explains (*Metaph.* v., text. 21). In this way therefore virtue is applied to evil things: so that the *virtue* of sin is said to be law, in so far as occasionally sin is aggravated through the law, so as to attain to the limit of its possibility.

Reply Obj. 2. The evil of drunkenness and excessive drink, consists in a falling away from the order of reason. Now it happens that, together with this falling away from reason, some lower power is perfect in reference to that which belongs to its own kind, even in direct opposition to reason, or with some falling away therefrom. But the perfection of that power, since it is compatible with a falling away from reason, cannot be called a human virtue.

Reply Obj. 3. Reason is shown to be so much the more perfect, according as it is able to overcome or endure more easily the weakness of the body and of the lower powers. And therefore human virtue, which is attributed to reason, is said to be *made perfect in infirmity,* not of the reason indeed, but of the body and of the lower powers.

FOURTH ARTICLE

Whether Virtue Is Suitably Defined?

We proceed thus to the Fourth Article:—

Objection 1. It would seem that the definition, usually given, of virtue, is not suitable, to wit: *Virtue is a good quality of the mind, by which we live righteously, of which no one can make bad use, which God works in us, without us.* For virtue is man's goodness, since virtue it is that makes its subject good. But goodness does not seem to be good, as neither is whiteness white. It is therefore unsuitable to describe virtue as a *good quality.*

Obj. 2. Further, no difference is more common than its genus; since it is that which divides the genus. But good is more common than quality, since it is convertible with being. Therefore *good* should not be put in the definition of virtue, as a difference of quality.

Obj. 3. Further, as Augustine says (*De Trin.* xii. 3): *When we come across anything that is not common to us and the beasts of the field, it is something appertaining to the mind.* But there are virtues even of the irrational parts; as the Philosopher says (*Ethic.* iii. 10). Every virtue, therefore, is not a good quality *of the mind.*

Obj. 4. Further, righteousness seems to belong to justice; whence the righteous are called just. But justice is a species of virtue. It is therefore unsuitable to put *righteous* in the definition of virtue, when we say that virtue is that *by which we live righteously.*

Obj. 5. Further, whoever is proud of a thing, makes bad use of it. But many are proud of virtue, for Augustine says in his Rule, that *pride lies in wait for good works in order to slay them.* It is untrue, therefore, *that no one can make bad use of virtue.*

Obj. 6. Further, man is justified by virtue. But Augustine commenting on Jo. xv. 11: *He shall do greater things than these,* says:* *He who created thee without thee, will not justify thee without thee.* It is therefore unsuitable to say that *God works virtue in us, without us.*

On the contrary, We have the authority of Augustine from whose words this definition is gathered, and principally in *De Libero Arbitrio* ii. 19.

I answer that, This definition comprises perfectly the whole essential notion of virtue. For the perfect essential notion of anything is gathered from all its causes. Now the above definition comprises all the causes of virtue. For the formal cause of virtue, as of everything, is gathered from its genus and difference, when it is defined as *a good quality:* for *quality* is the genus of virtue, and the difference, *good.* But the definition would be more suitable if for *quality* we substitute *habit,* which is the proximate genus.

Now virtue has no matter *out of which* it is formed, as neither has any other accident; but it has matter *about which* it is concerned, and matter *in which* it exists, namely, the subject. The matter about which virtue is concerned is its object, and this could not be included in the above definition, because the object fixes the virtue to a certain species, and here we are giving the definition of virtue in general. And so for material cause we have the subject, which is mentioned when we say that virtue is a good quality *of the mind.*

The end of virtue, since it is an operative habit, is operation. But it must be observed, that some operative habits are always referred to evil, as vicious habits: others are sometimes referred to good, sometimes to evil; for in-

* *Tract.* xxvii. *in Joan.*; *Serm.* xv. *de Verb. Ap.,* 11.

stance, opinion is referred both to the true and to the untrue: whereas virtue is a habit which is always referred to good: and so the distinction of virtue from those habits which are always referred to evil, is expressed in the words *by which we live righteously:* and its distinction from those habits which are sometimes directed unto good, sometimes unto evil, in the words, *of which no one makes bad use.*

Lastly, God is the efficient cause of infused virtue, to which this definition applies; and this is expressed in the words *which God works in us without us.* If we omit this phrase, the remainder of the definition will apply to all virtues in general, whether acquired or infused.

Reply Obj. 1. That which is first seized by the intellect is being: wherefore everything that we apprehend we consider as being, and consequently as one, and as good, which are convertible with being. Wherefore we say that essence is being and is one and is good; and that one-ness is being and one and good: and in like manner goodness. But this not the case with specific forms, as whiteness and health; for everything that we apprehend, is not apprehended with the notion of white and healthy. We must, however, observe that, as accidents and non-subsistent forms are called beings, not as if they themselves had being, but because things are by them; so also are they called good or one, not by some distinct goodness or one-ness, but because by them something is good or one. So also is virtue called good, because by it something is good.

Reply Obj. 2. Good, which is put in the definition of virtue, is not good in general which is convertible with being, and which extends further than quality, but the good as fixed by reason, with regard to which Dionysius says (*Div. Nom.* iv) *that the good of the soul is to be in accord with reason.*

Reply Obj. 3. Virtue cannot be in the irrational part of the soul, except in so far as this participates in the reason (*Ethic.* i. 13). And therefore reason, or the mind, is the proper subject of virtue.

Reply Obj. 4. Justice has a righteousness of its own by which it puts those outward things right which come into human use, and are the proper matter of justice, as we shall show further on (Q. 60, A. 2; II-II, Q. 58, A. 8). But the righteousness which denotes order to a due end and to the Divine law, which is the rule of the human will, as stated above (Q. 19, A. 4), is common to all virtues.

Reply Obj. 5. One can make bad use of a virtue objectively, for instance by having evil thoughts about a virtue, e.g., by hating it, or by being proud of it: but one cannot make bad use of virtue as principle of action, so that an act of virtue be evil.

Reply Obj. 6. Infused virtue is caused in us by God without any action on our part, but not without our consent. This is the sense of the words, *which God works in us without us.* As to those things which are done by us, God causes them in us, yet not without action on our part, for He works in every will and in every nature.

QUESTION 56

Of the Subject of Virtue

(In Six Articles)

We now have to consider the subject of virtue, about which there are six points of inquiry: (1) Whether the subject of virtue is a power of the soul? (2) Whether one virtue can be in several powers? (3) Whether the intellect can be the subject of virtue? (4) Whether the irascible and concupiscible faculties can be the subject of virtue? (5) Whether the sensitive powers of apprehension can be the subject of virtue? (6) Whether the will can be the subject of virtue?

FIRST ARTICLE

Whether the Subject of Virtue Is a Power of the Soul?

We proceed thus to the First Article:—

Objection 1. It would seem that the subject of virtue is not a power of the soul. For Augustine says (*De Lib. Arb.* ii. 19) that *virtue is that by which we live righteously.* But we live by the essence of the soul, and not by a power of the soul. Therefore virtue is not in a power, but in the essence of the soul.

Obj. 2. Further, the Philosopher says (*Ethic.* ii. 6) that *virtue is that which makes its possessor good, and his work good likewise.* But as work is set up by power, so he that has a virtue is set up by the essence of the soul. Therefore virtue does not belong to the power, any more than to the essence of the soul.

Obj. 3. Further, power is in the second species of quality. But virtue is a quality, as we have said above (Q. 55, A. 4): and quality is not the subject of quality. Therefore a power of the soul is not the subject of virtue.

On the contrary, *Virtue is the limit of power* (*De Cælo* ii). But the limit is in that

of which it is the limit. Therefore virtue is in a power of the soul.

I answer that, It can be proved in three ways that virtue belongs to a power of the soul. First, from the notion of the very essence of virtue, which implies perfection of a power; for perfection is in that which it perfects.—Secondly, from the fact that virtue is an operative habit, as we have said above (Q. 55, A. 2): for all operation proceeds from the soul through a power.—Thirdly, from the fact that virtue disposes to that which is best: for the best is the end, which is either a thing's operation, or something acquired by an operation proceeding from the thing's power. Therefore a power of the soul is the subject of virtue.

Reply Obj. 1. *To live* may be taken in two ways. Sometimes it is taken for the very existence of the living thing: in this way it belongs to the essence of the soul, which is the principle of existence in the living thing. But sometimes *to live* is taken for the operation of the living thing: in this sense, by virtue we live righteously, inasmuch as by virtue we perform righteous actions.

Reply Obj. 2. Good is either the end, or something referred to the end. And therefore, since the good of the worker consists in the work, this fact also, that virtue makes the worker good, is referred to the work, and consequently, to the power.

Reply Obj. 3. One accident is said to be the subject of another, not as though one accident could uphold another; but because one accident inheres to substance by means of another, as color to the body by means of the surface; so that surface is said to be the subject of color. In this way a power of the soul is said to be the subject of virtue.

SECOND ARTICLE

Whether One Virtue Can Be in Several Powers?

We proceed thus to the Second Article:—

Objection 1. It would seem that one virtue can be in several powers. For habits are known by their acts. But one act proceeds in various ways from several powers: thus walking proceeds from the reason as directing, from the will as moving, and from the motive power as executing. Therefore also one habit can be in several powers.

Obj. 2. Further, the Philosopher says (*Ethic.* ii. 4) that three things are required for virtue, namely: *to know, to will, and to work steadfastly.* But *to know* belongs to the intellect, and *to will* belongs to the will. Therefore virtue can be in several powers.

Obj. 3. Further, prudence is in the reason, since it is *the right reason of things to be done* (*Ethic.* vi. 5). And it is also in the will: for it cannot exist together with a perverse will (*ibid.,* 12). Therefore one virtue can be in two powers.

On the contrary, The subject of virtue is a power of the soul. But the same accident cannot be in several subjects. Therefore one virtue cannot be in several powers of the soul.

I answer that, It happens in two ways that one thing is subjected in two. First, so that it is in both on an equal footing. In this way it is impossible for one virtue to be in two powers: since diversity of powers follows the generic conditions of the objects, while diversity of habits follows the specific conditions thereof: and so wherever there is diversity of powers, there is diversity of habits; but not vice versa. In another way one thing can be subjected in two or more, not on an equal footing, but in a certain order. And thus one virtue can belong to several powers, so that it is in one chiefly, while it extends to others by a kind of diffusion, or by way of a disposition, in so far as one power is moved by another, and one power receives from another.

Reply Obj. 1. One act cannot belong to several powers equally, and in the same degree; but only from different points of view, and in various degrees.

Reply Obj. 2. *To know* is a condition required for moral virtue, inasmuch as moral virtue works according to right reason. But moral virtue is essentially in the appetite.

Reply Obj. 3. Prudence is really subjected in reason: but it presupposes as its principle the rectitude of the will, as we shall see further on (A. 3; Q. 57, A. 4).

THIRD ARTICLE

Whether the Intellect Can Be the Subject of Virtue?

We proceed thus to the Third Article:—

Objection 1. It would seem that the intellect is not the subject of virtue. For Augustine says (*De Moribus Eccl.* xv) that all virtue is love. But the subject of love is not the intellect, but the appetitive power alone. Therefore no virtue is in the intellect.

Obj. 2. Further, virtue is referred to good, as is clear from what has been said above (Q. 55, A. 3). Now good is not the object of the intellect, but of the appetitive power. Therefore the subject of virtue is not the intellect, but the appetitive power.

Obj. 3. Further, virtue is that *which makes its possessor good,* as the Philosopher says (*Ethic.* ii. 6). But the habit which perfects the intellect does not make its possessor good: since a man is not said to be a good man on account of his science or his art. Therefore the intellect is not the subject of virtue.

On the contrary, The mind is chiefly called

the intellect. But the subject of virtue is the mind, as is clear from the definition, above given, of virtue (Q. 55, A. 4). Therefore the intellect is the subject of virtue.

I answer that, As we have said above (Q. 55, A. 3), virtue is a habit by which we work well. Now a habit may be directed to a good act in two ways. First, in so far as by the habit a man acquires an aptness to a good act; for instance, by the habit of grammar man has the aptness to speak correctly. But grammar does not make a man always speak correctly: for a grammarian may be guilty of a barbarism or make a solecism: and the case is the same with other sciences and arts. Secondly, a habit may confer not only aptness to act, but also the right use of that aptness: for instance, justice not only gives man the prompt will to do just actions, but also makes him act justly.

And since good, and, in like manner, being, is said of a thing simply, in respect, not of what it is potentially, but of what it is actually: therefore from having habits of the latter sort, man is said simply to do good, and to be good; for instance, because he is just, or temperate; and in like manner as regards other such virtues. And since virtue is that *which makes its possessor good, and his work good likewise,* these latter habits are called virtuous simply; because they make the work to be actually good, and the subject good simply. But the first kind of habits are not called virtues simply: because they do not make the work good except in regard to a certain aptness, nor do they make their possessor good simply. For through being gifted in science or art, a man is said to be good, not simply, but relatively; for instance, a good grammarian, or a good smith. And for this reason science and art are often divided against virtue; while at other times they are called virtues (*Ethic.* vi. 2).

Hence the subject of a habit which is called a virtue in a relative sense, can be the intellect, and not only the practical intellect, but also the speculative, without any reference to the will: for thus the Philosopher (*Ethic.* vi. 3) holds that science, wisdom and understanding, and also art, are intellectual virtues. But the subject of a habit which is called a virtue simply, can only be the will, or some power in so far as it is moved by the will. And the reason of this is, that the will moves to their acts all those other powers that are in some way rational, as we have said above (Q. 9, A. 1; Q. 17, AA. 1, 5; P. I, Q. 82, A. 4): and therefore if man do well actually, this is because he has a good will. Therefore the virtue which makes a man to do well actually, and not merely to have the aptness to do well, must be either in the will itself; or in some power as moved by the will.

Now it happens that the intellect is moved by the will, just as are the other powers: for a man considers something actually, because he wills to do so. And therefore the intellect, in so far as it is subordinate to the will, can be the subject of virtue absolutely so called. And in this way the speculative intellect, or the reason, is the subject of Faith: for the intellect is moved by the command of the will to assent to what is of faith: for *no man believeth, unless he will.** But the practical intellect is the subject of prudence. For since prudence is the right reason of things to be done, it is a condition thereof that man be rightly disposed in regard to the principles of this reason of things to be done, that is in regard to their ends, to which man is rightly disposed by the rectitude of the will, just as to the principles of speculative truth he is rightly disposed by the natural light of the active intellect. And therefore as the subject of science, which is the right reason of speculative truths, is the speculative intellect in its relation to the active intellect, so the subject of prudence is the practical intellect in its relation to the right will.

Reply Obj. 1. The saying of Augustine is to be understood of virtue simply so called: not that every such virtue is love simply: but that it depends in some way on love, in so far as it depends on the will, whose first movement consists in love, as we have said above (Q. 25, AA. 1, 2, 3; Q. 27, A. 4; P. I., Q. 20, A. 1).

Reply Obj. 2. The good of each thing is its end: and therefore, as truth is the end of the intellect, so to know truth is the good act of the intellect. Whence the habit, which perfects the intellect in regard to the knowledge of truth, whether speculative or practical, is a virtue.

Reply Obj. 3. This objection considers virtue simply so called.

FOURTH ARTICLE

Whether the Irascible and Concupiscible Powers Are the Subject of Virtue?

We proceed thus to the Fourth Article:—

Objection 1. It would seem that the irascible and concupiscible powers cannot be the subject of virtue. For these powers are common to us and dumb animals. But we are now speaking of virtue as proper to man, since for this reason it is called human virtue. It is therefore impossible for human virtue to be in the irascible and concupiscible powers which are parts of the sensitive appetite, as we have said in the First Part (Q. 81, A. 2).

* Augustine: *Tract.* xxvi. *in Joan.*

Obj. 2. Further, the sensitive appetite is a power which makes use of a corporeal organ. But the good of virtue cannot be in man's body: for the Apostle says (Rom. vii): *I know that good does not dwell in my flesh.* Therefore the sensitive appetite cannot be the subject of virtue.

Obj. 3. Further, Augustine proves (*De Moribus Eccl.* v) that virtue is not in the body but in the soul, for the reason that the body is ruled by the soul: wherefore it is entirely due to his soul that a man make good use of his body: *For instance, if my coachman, through obedience to my orders, guides well the horses which he is driving; this is all due to me.* But just as the soul rules the body, so also does the reason rule the sensitive appetite. Therefore that the irascible and concupiscible powers are rightly ruled, is entirely due to the rational powers. Now *virtue is that by which we live rightly,* as we have said above (Q. 55, A. 4). Therefore virtue is not in the irascible and concupiscible powers, but only in the rational powers.

Obj. 4. Further, *the principal act of moral virtue is choice* (*Ethic.* viii. 13). Now choice is not an act of the irascible and concupiscible powers, but of the rational power, as we have said above (Q. 13, A. 2). Therefore moral virtue is not in the irascible and concupiscible powers, but in the reason.

On the contrary, Fortitude is assigned to the irascible power, and temperance to the concupiscible power. Whence the Philosopher (*Ethic.* iii. 10) says that *these virtues belong to the irrational part of the soul.*

I answer that, The irascible and concupiscible powers can be considered in two ways. First, in themselves, in so far as they are parts of the sensitive appetite: and in this way they are not competent to be the subject of virtue. Secondly, they can be considered as participating in the reason, from the fact that they have a natural aptitude to obey reason. And thus the irascible or concupiscible power can be the subject of human virtue: for, in so far as it participates in the reason, it is the principle of a human act. And to these powers we must needs assign virtues.

For it is clear that there are some virtues in the irascible and concupiscible powers. Because an act, which proceeds from one power according as it is moved by another power, cannot be perfect, unless both powers be well disposed to the act: for instance, the act of a craftsman cannot be successful unless both the craftsman and his instrument be well disposed to act. Therefore in the matter of the operations of the irascible and concupiscible powers, according as they are moved by reason, there must needs be some habit perfecting in respect of acting well, not only the reason, but also the irascible and concupiscible powers. And since the good disposition of the power which moves through being moved, depends on its conformity with the power that moves it: therefore the virtue which is in the irascible and concupiscible powers is nothing else but a certain habitual conformity of these powers to reason.

Reply Obj. 1. The irascible and concupiscible powers considered in themselves, as parts of the sensitive appetite, are common to us and dumb animals. But in so far as they are rational by participation, and are obedient to the reason, they are proper to man. And in this way they can be the subject of human virtue.

Reply Obj. 2. Just as human flesh has not of itself the good of virtue, but is made the instrument of a virtuous act, inasmuch as being moved by reason, we *yield our members to serve justice*; so also, the irascible and concupiscible powers, of themselves indeed, have not the good of virtue, but rather the infection of the "fomes": whereas, inasmuch as they are in conformity with reason, the good of reason is begotten in them.

Reply Obj. 3. The body is ruled by the soul, and the irascible and concupiscible powers by the reason, but in different ways. For the body obeys the soul blindly without any contradiction, in those things in which it has a natural aptitude to be moved by the soul: whence the Philosopher says (*Polit.* i. 3) that the *soul rules the body with a despotic command* as the master rules his slave: wherefore the entire movement of the body is referred to the soul. For this reason virtue is not in the body, but in the soul. But the irascible and concupiscible powers do not obey the reason blindly; on the contrary, they have their own proper movements, by which, at times, they go against reason, whence the Philosopher says (*ibid.*) that the *reason rules the irascible and concupiscible powers by a political command* such as that by which free men are ruled, who have in some respects a will of their own. And for this reason also must there be some virtues in the irascible and concupiscible powers, by which these powers are well disposed to act.

Reply Obj. 4. In choice there are two things, namely, the intention of the end, and this belongs to the moral virtue; and the preferential choice of that which is unto the end, and this belongs to prudence (*Ethic.* vi. 2, 5). But that the irascible and concupiscible powers have a right intention of the end in regard to the passions of the soul, is due to the good disposition of these powers. And therefore those moral virtues which are concerned with the

passions are in the irascible and concupiscible powers, but prudence is in the reason.

FIFTH ARTICLE

Whether the Sensitive Powers of Apprehension Are the Subject of Virtue?

We proceed thus to the Fifth Article:—

Objection 1. It would seem that it is possible for virtue to be in the interior sensitive powers of apprehension. For the sensitive appetite can be the subject of virtue, in so far as it obeys reason. But the interior sensitive powers of apprehension obey reason: for the powers of imagination, of cogitation, and of memory* act at the command of reason. Therefore in these powers there can be virtue.

Obj. 2. Further, as the rational appetite, which is the will, can be hindered or helped in its act, by the sensitive appetite, so also can the intellect or reason be hindered or helped by the powers mentioned above. As, therefore, there can be virtue in the interior powers of appetite, so also can there be virtue in the interior powers of apprehension.

Obj. 3. Further, prudence is a virtue, of which Cicero (*De Invent. Rhetor.* ii) says that memory is a part. Therefore also in the power of memory there can be a virtue: and in like manner, in the other interior sensitive powers of apprehension.

On the contrary, All virtues are either intellectual or moral (*Ethic.* ii. 1). Now all the moral virtues are in the appetite; while the intellectual virtues are in the intellect or reason, as is clear from *Ethic.* vi. 1. Therefore there is no virtue in the interior sensitive powers of apprehension.

I answer that, In the interior sensitive powers of apprehension there are some habits. And this is made clear principally from what the Philosopher says (*De Memoria* ii), that *in remembering one thing after another, we become used to it; and use is a second nature.* Now a habit of use is nothing else than a habit acquired by use, which is like unto nature. Wherefore Tully says of virtue in his *Rhetoric* (*loc. cit.*) that *it is a habit like a second nature in accord with reason.* Yet, in man, that which he acquires by use, in his memory and other sensitive powers of apprehension, is not a habit properly so called, but something annexed to the habits of the intellective faculty, as we have said above (Q. 50, A. 4 *ad* 3).

Nevertheless even if there be habits in such powers, they cannot be called virtues. For virtue is a perfect habit, by which it never happens that anything but good is done: and so virtue must needs be in that power which consummates the good act. But the knowledge of truth is not consummated in the sensitive powers of apprehension: for such powers prepare the way to the intellective knowledge. And therefore in these powers there are none of the virtues, by which we know truth: these are rather in the intellect or reason.

Reply Obj. 1. The sensitive appetite is related to the will, which is the rational appetite, through being moved by it. And therefore the act of the appetitive power is consummated in the sensitive appetite: and for this reason the sensitive appetite is the subject of virtue. Whereas the sensitive powers of apprehension are related to the intellect rather through moving it; for the reason that the phantasms are related to the intellective soul, as colors to sight (*De Anima* iii., text. 18). And therefore the act of knowledge is terminated in the intellect; and for this reason the cognoscitive virtues are in the intellect itself, or the reason.

And thus is made clear the Reply to the Second Objection.

Reply Obj. 3. Memory is not a part of prudence, as species is of a genus, as though memory were a virtue properly so called: but one of the conditions required for prudence is a good memory; so that, in a fashion, it is after the manner of an integral part.

SIXTH ARTICLE

Whether the Will Can Be the Subject of Virtue?

We proceed thus to the Sixth Article:—

Objection 1. It would seem that the will is not the subject of virtue. Because no habit is required for that which belongs to a power by reason of its very nature. But since the will is in the reason, it is of the very essence of the will, according to the Philosopher (*De Anima* iii., text. 42), to tend to that which is good, according to reason. And to this good every virtue is ordered, since everything naturally desires its own proper good; for virtue, as Tully says in his *Rhetoric,* is a *habit like a second nature in accord with reason.* Therefore the will is not the subject of virtue.

Obj. 2. Further, every virtue is either intellectual or moral (*Ethic.* i., 13; ii. 1). But intellectual virtue is subjected in the intellect and reason, and not in the will: while moral virtue is subjected in the irascible and concupiscible powers which are rational by participation. Therefore no virtue is subjected in the will.

Obj. 3. Further, all human acts, to which virtues are ordained, are voluntary. If therefore there be a virtue in the will in respect of

* *Cf.* P. I., Q. 78, A. 4.

some human acts, in like manner there will be a virtue in the will in respect of all human acts. Either, therefore, there will be no virtue in any other power, or there will be two virtues ordained to the same act, which seems unreasonable. Therefore the will cannot be the subject of virtue.

On the contrary, Greater perfection is required in the mover than in the moved. But the will moves the irascible and concupiscible powers. Much more therefore should there be virtue in the will than in the irascible and concupiscible powers.

I answer that, Since the habit perfects the power in reference to act, then does the power need a habit perfecting it unto doing well, which habit is a virtue, when the power's own proper nature does not suffice for the purpose.

Now the proper nature of a power is seen in its relation to its object. Since, therefore, as we have said above (Q. 19, A. 3), the object of the will is the good of reason proportionate to the will, in respect of this the will does not need a virtue perfecting it. But if man's will is confronted with a good that exceeds its capacity, whether as regards the whole human species, such as Divine good, which transcends the limits of human nature, or as regards the individual, such as the good of one's neighbor, then does the will need virtue. And therefore such virtues as those which direct man's affections to God or to his neighbor are subjected in the will, as charity, justice, and such like.

Reply Obj. 1. This objection is true of those virtues which are ordained to the willer's own good; such as temperance and fortitude, which are concerned with the human passions, and the like, as is clear from what we have said (Q. 35, A. 6).

Reply Obj. 2. Not only the irascible and concupiscible powers are rational by participation but *the appetitive power altogether,* i.e., in its entirety (*Ethic.* 1. 13). Now the will is included in the appetitive power. And therefore whatever virtue is in the will must be a moral virtue, unless it be theological, as we shall see later on (Q. 62, A. 3).

Reply Obj. 3. Some virtues are directed to the good of moderated passion, which is the proper good of this or that man: and in these cases there is no need for virtue in the will, for the nature of the power suffices for the purpose, as we have said. This need exists only in the case of virtues which are directed to some extrinsic good.

QUESTION 57

Of the Intellectual Virtues

(In Six Articles)

We now have to consider the various kinds of virtue: and (1) the intellectual virtues; (2) the moral virtues; (3) the theological virtues. Concerning the first there are six points of inquiry: (1) Whether habits of the speculative intellect are virtues? (2) Whether they are three, namely, wisdom, science and understanding? (3) Whether the intellectual habit, which is art, is a virtue? (4) Whether prudence is a virtue distinct from art? (5) Whether prudence is a virtue necessary to man? (6) Whether *eubulia, synesis* and *gnome* are virtues annexed to prudence?

FIRST ARTICLE

Whether the Habits of the Speculative Intellect Are Virtues?

We proceed thus to the First Article:—

Objection 1. It would seem that the habits of the speculative intellect are not virtues. For virtue is an operative habit, as we have said above (Q. 55, A. 2). But speculative habits are not operative: for speculative matter is distinct from practical, i.e., operative matter. Therefore the habits of the speculative intellect are not virtues.

Obj. 2. Further, virtue is about those things by which man is made happy or blessed: for *happiness is the reward of virtue* (*Ethic.* i. 9). Now intellectual habits do not consider human acts or other human goods, by which man acquires happiness, but rather things pertaining to nature or to God. Therefore such like habits cannot be called virtues.

Obj. 3. Further, science is a speculative habit. But science and virtue are distinct from one another as genera which are not subalternate, as the Philosopher proves in *Topic.* iv. Therefore speculative habits are not virtues.

On the contrary, The speculative habits alone consider necessary things which cannot be otherwise than they are. Now the Philosopher (*Ethic.* vi. 1) places certain intellectual virtues in that part of the soul which considers necessary things that cannot be otherwise than they are. Therefore the habits of the speculative intellect are virtues.

I answer that, Since every virtue is ordained to some good, as stated above (Q. 55, A. 3);

a habit, as we have already observed (Q. 56, A. 3), may be called a virtue for two reasons: first, because it confers aptness in doing good; secondly, because besides aptness, it confers the right use of it. The latter condition, as above stated (*ibid.*), belongs to those habits alone which affect the appetitive part of the soul: since it is the soul's appetitive power that puts all the powers and habits to their respective uses.

Since, then, the habits of the speculative intellect do not perfect the appetitive part, nor affect it in any way, but only the intellective part; they may indeed be called virtues in so far as they confer aptness for a good work, viz., the consideration of truth (since this is the good work of the intellect): yet they are not called virtues in the second way, as though they conferred the right use of a power or habit. For if a man possess a habit of speculative science, it does not follow that he is inclined to make use of it, but he is made able to consider the truth in those matters of which he has scientific knowledge:—that he make use of the knowledge which he has, is due to the motion of his will. Consequently a virtue which perfects the will, as charity or justice, confers the right use of these speculative habits. And in this way too there can be merit in the acts of these habits, if they be done out of charity: thus Gregory says (*Moral.* vi) that the *contemplative life has greater merit than the active life.*

Reply Obj. 1. Work is of two kinds, exterior and interior. Accordingly the practical or active faculty which is contrasted with the speculative faculty, is concerned with exterior work, to which the speculative habit is not ordained. Yet it is ordained to the interior act of the intellect which is to consider the truth. And in this way it is an operative habit.

Reply Obj. 2. Virtue is about certain things in two ways. In the first place a virtue is about its object. And thus these speculative virtues are not about those things whereby man is made happy; except perhaps, in so far as the word *whereby* indicates the efficient cause or object of complete happiness, i.e., God, Who is the supreme object of contemplation.—Secondly, a virtue is said to be about its acts: and in this sense the intellectual virtues are about those things whereby a man is made happy; both because the acts of these virtues can be meritorious, as stated above, and because they are a kind of beginning of perfect bliss, which consists in the contemplation of truth, as we have already stated (Q. 3, A. 7).

Reply Obj. 3. Science is contrasted with virtue taken in the second sense, wherein it belongs to the appetitive faculty.

SECOND ARTICLE

Whether There Are Only Three Habits of the Speculative Intellect, Viz., Wisdom, Science and Understanding?

We proceed thus to the Second Article:—

Objection 1. It would seem unfitting to distinguish three virtues of the speculative intellect, viz., wisdom, science and understanding. Because a species is a kind of science, as stated in *Ethic.* vi. 7. Therefore wisdom should not be condivided with science among the intellectual virtues.

Obj. 2. Further, in differentiating powers, habits and acts in respect of their objects, we consider chiefly the formal aspect of these objects, as we have already explained (P. I., Q. 77, A. 3). Therefore diversity of habits is taken, not from their material objects, but from the formal aspect of those objects. Now the principle of a demonstration is the formal aspect under which the conclusion is known. Therefore the understanding of principles should not be set down as a habit or virtue distinct from the knowledge of conclusions.

Obj. 3. Further, an intellectual virtue is one which resides in the essentially rational faculty. Now even the speculative reason employs the dialectic syllogism for the sake of argument, just as it employs the demonstrative syllogism. Therefore as science, which is the result of a demonstrative syllogism, is set down as an intellectual virtue, so also should opinion be.

On the contrary, The Philosopher (*Ethic.* vi. 1) reckons these three alone as being intellectual virtues, viz., wisdom, science and understanding.

I answer that, As already stated (A. 1), the virtues of the speculative intellect are those which perfect the speculative intellect for the consideration of truth: for this is its good work. Now a truth is subject to a twofold consideration,—as known in itself, and as known through another. What is known in itself, is as a *principle,* and is at once understood by the intellect: wherefore the habit that perfects the intellect for the consideration of such truth is called *understanding,* which is the habit of principles.

On the other hand, a truth which is known through another, is understood by the intellect, not at once, but by means of the reason's inquiry, and is as a *term.* This may happen in two ways: first, so that it is the last in some particular genus; secondly, so that it is the ultimate term of all human knowledge. And, since *things that are knowable last from our standpoint, are knowable first and chiefly in their nature* (*Phys.* i., text. 2, 3); hence that which is last with respect to all human knowl-

edge, is that which is knowable first and chiefly in its nature. And about these is *wisdom*, which considers the highest causes, as stated in *Metaph.* i. 1, 2. Wherefore it rightly judges all things and sets them in order, because there can be no perfect and universal judgment that is not based on the first causes.—But in regard to that which is last in this or that genus of knowable matter, it is *science* that perfects the intellect. Wherefore according to the different kinds of knowable matter, there are different habits of scientific knowledge; whereas there is but one wisdom.

Reply Obj. 1. Wisdom is a kind of science, in so far as it has that which is common to all the sciences; viz., to demonstrate conclusions from principles. But since it has something proper to itself above the other sciences, inasmuch as it judges of them all, not only as to their conclusions, but also as to their first principles, therefore it is a more perfect virtue than science.

Reply Obj. 2. When the formal aspect of the object is referred to a power or habit by one same act, there is no distinction of habit or power in respect of the formal aspect and of the material object: thus it belongs to the same power of sight to see both color, and light, which is the formal aspect under which color is seen, and is seen at the same time as the color. On the other hand, the principles of a demonstration can be considered apart, without the conclusion being considered at all. Again, they can be considered together with the conclusions, since the conclusions can be deduced from them. Accordingly, to consider the principles in this second way, belongs to science, which considers the conclusions also: while to consider the principles in themselves belongs to understanding.

Consequently, if we consider the point aright, these three virtues are distinct, not as being on a par with one another, but in a certain order. The same is to be observed in potential wholes, wherein one part is more perfect than another; for instance, the rational soul is more perfect than the sensitive soul; and the sensitive, than the vegetal. For it is thus that science depends on understanding as on a virtue of higher degree: and both of these depend on wisdom, as obtaining the highest place, and containing beneath itself both understanding and science, by judging both of the conclusions of science, and of the principles on which they are based.

Reply Obj. 3. As stated above (Q. 55, AA. 3, 4), a virtuous habit has a fixed relation to good, and is nowise referable to evil. Now the good of the intellect is truth, and falsehood is its evil. Wherefore those habits alone are called intellectual virtues, whereby we tell the truth and never tell a falsehood. But opinion and suspicion can be about both truth and falsehood: and so, as stated in *Ethic.* vi. 3, they are not intellectual virtues.

THIRD ARTICLE

Whether the Intellectual Habit, Art, Is a Virtue?

We proceed thus to the Third Article:—

Objection 1. It would seem that art is not an intellectual virtue. For Augustine says (*De Lib. Arb.* ii. 18, 19) that *no one makes bad use of virtue.* But one may make bad use of art: for a craftsman can work badly according to the knowledge of his art. Therefore art is not a virtue.

Obj. 2. Further, there is no virtue of a virtue. But *there is a virtue of art,* according to the Philosopher (*Ethic.* vi. 5). Therefore art is not a virtue.

Obj. 3. Further, the liberal arts excel the mechanical arts. But just as the mechanical arts are practical, so the liberal arts are speculative. Therefore, if art were an intellectual virtue, it would have to be reckoned among the speculative virtues.

On the contrary, The Philosopher (*Ethic.* vi. 3, 4) says that art is a virtue; and yet he does not reckon it among the speculative virtues, which, according to him, reside in the scientific part of the soul.

I answer that, Art is nothing else but *the right reason about certain works to be made.* And yet the good of these things depends, not on man's appetitive faculty being affected in this or that way, but on the goodness of the work done. For a craftsman, as such, is commendable, not for the will with which he does a work, but for the quality of the work. Art, therefore, properly speaking, is an operative habit. And yet it has something in common with the speculative habits: since the quality of the object considered by the latter is a matter of concern to them also, but not how the human appetite may be affected towards that object. For as long as the geometrician demonstrates the truth, it matters not how his appetitive faculty may be affected, whether he be joyful or angry: even as neither does this matter in a craftsman, as we have observed. And so art has the nature of a virtue in the same way as the speculative habits, in so far, to wit, as neither art nor speculative habit makes a good work as regards the use of the habit, which is the property of a virtue that perfects the appetite, but only as regards the aptness to work well.

Reply Obj. 1. When anyone endowed with an art produces bad workmanship, this is not the work of that art, in fact it is contrary to

the art: even as when a man lies, while knowing the truth, his words are not in accord with his knowledge, but contrary thereto. Wherefore, just as science has always a relation to good, as stated above (A. 2, *ad* 3), so it is with art: and it is for this reason that it is called a virtue. And yet it falls short of being a perfect virtue, because it does not make its possessor to use it well; for which purpose something further is requisite: although there cannot be a good use without the art.

Reply Obj. 2. In order that man may make good use of the art he has, he needs a good will, which is perfected by moral virtue; and for this reason the Philosopher says that there is a virtue of art; namely, a moral virtue, in so far as the good use of art requires a moral virtue. For it is evident that a craftsman is inclined by justice, which rectifies his will, to do his work faithfully.

Reply Obj. 3. Even in speculative matters there is something by way of work: e.g., the making of a syllogism or of a fitting speech, or the work of counting or measuring. Hence whatever habits are ordained to such like works of the speculative reason, are, by a kind of comparison, called arts indeed, but *liberal* arts, in order to distinguish them from those arts that are ordained to works done by the body, which arts are, in a fashion, servile, inasmuch as the body is in servile subjection to the soul, and man, as regards his soul, is free (*liber*). On the other hand, those sciences which are not ordained to any such like work, are called sciences simply, and not arts. Nor, if the liberal arts be more excellent, does it follow that the notion of art is more applicable to them.

FOURTH ARTICLE

Whether Prudence Is a Distinct Virtue from Art?

We proceed thus to the Fourth Article:—

Objection 1. It would seem that prudence is not a distinct virtue from art. For art is the right reason about certain works. But diversity of works does not make a habit cease to be an art; since there are various arts about works widely different. Since therefore prudence is also right reason about works, it seems that it too should be reckoned a virtue.

Obj. 2. Further, prudence has more in common with art than the speculative habits have; for they are both *about contingent matters that may be otherwise than they are* (*Ethic.* vi. 4, 5). Now some speculative habits are called arts. Much more, therefore, should prudence be called an art.

Obj. 3. Further, it belongs to prudence, *to be of good counsel* (*Ethic.* vi. 5). But counselling takes place in certain arts also, as stated in *Ethic.* iii. 3, e.g., in the arts of warfare, of seamanship, and of medicine. Therefore prudence is not distinct from art.

On the contrary, The Philosopher distinguishes prudence from art (*Ethic.* vi. 5).

I answer that, Where the nature of virtue differs, there is a different kind of virtue. Now it has been stated above (A. 1; Q. 56, A. 3) that some habits have the nature of virtue, through merely conferring aptness for a good work: while some habits are virtues, not only through conferring aptness for a good work, but also through conferring the use. But art confers the mere aptness for good work; since it does not regard the appetite; whereas prudence confers not only aptness for a good work, but also the use: for it regards the appetite, since it presupposes the rectitude thereof.

The reason for this difference is that art is the *right reason of things to be made;* whereas prudence is the *right reason of things to be done.* Now *making* and *doing differ,* as stated in *Metaph.* ix., text. 16, in that *making* is an action passing into outward matter, e.g., *to build, to saw,* and so forth; whereas *doing* is an action abiding in the agent, e.g., *to see, to will,* and the like. Accordingly prudence stands in the same relation to such like human actions, consisting in the use of powers and habits, as art does to outward makings: since each is the perfect reason about the things with which it is concerned. But perfection and rectitude of reason in speculative matters, depend on the principles from which reason argues; just as we have said above (A. 2 *ad* 2) that science depends on and presupposes understanding, which is the habit of principles. Now in human acts the end is what the principles are in speculative matters, as stated in *Ethic.* vii. 8. Consequently, it is requisite for prudence, which is right reason about things to be done, that man be well disposed with regard to the ends: and this depends on the rectitude of his appetite. Wherefore, for prudence there is need of a moral virtue, which rectifies the appetite. On the other hand the good of things made by art is not the good of man's appetite, but the good of those things themselves: wherefore art does not presuppose rectitude of the appetite. The consequence is that more praise is given to a craftsman who is at fault willingly, than to one who is unwillingly; whereas it is more contrary to prudence to sin willingly than unwillingly, since rectitude of the will is essential to prudence, but not to art.—Accordingly it is evident that prudence is a virtue distinct from art.

Reply Obj. 1. The various kinds of things made by art are all external to man: hence they do not cause a different kind of virtue. But prudence is right reason about human acts

themselves: hence it is a distinct kind of virtue, as stated above.

Reply Obj. 2. Prudence has more in common with art than a speculative habit has, if we consider their subject and matter: for they are both in the thinking part of the soul, and about things that may be otherwise than they are. But if we consider them as virtues, then art has more in common with the speculative habits, as is clear from what has been said.

Reply Obj. 3. Prudence is of good counsel about matters regarding man's entire life, and the end of human life. But in some arts there is counsel about matters concerning the ends proper to those arts. Hence some men, in so far as they are good counsellors in matters of warfare, or seamanship, are said to be prudent officers or pilots, but not simply prudent: only those are simply prudent who give good counsel about all the concerns of life.

FIFTH ARTICLE

Whether Prudence Is a Virtue Necessary to Man?

We proceed thus to the Fifth Article:—

Objection 1. It would seem that prudence is not a virtue necessary to lead a good life. For as art is to things that are made, of which it is the right reason, so is prudence to things that are done, in respect of which we judge of a man's life: for prudence is the right reason about these things, as stated in *Ethic.* vi. 5. Now art is not necessary in things that are made, save in order that they be made, but not after they have been made. Neither, therefore is prudence necessary to man in order to lead a good life, after he has become virtuous; but perhaps only in order that he may become virtuous.

Obj. 2. Further, *It is by prudence that we are of good counsel,* as stated in *Ethic.* vi. 5. But man can act not only from his own, but also from another's good counsel. Therefore man does not need prudence in order to lead a good life, but it is enough that he follow the counsels of prudent men.

Obj. 3. Further, an intellectual virtue is one by which one always tells the truth, and never a falsehood. But this does not seem to be the case with prudence: for it is not human never to err in taking counsel about what is to be done; since human actions are about things that may be otherwise than they are. Hence it is written (Wis. ix. 14): *The thoughts of mortal men are fearful, and our counsels uncertain.* Therefore it seems that prudence should not be reckoned an intellectual virtue.

On the contrary, It is reckoned with other virtues necessary for human life, when it is written (Wis. viii. 7) of Divine Wisdom: *She teacheth temperance and prudence and justice and fortitude, which are such things as men can have nothing more profitable in life.*

I answer that, Prudence is a virtue most necessary for human life. For a good life consists in good deeds. Now in order to do good deeds, it matters not only what a man does, but also how he does it; to wit, that he do it from right choice and not merely from impulse or passion. And, since choice is about things in reference to the end, rectitude of choice requires two things; namely, the due end, and something suitably ordained to that due end. Now man is suitably directed to his due end by a virtue which perfects the soul in the appetitive part, the object of which is the good and the end. And to that which is suitably ordained to the due end man needs to be rightly disposed by a habit in his reason, because counsel and choice, which are about things ordained to the end, are acts of the reason. Consequently an intellectual virtue is needed in the reason, to perfect the reason, and make it suitably affected towards things ordained to the end; and this virtue is prudence. Consequently prudence is a virtue necessary to lead a good life.

Reply Obj. 1. The good of an art is to be found, not in the craftsman, but in the product of the art, since art is right reason about things to be made: for since the making of a thing passes into external matter, it is a perfection not of the maker, but of the thing made, even as movement is the act of the thing moved: and art is concerned with the making of things. On the other hand, the good of prudence is in the active principle, whose activity is its perfection: for prudence is right reason about things to be done, as stated above (A. 4). Consequently art does not require of the craftsman that his act be a good act, but that his work be good. Rather would it be necessary for the thing made to act well (e.g., that a knife should carve well, or that a saw should cut well), if it were proper to such things to act, rather than to be acted on, because they have not dominion over their actions. Wherefore the craftsman needs art, not that he may live well, but that he may produce a good work of art, and have it in good keeping: whereas prudence is necessary to man, that he may lead a good life, and not merely that he may be a good man.

Reply Obj. 2. When a man does a good deed, not of his own counsel, but moved by that of another, his deed is not yet quite perfect, as regards his reason in directing him and his appetite in moving him. Wherefore, if he do a good deed, he does not do well simply; and yet this is required in order that he may lead a good life.

Reply Obj. 3. As stated in *Ethic.* vi. 2, truth is not the same for the practical as for the speculative intellect. Because the truth of the speculative intellect depends on conformity between the intellect and the thing. And since the intellect cannot be infallibly in conformity with things in contingent matters, but only in necessary matters, therefore no speculative habit about contingent things is an intellectual virtue, but only such as is is about necessary things.—On the other hand, the truth of the practical intellect depends on conformity with right appetite. This conformity has no place in necessary matters, which are not affected by the human will; but only in contingent matters which can be effected by us, whether they be matters of interior action, or the products of external work. Hence it is only about contingent matters that an intellectual virtue is assigned to the practical intellect, viz., art, as regards things to be made, and prudence, as regards things to be done.

SIXTH ARTICLE

Whether "Eubulia, Synesis and Gnome"* Are Virtues Annexed to Prudence?

We proceed thus to the Sixth Article:—

Objection 1. It would seem that εὐβουλία, σύνεσις, and γνώμη are unfittingly assigned as virtues annexed to prudence. For εὐβουλία is *a habit whereby we take good counsel* (*Ethic.* vi. 9). Now it *belongs to prudence to take good counsel,* as stated (*ibid.,* 5). Therefore εὐβουλία is not a virtue annexed to prudence, but rather is prudence itself.

Obj. 2. Further, it belongs to the higher to judge of the lower. The highest virtue would therefore seem to be the one whose act is judgment. Now σύνεσις enables us to judge well. Therefore σύνεσις is not a virtue annexed to prudence, but rather is a principal virtue.

Obj. 3. Further, just as there are various matters to pass judgment on, so are there different points on which one has to take counsel. But there is one virtue referring to all matters of counsel. Therefore, in order to judge well of what has to be done, there is no need, besides σύνεσις. of the virtue of γνώμη.

Obj. 4. Further, Cicero (*De Invent. Rhet.* iii) mentions three other parts of prudence; viz., *memory of the past, understanding of the present, and foresight of the future.* Moreover, Macrobius (*Super Somn. Scip.* 1) mentions yet others: viz., *caution, docility,* and the like. Therefore it seems that the above are not the only virtues annexed to prudence.

On the contrary stands the authority of the Philosopher (*Ethic.* vi 9, 10, 11), who assigns these three virtues as being annexed to prudence.

I answer that, Wherever several powers are subordinate to one another, that power is the highest which is ordained to the highest act. Now there are three acts of reason in respect of anything done by man: the first of these is counsel; the second, judgment; the third, command. The first two correspond to those acts of the speculative intellect, which are inquiry and judgment, for counsel is a kind of inquiry: but the third is proper to the practical intellect, in so far as this is ordained to operation; for reason does not have to command in things that man cannot do. Now it is evident that in things done by man, the chief act is that of command, to which all the rest are subordinate. Consequently, that virtue which perfects the command, viz., prudence, as obtaining the highest place, has other secondary virtues annexed to it, viz., εὐστοχία, which perfects counsel; and σύνεσις and γνώμη, which are parts of prudence in relation to judgment, and of whose distinction we shall speak further on (*ad* 3).

Reply Obj. 1. Prudence makes us be of good counsel, not as though its immediate act consisted in being of good counsel, but because it perfects the latter act by means of a subordinate virtue, viz., εὐβουλία.

Reply Obj. 2. Judgment about what is to be done is directed to something further: for it may happen in some matter of action that a man's judgment is sound, while his execution is wrong. The matter does not attain to its final complement until the reason has commanded aright in the point of what has to be done.

Reply Obj. 3. Judgment of anything should be based on that thing's proper principles. But inquiry does not reach to the proper principles: because, if we were in possession of these, we should need no more to inquire, the truth would be already discovered. Hence only one virtue is directed to being of good counsel, whereas there are two virtues for good judgment: because difference is based not on common but on proper principles. Consequently, even in speculative matters, there is one science of dialectics, which inquires about all matters; whereas demonstrative sciences, which pronounce judgment, differ according to their different objects.—Σύνεσις and γνώμη differ in respect of the different rules on which judgment is based: for σύνεσις judges of actions according to the common law; while γνώμη bases its judgment on the natural law, in those cases where the common law fails to apply, as we shall explain further on (II-II, Q. 51, A. 4).

Reply Obj. 4. Memory, understanding, and

* εὐβουλία, σύνεσις, γνώμη.

foresight, as also caution and docility and the like, are not virtues distinct from prudence: but are, as it were, integral parts thereof, in so far as they are all requisite for perfect prudence.—There are, moreover, subjective parts or species of prudence, e.g., domestic and political economy, and the like. But the three first named are, in a fashion, potential parts of prudence; because they are subordinate thereto, as secondary virtues to a principal virtue: and we shall speak of them later (II-II, Q. 48, *seqq.*).

QUESTION 58

Of the Difference between Moral and Intellectual Virtues

(In Five Articles)

We must now consider moral virtues. We shall speak (1) of the difference between them and intellectual virtues; (2) of their distinction, one from another, in respect of their proper matter; (3) of the difference between the chief or cardinal virtues and the others.

Under the first head there are five points of inquiry: (1) Whether every virtue is a moral virtue? (2) Whether moral virtue differs from intellectual virtue? (3) Whether virtue is adequately divided into moral and intellectual virtue? (4) Whether there can be moral without intellectual virtue? (5) Whether, on the other hand, there can be intellectual without moral virtue?

FIRST ARTICLE

Whether Every Virtue Is a Moral Virtue?

We proceed thus to the First Article:—

Objection 1. It would seem that every virtue is a moral virtue. Because moral virtue is so called from the Latin *mos,* i.e., custom. Now, we can accustom ourselves to the acts of all the virtues. Therefore every virtue is a moral virtue.

Obj. 2. Further, the Philosopher says (*Ethic.* ii. 6) that moral virtue is *a habit of choosing the rational mean.* But every virtue is a habit of choosing: since the acts of any virtue can be done from choice. And, moreover, every virtue consists in following the rational mean in some way, as we shall explain further on (Q. 64, AA. 1, 2, 3). Therefore every virtue is a moral virtue.

Obj. 3. Further, Cicero says (*De Invent. Rhet.* ii) that *virtue is a habit like a second nature, in accord with reason.* But since every human virtue is directed to man's good, it must be in accord with reason: since man's good *consists in that which agrees with his reason,* as Dionysius states (*Div. Nom.* iv). Therefore every virtue is a moral virtue.

On the contrary, The Philosopher (*Ethic.* i. 13): *When we speak of a man's morals, we do not say that he is wise or intelligent, but that he is gentle or sober.* Accordingly, then, wisdom and understanding are not moral virtues: and yet they are virtues, as stated above (Q. 57, A. 2). Therefore not every virtue is a moral virtue.

I answer that, In order to answer this question clearly, we must consider the meaning of the Latin word *mos;* for thus we shall be able to discover what a *moral* virtue is. Now *mos* has a twofold meaning. For sometimes it means custom, in which sense we read (Acts xv. 1): *Except you be circumcised after the manner (morem) of Moses, you cannot be saved.* Sometimes it means a natural or quasi-natural inclination to do some particular action, in which sense the word is applied to dumb animals. Thus we read (2 Macc. i. 2) that *rushing violently upon the enemy, like lions,* they slew them:* and the word is used in the same sense in Ps. lxvii. 7), where we read: *Who maketh men of one manner (moris) to dwell in a house.* For both these significations there is but one word in Latin; but in Greek there is a distinct word for each, for the word *ethos* is written sometimes with a long, and sometimes with a short *e.*

Now *moral* virtue is so called from *mos* in the sense of a natural or quasi-natural inclination to do some particular action. And the other meaning of *mos,* i.e., *custom,* is akin to this: because custom becomes a second nature, and produces an inclination similar to a natural one. But it is evident that inclination to an action belongs properly to the appetitive power, whose function it is to move all the powers to their acts, as explained above (Q. 9, A. 1). Therefore not every virtue is a moral virtue, but only those that are in the appetitive faculty.

Reply Obj. 1. This argument takes *mos* in the sense of *custom.*

Reply Obj. 2. Every act of virtue can be done from choice: but no virtue makes us choose aright, save that which is in the appetitive part of the soul: for it has been stated above that choice is an act of the appetitive faculty (Q. 13, A. 1). Wherefore a habit of choosing, i.e., a habit which is the principle

* *Leonum more,* i.e., as lions are in the habit of doing.

whereby we choose, is that habit alone which perfects the appetitive faculty: although the acts of other habits also may be a matter of choice.

Reply Obj. 3. *Nature is the principle of movement* (*Phys.* ii., text. 3). Now to move the faculties to act is the proper function of the appetitive power. Consequently to become as a second nature by consenting to the reason, is proper to those virtues which are in the appetitive faculty.

SECOND ARTICLE

Whether Moral Virtue Differs from Intellectual Virtue?

We proceed thus to the Second Article:—

Objection 1. It would seem that moral virtue does not differ from intellectual virtue. For Augustine says (*De Civ. Dei* iv. 21) *that virtue is the art of right conduct.* But art is an intellectual virtue. Therefore moral and intellectual virtue do not differ.

Obj. 2. Further, some authors put science in the definition of virtues: thus some define perseverance as a *science or habit regarding those things to which we should hold or not hold;* and holiness as *a science which makes man to be faithful and to do his duty to God.* Now science is an intellectual virtue. Therefore moral virtue should not be distinguished from intellectual virtue.

Obj. 3. Further, Augustine says (*Soliloq.* i. 6) that *virtue is the rectitude and perfection of reason.* But this belongs to the intellectual virtues, as stated in *Ethic.* vi. 13. Therefore moral virtue does not differ from intellectual.

Obj. 4. Further, a thing does not differ from that which is included in its definition. But intellectual virtue is included in the definition of moral virtue: for the Philosopher says (*Ethic.* ii. 6) that *moral virtue is a habit of choosing the mean appointed by reason as a prudent man would appoint it.* Now this right reason that fixes the mean of moral virtue, belongs to an intellectual virtue, as stated in *Ethic.* vi. 13. Therefore moral virtue does not differ from intellectual.

On the contrary, It is stated in *Ethic.* 1, 13 that *there are two kinds of virtue: some we call intellectual; some, moral.*

I answer that, Reason is the first principle of all human acts; and whatever other principles of human acts may be found, they obey reason somewhat, but in various ways. For some obey reason blindly and without any contradiction whatever: such are the limbs of the body, provided they be in a healthy condition, for as soon as reason commands, the hand or the foot proceeds to action. Hence the Philosopher says (*Polit.* i. 3) that *the soul rules the body like a despot,* i.e., as a master rules his slave, who has no right to rebel. Accordingly some held that all the active principles in man are subordinate to reason in this way. If this were true, for man to act well it would suffice that his reason be perfect. Consequently, since virtue is a habit perfecting man in view of his doing good actions, it would follow that it is only in the reason, so that there would be none but intellectual virtues. This was the opinion of Socrates, who said *every virtue is a kind of prudence,* as stated in *Ethic.* vi. 13. Hence he maintained that as long as a man is in possession of knowledge, he cannot sin; and that every one who sins, does so through ignorance.

Now this is based on a false supposition. Because the appetitive faculty obeys the reason, not blindly, but with a certain power of opposition; wherefore the Philosopher says (*Polit.* i. 3) that *reason commands the appetitive faculty by a politic power,* whereby a man rules over subjects that are free, having a certain right of opposition. Hence Augustine says on Ps. cxviii. (*serm.* 8) that *sometimes we understand* (what is right) *while desire is slow, or follows not at all,* in so far as the habits or passions of the appetitive faculty cause the use of reason to be impeded in some particular action. And in this way, there is some truth in the saying of Socrates that so long as a man is in possession of knowledge he does not sin: provided, however, that this knowledge is made to include the use of reason in this individual act of choice.

Accordingly for a man to do a good deed, it is requisite not only that his reason be well disposed by means of a habit of intellectual virtue; but also that his appetite be well disposed by means of a habit of moral virtue. And so moral differs from intellectual virtue, even as the appetite differs from the reason. Hence just as the appetite is the principle of human acts, in so far as it partakes of reason, so are moral habits to be considered virtues in so far as they are in conformity with reason.

Reply Obj. 1. Augustine usually applies the term *art* to any form of right reason; in which sense art includes prudence which is the right reason about things to be done, even as art is the right reason about things to be made. Accordingly, when he says that *virtue is the art of right conduct,* this applies to prudence essentially; but to other virtues, by participation, for as much as they are directed by prudence.

Reply Obj. 2. All such definitions, by whomsoever given, were based on the Socratic theory, and should be explained according to what we have said about art (*ad* 1).

The same applies to the Third Objection.

Reply Obj. 4. Right reason which is in ac-

cord with prudence is included in the definition of moral virtue, not as part of its essence, but as something belonging by way of participation to all the moral virtues, in so far as they are all under the direction of prudence.

THIRD ARTICLE

Whether Virtue Is Adequately Divided into Moral and Intellectual?

We proceed thus to the Third Article:—

Objection 1. It would seem that virtue is not adequately divided into moral and intellectual. For prudence seems to be a mean between moral and intellectual virtue, since it is reckoned among the intellectual virtues (*Ethic.* vi. 3, 5); and again is placed by all among the four cardinal virtues, which are moral virtues, as we shall show further on (Q. 61, A. 1). Therefore virtue is not adequately divided into intellectual and moral, as though there were no mean between them.

Obj. 2. Further, continency, perseverance, and patience are not reckoned to be intellectual virtues. Yet neither are they moral virtues; since they do not reduce the passions to a mean, and are consistent with an abundance of passion. Therefore virtue is not adequately divided into intellectual and moral.

Obj. 3. Further, faith, hope, and charity are virtues. Yet they are not intellectual virtues: for there are only five of these, viz., science, wisdom, understanding, prudence, and art, as stated above (Q. 57, AA. 2, 3, 5). Neither are they moral virtues: since they are not about the passions, which are the chief concern of moral virtue. Therefore virtue is not adequately divided into intellectual and moral.

On the contrary, The Philosopher says (*Ethic.* ii. 1) that *virtue is twofold, intellectual and moral.*

I answer that, Human virtue is a habit perfecting man in view of his doing good deeds. Now, in man there are but two principles of human actions, viz., the intellect or reason and the appetite: for these are the two principles of movement in man as stated in *De Anima,* iii, text, 48. Consequently every human virtue must needs be a perfection of one of these principles. Accordingly if it perfects man's speculative or practical intellect in order that his deed may be good, it will be an intellectual virtue: whereas if it perfects his appetite, it will be a moral virtue. It follows therefore that every human virtue is either intellectual or moral.

Reply Obj. 1. Prudence is essentially an intellectual virtue. But considered on the part of its matter, it has something in common with the moral virtues: for it is right reason about things to be done, as stated above (Q. 57, A. 4). It is in this sense that it is reckoned with the moral virtues.

Reply Obj. 2. Continency and perseverance are not perfections of the sensitive appetite. This is clear from the fact that passions abound in the continent and persevering man, which would not be the case if his sensitive appetite were perfected by a habit making it conformable to reason. Continency and perseverance are, however, perfections of the rational faculty, and withstand the passions lest reason be led astray. But they fall short of being virtues: since intellectual virtue, which makes reason to hold itself well in respect of moral matters, presupposes a right appetite of the end, so that it may hold itself aright in respect of principles, i.e., the ends, on which it builds its argument: and this is wanting in the continent and persevering man. —Nor again can an action proceeding from two principles be perfect, unless each principle be perfected by the habit corresponding to that operation: thus, however perfect be the principal agent employing an instrument, it will produce an imperfect effect, if the instrument be not well disposed also. Hence if the sensitive appetite, which is moved by the rational faculty, is not perfect; however perfect the rational faculty may be, the resulting action will be imperfect: and consequently the principle of that action will not be a virtue.— And for this reason, continency, desisting from pleasures, and perseverance in the midst of pains, are not virtues, but something less than a virtue, as the Philosopher maintains (*Ethic.* vii. 1, 9).

Reply Obj. 3. Faith, hope, and charity are superhuman virtues: for they are virtues of man as sharing in the grace of God.

FOURTH ARTICLE

Whether There Can be Moral without Intellectual Virtue?

We proceed thus to the Fourth Article:—

Objection 1. It would seem that moral can be without intellectual virtue. Because moral virtue, as Cicero says (*De Invent. Rhet.* ii), is *a habit like a second nature in accord with reason.* Now though nature may be in accord with some sovereign reason that moves it, there is no need for that reason to be united to nature in the same subject, as is evident of natural things devoid of knowledge. Therefore in a man there may be a moral virtue like a second nature, inclining him to consent to his reason, without his reason being perfected by an intellectual virtue.

Obj. 2. Further, by means of intellectual virtue man obtains perfect use of reason. But it happens at times that men are virtuous and

acceptable to God, without being vigorous in the use of reason. Therefore it seems that moral virtue can be without intellectual.

Obj. 3. Further, moral virtue makes us inclined to do good works. But some, without depending on the judgment of reason, have a natural inclination to do good works. Therefore moral virtues can be without intellectual virtues.

On the contrary, Gregory says (*Moral.* xxii) that *the other virtues, unless we do prudently what we desire to do, cannot be real virtues.* But prudence is an intellectual virtue, as stated above (Q. 57, A. 5). Therefore moral virtues cannot be without intellectual virtues.

I answer that, Moral virtue can be without some of the intellectual virtues, viz., wisdom, science, and art; but not without understanding and prudence. Moral virtue cannot be without prudence, because it is a habit of choosing, i.e., making us choose well. Now in order that a choice be good, two things are required. First, that the intention be directed to a due end; and this is done by moral virtue, which inclines the appetitive faculty to the good that is in accord with reason, which is a due end. Secondly, that man take rightly those things which have reference to the end: and this he cannot do unless his reason counsel, judge and command aright, which is the function of prudence and the virtues annexed to it, as stated above (Q. 57, AA. 5, 6). Wherefore there can be no moral virtue without prudence: and consequently neither can there be without understanding. For it is by the virtue of understanding that we know self-evident principles both in speculative and in practical matters. Consequently just as right reason in speculative matters, in so far as it proceeds from naturally known principles, presupposes the understanding of those principles, so also does prudence, which is the right reason about things to be done.

Reply Obj. 1. The inclination of nature in things devoid of reason is without choice: wherefore such an inclination does not of necessity require reason. But the inclination of moral virtue is with choice: and consequently in order that it may be perfect it requires that reason be perfected by intellectual virtue.

Reply Obj. 2. A man may be virtuous without having full use of reason as to everything, provided he have it with regard to those things which have to be done virtuously. In this way all virtuous men have full use of reason. Hence those who seem to be simple, through lack of worldly cunning, may possibly be prudent, according to Matth. x. 16: *Be ye therefore prudent* (Douay,—*wise*) *as serpents, and simple as doves.*

* *Cf.* Plato, *Meno,* xli.

Reply Obj. 3. The natural inclination to a good of virtue is a kind of beginning of virtue, but is not perfect virtue. For the stronger this inclination is, the more perilous may it prove to be, unless it be accompanied by right reason, which rectifies the choice of fitting means towards the due end. Thus if a running horse be blind, the faster it runs the more heavily will it fall, and the more grievously will it be hurt. And consequently, although moral virtue be not right reason, as Socrates held, yet not only is it *according to right reason,* in so far as it inclines man to that which is, according to right reason, as the Platonists maintained;* but also it needs to be *joined with right reason,* as Aristotle declares (*Ethic.* vi. 13).

FIFTH ARTICLE

Whether There Can Be Intellectual without Moral Virtue?

We proceed thus to the Fifth Article:—

Objection 1. It would seem that there can be intellectual without moral virtue. Because perfection of what precedes does not depend on the perfection of what follows. Now reason precedes and moves the sensitive appetite. Therefore intellectual virtue, which is a perfection of the reason, does not depend on moral virtue, which is a perfection of the appetitive faculty; and can be without it.

Obj. 2. Further, morals are the matter of prudence, even as things makeable are the matter of art. Now art can be without its proper matter, as a smith without iron. Therefore prudence can be without the moral virtues, although of all the intellectual virtues, it seems most akin to the moral virtues.

Obj. 3. Further, prudence is *a virtue whereby we are of good counsel* (*Ethic.* vi. 9). Now many are of good counsel without having the moral virtues. Therefore prudence can be without a moral virtue.

On the contrary, To wish to do evil is directly opposed to moral virtue; and yet it is not opposed to anything that can be without moral virtue. Now it is contrary to prudence *to sin willingly* (*Ethic.* vi. 5). Therefore prudence cannot be without moral virtue.

I answer that, Other intellectual virtues can, but prudence cannot, be without moral virtue. The reason for this is that prudence is the right reason about things to be done (and this, not merely in general, but also in particular); about which things actions are. Now right reason demands principles from which reason proceeds to argue. And when reason argues about particular cases, it needs not only universal but also particular principles. As to

universal principles of action, man is rightly disposed by the natural understanding of principles, whereby he understands that he should do no evil; or again by some practical science. But this is not enough in order that man may reason aright about particular cases. For it happens sometimes that the aforesaid universal principle, known by means of understanding or science, is destroyed in a particular case by a passion: thus to one who is swayed by concupiscence, when he is overcome thereby, the object of his desire seems good, although it is opposed to the universal judgment of his reason. Consequently, as by the habit of natural understanding or of science, man is made to be rightly disposed in regard to the universal principles of action; so, in order that he be rightly disposed with regard to the particular principles of action, viz., the ends, he needs to be perfected by certain habits, whereby it becomes connatural, as it were, to man to judge aright to the end. This is done by moral virtue: for the virtuous man judges aright of the end of virtue, because *such as a man is, such does the end seem to him* (*Ethic.* iii. 5). Consequently the right reason about things to be done, viz., prudence, requires man to have moral virtue.

Reply Obj. 1. Reason, as apprehending the end, precedes the appetite for the end: but appetite for the end precedes the reason, as arguing about the choice of the means, which is the concern of prudence. Even so, in speculative matters the understanding of principles is the foundation on which the syllogism of the reason is based.

Reply Obj. 2. It does not depend on the disposition of our appetite whether we judge well or ill of the principles of art, as it does, when we judge of the end which is the principle in moral matters: in the former case our judgment depends on reason alone. Hence art does not require a virtue perfecting the appetite, as prudence does.

Reply Obj. 3. Prudence not only helps us to be of good counsel, but also to judge and command well. This is not possible unless the impediment of the passions, destroying the judgment and command of prudence, be removed; and this is done by moral virtue.

QUESTION 59

Of Moral Virtue in Relation to the Passions

(In Five Articles)

We must now consider the difference of one moral virtue from another. And since those moral virtues which are about the passions, differ accordingly to the difference of passions, we must consider (1) the relation of virtue to passion; (2) the different kinds of moral virtue in relation to the passions. Under the first head there are five points of inquiry: (1) Whether moral virtue is a passion? (2) Whether there can be moral virtue with passion? (3) Whether sorrow is compatible with moral virtue? (4) Whether every moral virtue is about a passion? (5) Whether there can be moral virtue without passion?

FIRST ARTICLE

Whether Moral Virtue Is a Passion?

We proceed thus to the First Article:—

Objection 1. It would seem that moral virtue is a passion. Because the mean is of the same genus as the extremes. But moral virtue is a mean between two passions. Therefore moral virtue is a passion.

Obj. 2. Further, virtue and vice, being contrary to one another, are in the same genus. But some passions are reckoned to be vices, such as envy and anger. Therefore some passions are virtues.

Obj. 3. Further, pity is a passion, since it is sorrow for another's ills, as stated above (Q. 35, A. 8). Now *Cicero the renowned orator did not hesitate to call pity a virtue,* as Augustine states in *De Civ. Dei* ix. 5. Therefore a passion may be a moral virtue.

On the contrary, It is stated in *Ethic.* ii. 5 that *passions are neither virtues nor vices.*

I answer that, Moral virtue cannot be a passion. This is clear for three reasons. First, because a passion is a movement of the sensitive appetite, as stated above (Q. 22, A. 3): whereas moral virtue is not a movement, but rather a principle of the movement of the appetite, being a kind of habit.—Secondly, because passions are not in themselves good or evil. For man's good or evil is something in reference to reason: wherefore the passions, considered in themselves, are referable both to good and to evil, for as much as they may accord or disaccord with reason. Now nothing of this sort can be a virtue: since virtue is referable to good alone, as stated above (Q. 55, A. 3).— Thirdly, because, granted that some passions are, in some way, referable to good only, or to evil only; even then the movement of passion, as passion, begins in the appetite, and ends in the reason, since the appetite tends to conformity with reason. On the other hand,

the movement of virtue is the reverse, for it begins in the reason and ends in the appetite, inasmuch as the latter is moved by reason. Hence the definition of moral virtue (*Ethic.* ii. 6) states that it is *a habit of choosing the mean appointed by reason as a prudent man would appoint it.*

Reply Obj. 1. Virtue is a mean between passions, not by reason of its essence, but on account of its effect; because, to wit, it establishes the mean between passions.

Reply Obj. 2. If by vice we understand a habit of doing evil deeds, it is evident that no passion is a vice. But if vice is taken to mean sin which is a vicious act, nothing hinders a passion from being a vice, or, on the other hand, from concurring in an act of virtue; in so far as a passion is either opposed to reason or in accordance with reason.

Reply Obj. 3. Pity is said to be a virtue, i.e., an act of virtue, in so far as *that movement of the soul is obedient to reason;* viz., *when pity is bestowed without violating right, as when the poor are relieved, or the penitent forgiven,* as Augustine says (*ibid.*). But if by pity we understand a habit perfecting man so that he bestows pity reasonably, nothing hinders pity, in this sense, from being a virtue. The same applies to similar passions.

SECOND ARTICLE

Whether There Can Be Moral Virtue with Passion?

We proceed thus to the Second Article:—

Objection 1. It would seem that moral virtue cannot be with passion. For the Philosopher says (*Topic.* iv) that *a gentle man is one who is not passionate; but a patient man is one who is passionate but does not give way.* The same applies to all the moral virtues. Therefore all moral virtues are without passion.

Obj. 2. Further, virtue is a right affection of the soul, as health is of the body, as stated *Phys.* vii, text, 17: wherefore *virtue is a kind of health of the soul,* as Cicero says (*Quæst. Tuscul.* iv). But the soul's passions are *the soul's diseases,* as he says in the same book. Now health is incompatible with disease. Therefore neither is passion compatible with virtue.

Obj. 3. Further, moral virtue requires perfect use of reason even in particular matters. But the passions are an obstacle to this: for the Philosopher says (*Ethic.* vi. 5) that *pleasures destroy the judgment of prudence:* and Sallust says (*Catilin.*) that *when they,* i.e., the soul's passions, *interfere, it is not easy for the mind to grasp the truth.* Therefore passion is incompatible with moral virtue.

On the contrary, Augustine says (*De Civ. Dei* xiv. 6): *If the will is perverse, these movements,* viz., the passions, *are perverse also: but if it is upright, they are not only blameless, but even praiseworthy.* But nothing praiseworthy is incompatible with moral virtue. Therefore moral virtue does not exclude the passions, but is consistent with them.

I answer that, The Stoics and Peripatetics disagreed on this point, as Augustine relates (*De Civ. Dei* ix. 4). For the Stoics held that the soul's passions cannot be in a wise or virtuous man: whereas the Peripatetics, who were founded by Aristotle, as Augustine says (*ibid.*), maintained that the passions are compatible with moral virtue, if they be reduced to the mean.

This difference, as Augustine observes (*ibid.*), was one of words rather than of opinions. Because the Stoics, through not discriminating between the intellective appetive, i.e., the will, and the sensitive appetite, which is divided into irascible and concupiscible, did not, as the Peripatetics did, distinguish the passions from the other affections of the human soul, in the point of their being movements of the sensitive appetite, whereas the other emotions of the soul, which are not passions, are movements of the intellective appetite or will; but only in the point of the passions being, as they maintained, any emotions in disaccord with reason. These emotions could not be in a wise or virtuous man if they arose deliberately: while it would be possible for them to be in a wise man, if they arose suddenly: because, in the words of Aulus Gellius,* quoted by Augustine (*De Civ. Dei* ix., *loc. cit.*), *it is not in our power to call up the visions of the soul, known as its fancies; and when they arise from awesome things, they must needs disturb the mind of a wise man, so that he is slightly startled by fear, or depressed with sorrow,* in so far as *these passions forestall the use of reason without his approving of such things or consenting thereto.*

Accordingly, if the passions be taken for inordinate emotions, they cannot be in a virtuous man, so that he consent to them deliberately; as the Stoics maintained. But if the passions be taken for any movements of the sensitive appetite, they can be in a virtuous man, in so far as they are subordinate to reason. Hence Aristotle says (*Ethic.* ii. 3) that *some describe virtue as being a kind of freedom from passion and disturbance; this is incorrect, because the assertion should be qualified:* they should have said virtue is freedom from those passions *that are not as they should be as to manner and time.*

Reply Obj. 1. The Philosopher quotes this, as well as many other examples in his books

**Noct. Attic.* xix. 1.

on Logic, in order to illustrate, not his own mind, but that of others. It was the opinion of the Stoics that the passions of the soul were incompatible with virtue: and the Philosopher rejects this opinion (*Ethic.* ii, *loc. cit.*), when he says that virtue is not freedom from passion.—It may be said, however, that when he says that *a gentle man is not passionate,* we are to understand this of inordinate passion.

Reply Obj. 2. This and all similar arguments which Tully brings forward in *De Tuscul. Quæst.* iv take the passions in the tion of reason's command.

Reply Obj. 3. When a passion forestalls the judgment of reason, so as to prevail on the mind to give its consent, it hinders counsel and the judgment of reason. But when it follows that judgment, as through being commanded by reason, it helps towards the execution of reason's command.

THIRD ARTICLE

Whether Sorrow Is Compatible with Moral Virtue?

We proceed thus to the Third Article:—

Objection 1. It would seem that sorrow is incompatible with virtue. Because the virtues are effects of wisdom, according to Wis. viii. 7: *She.* i.e., Divine wisdom, *teacheth temperance, and prudence, and justice, and fortitude.* Now the *conversation* of wisdom *hath no bitterness,* as we read further on (*verse* 16). Therefore sorrow is incompatible with virtue also.

Obj. 2. Further, sorrow is a hindrance to work, as the Philosopher states (*Ethic.* vii. 13; x. 5). But a hindrance to good works is incompatible with virtue. Therefore sorrow is incompatible with virtue.

Obj. 3. Further, Tully calls sorrow a disease of the mind (*Tusc. Quæst.* iv). But disease of the mind is incompatible with virtue, which is a good condition of the mind. Therefore sorrow is opposed to virute and is incompatible with it.

On the contrary, Christ was perfect in virtue. But there was sorrow in Him, for He said (Matth. xxvi. 38): *My soul is sorrowful even unto death.* Therefore sorrow is compatible with virtue.

I answer that, As Augustine says (*De Civ. Dei* xiv. 8), the Stoics held that in the mind of the wise man there are three εὐπάθειαι, i.e., *three good passions,* in place of the three disturbances: viz., instead of covetousness, *desire;* instead of mirth, *joy;* instead of fear, *caution.* But they denied that anything corresponding to sorrow could be in the mind of a wise man, for two reasons.

First, because sorrow is for an evil that is already present. Now they held that no evil can happen to a wise man: for they thought that, just as man's only good is virtue, and bodily goods are no good to man; so man's only evil is vice, which cannot be in a virtuous man. But this is unreasonable. For, since man is composed of soul and body, whatever conduces to preserve the life of the body, is some good to man; yet not his supreme good, because he can abuse it. Consequently the evil which is contrary to this good can be in a wise man, and can cause him moderate sorrow.—Again, although a virtuous man can be without grave sin, yet no man is to be found to live without committing slight sins, according to I Jo. i. 8: *If we say that we have no sin, we deceive ourselves.*—A third reason is because a virtuous man, though not actually in a state of sin, may have been so in the past. And he is to be commended if he sorrow for that sin, according to 2 Cor. vii. 10: *The sorrow that is according to God worketh penance steadfast unto salvation.*—Fourthly, because he may praiseworthily sorrow for another's sin. Therefore sorrow is compatible with moral virtue in the same way as the other passions are when moderated by reason.

Their second reason for holding this opinion was that sorrow is about evil present, whereas fear is for evil to come: even as pleasure is about a present good, while desire is for a future good. Now the enjoyment of a good possessed, or the desire to have good that one possesses not, may be consistent with virtue: but depression of the mind resulting from sorrow for a present evil, is altogether contrary to reason: wherefore it is incompatible with virtue. But this is unreasonable. For there is an evil which can be present to the virtuous man, as we have just stated; which evil is rejected by reason. Wherefore the sensitive appetite follows reason's rejection by sorrowing for that evil; yet moderately, according as reason dictates. Now it pertains to virtue that the sensitive appetite be conformed to reason, as stated above (A. 1, *ad* 2). Wherefore moderated sorrow for an object which ought to make us sorrowful, is a mark of virtue; as also the Philosopher says (*Ethic.* ii. 6, 7).—Moreover, this proves useful for avoiding evil: since, just as good is more readily sought for the sake of pleasure, so is evil more undauntedly shunned on account of sorrow.

Accordingly we must allow that sorrow for things pertaining to virtue is incompatible with virtue: since virtue rejoices in its own. On the other hand, virtue sorrows moderately for all that thwarts virtue, no matter how.

Reply Obj. 1. The passage quoted proves that the wise man is not made sorrowful by wisdom. Yet he sorrows for anything that hinders wisdom. Consequently there is no room for sorrow in the blessed, in whom there can be no hindrance to wisdom.

Reply Obj. 2. Sorrow hinders the work that makes us sorrowful: but it helps us to do more readily whatever banishes sorrow.

Reply Obj. 3. Immoderate sorrow is a disease of the mind: but moderate sorrow is the mark of a well-conditioned mind, according to the present state of life.

FOURTH ARTICLE

Whether All the Moral Virtues Are about the Passions?

We proceed thus to the Fourth Article:—

Objection 1. It would seem that all the moral virtues are about the passions. For the Philosopher says (*Ethic.* ii. 3) that *moral virtue is about objects of pleasure and sorrow.* But pleasure and sorrow are passions, as stated above (Q. 23, A. 4; Q. 31, A. 1; Q. 35, AA. 1, 2). Therefore all the moral virtues are about the passions.

Obj. 2. Further, the subject of the moral virtues is a faculty which is rational by participation, as the Philosopher states (*Ethic.* i. 13). But the passions are in this part of the soul, as stated above (Q. 22, A. 3). Therefore every moral virtue is about the passions.

Obj. 3. Further, some passion is to be found in every moral virtue: and so either all are about the passions, or none are. But some are about the passions, as fortitude and temperance, as stated in *Ethic.* iii. 6, 10. Therefore all the moral virtues are about the passions.

On the contrary, Justice, which is a moral virtue, is not about the passions; as stated in *Ethic.* v. 1, *seqq.*

I answer that, Moral virtue perfects the appetitive part of the soul by directing it to good as defined by reason. Now good as defined by reason is that which is moderated or directed by reason. Consequently there are moral virtues about all matters that are subject to reason's direction and moderation. Now reason directs, not only the passions of the sensitive appetite, but also the operations of the intellective appetite, i.e. the will, which is not the subject of a passion, as stated above (Q. 22, A. 3). Therefore not all the moral virtues are about passions, but some are about passions, some about operations.

Reply Obj. 1. The moral virtues are not all about pleasures and sorrows, as being their proper matter; but as being something resulting from their proper acts. For every virtuous man rejoices in acts of virtue, and sorrows for the contrary. Hence the Philosopher, after the words quoted, adds, *if virtues are about actions and passions; now every action and passion is followed by pleasure or sorrow, so that in this way virtue is about pleasures and sorrows,* viz., as about something that results from virtue.

Reply Obj. 2. Not only the sensitive appetite which is the subject of the passions, is rational by participation, but also the will, where there are no passions, as stated above.

Reply Obj. 3. Some virtues have passions as their proper matter, but some virtues not. Hence the comparison does not hold for all cases.

FIFTH ARTICLE

Whether There Can Be Moral Virtue without Passion?

We proceed thus to the Fifth Article:—

Objection 1. It would seem that moral virtue can be without passion. For the more perfect moral virtue is, the more does it overcome the passions. Therefore at its highest point of perfection it is altogether without passion.

Obj. 2. Further, then is a thing perfect, when it is removed from its contrary and from whatever inclines to its contrary. Now the passions incline us to sin which is contrary to virtue: hence (Rom. vii. 5) they are called *passions of sins.* Therefore perfect virtue is altogether without passion.

Obj. 3. Further, it is by virtue that we are conformed to God, as Augustine declares (*De Morib. Eccl.* vi. xi. xiii). But God does all things without passion at all. Therefore the most perfect virtue is without any passion.

On the contrary, *No man is just who rejoices not in just deeds,* as stated in *Ethic.* i. 8. But joy is a passion. Therefore justice cannot be without passion: and still less can the other virtues be.

I answer that, If we take the passions as being inordinate emotions, as the Stoics did, it is evident that in this sense perfect virtue is without the passions.—But if by passions we understand any movement of the sensitive appetite, it is plain that moral virtues, which are about the passions as about their proper matter, cannot be without passions. The reason for this is that otherwise it would follow that moral virtue makes the sensitive appetite altogether idle: whereas it is not the function of virtue to deprive the powers subordinate to reason of their proper activities, but to make them execute the commands of reason, by exercising their proper acts. Wherefore just as virtue directs the bodily limbs to their due external acts, so does it direct the sensitive appetite to its proper regulated movements.

Those moral virtues, however, which are not about the passions, but about operations, can be without passions. Such a virtue is justice: because it applies the will to its proper act, which is not a passion. Nevertheless, joy results from the act of justice; at least in the

will, in which case it is not a passion. And if this joy be increased through the perfection of justice, it will overflow into the sensitive appetite; in so far as the lower powers follow the movement of the higher, as stated above (Q. 17, A. 7; Q. 24, A. 3). Wherefore by reason of this kind of overflow, the more perfect a virtue is, the more does it cause passion.

Reply Obj. 1. Virtue overcomes inordinate passion; it produces ordinate passion.

Reply Obj. 2. It is inordinate, not ordinate, passion that leads to sin.

Reply Obj. 3. The good of anything depends on the condition of its nature. Now there is no sensitive appetite in God and the angels, as there is in man. Consequently good operation in God and the angels is altogether without passion, as it is without a body: whereas the good operation of man is with passion, even as it is produced with the body's help.

QUESTION 60

How the Moral Virtues Differ from One Another

(In Five Articles)

We must now consider how the moral virtues differ from one another: under which head there are five points of inquiry: (1) Whether there is only one moral virtue? (2) Whether those moral virtues which are about operations, are distinct from those which are about passions? (3) Whether there is but one moral virtue about operations? (4) Whether there are different moral virtues about different passions? (5) Whether the moral virtues differ in point of the various objects of the passions?

FIRST ARTICLE

Whether There Is Only One Moral Virtue?

We proceed thus to the First Article:—

Objection 1. It would seem that there is only one moral virtue. Because just as the direction of moral actions belongs to reason which is the subject of the intellectual virtues; so does their inclination belong to the appetite which is the subject of moral virtues. But there is only one intellectual virtue to direct all moral acts, viz., prudence. Therefore there is also but one moral virtue to give all moral acts their respective inclinations.

Obj. 2. Further, habits differ, not in respect of their material objects, but according to the formal aspect of their objects. Now the formal aspect of the good to which moral virtue is directed, is one thing, viz., the mean defined by reason. Therefore, seemingly, there is but one moral virtue.

Obj. 3. Further, things pertaining to morals are specified by their end, as stated above (Q. 1, A. 3). Now there is but one common end of all moral virtues, viz., happiness, while the proper and proximate ends are infinite in number. But the moral virtues themselves are not infinite in number. Therefore it seems that there is but one.

On the contrary, One habit cannot be in several powers, as stated above (Q. 56, A. 2). But the subject of the moral virtues is the appetitive part of the soul, which is divided into several powers, as stated in the First Part (Q. 80, A. 2; Q. 81, A. 2). Therefore there cannot be only one moral virtue.

I answer that, As stated above (Q. 58, AA. 1, 2, 3), the moral virtues are habits of the appetitive faculty. Now habits differ specifically according to the specific differences of their objects, as stated above (Q. 54, A. 2). Again, the species of the object of appetite, as of any thing, depends on its specific form which it receives from the agent. But we must observe that the matter of the passive subject bears a twofold relation to the agent. For sometimes it receives the form of the agent, in the same kind specifically as the agent has that form, as happens with all univocal agents, so that if the agent be one specifically, the matter must of necessity receive a form specifically one: thus the univocal effect of fire is of necessity something in the species of fire.—Sometimes, however, the matter receives the form from the agent, but not in the same kind specifically as the agent, as is the case with non-univocal causes of generation: thus an animal is generated by the sun. In this case the forms received into matter are not of one species, but vary according to the adaptability of the matter to receive the influx of the agent: for instance, we see that owing to the one action of the sun, animals of various species are produced by putrefaction according to the various adaptability of matter.

Now it is evident that in moral matters the reason holds the place of commander and mover, while the appetitive power is commanded and moved. But the appetite does not receive the direction of reason univocally so to say; because it is rational, not essentially, but by participation (*Ethic.* i. 13). Consequently, objects made appetible by the direction of reason belong to various species, according to their various relations to reason:

so that it follows that moral virtues are of various species and are not one only.

Reply Obj. 1. The object of the reason is truth. Now in all moral matters, which are contingent matters of action, there is but one kind of truth. Consequently, there is but one virtue to direct all such matters, viz. prudence. —On the other hand, the object of the appetitive power is the appetible good, which varies in kind according to its various relations to reason, the directing power.

Reply Obj. 2. This formal element is one generically, on account of the unity of the agent: but it varies in species, on account of the various relations of the receiving matter, as explained above.

Reply Obj. 3. Moral matters do not receive their species from the last end, but from their proximate ends: and these, although they be infinite in number, are not infinite in species.

SECOND ARTICLE

Whether Moral Virtues about Operations Are Different from Those That Are About Passions?

We proceed thus to the Second Article:—

Objection 1. It would seem that moral virtues are not divided into those which are about operations and those which are about passions. For the Philosopher says (*Ethic.* ii. 3) that moral virtue is *an operative habit whereby we do what is best in matters of pleasure or sorrow.* Now pleasure and sorrow are passions, as stated above (Q. 31, A. 1; Q. 35, A. 1). Therefore the same virtue which is about passions is also about operations, since it is an operative habit.

Obj. 2. Further, the passions are principles of external action. If therefore some virtues regulate the passions, they must, as a consequence, regulate operations also. Therefore the same moral virtues are about both passions and operations.

Obj. 3. Further, the sensitive appetite is moved well or ill towards every external operation. Now movements of the sensitive appetite are passions. Therefore the same virtues that are about operations are also about passions.

On the contrary, The Philosopher reckons justice to be about operations; and temperance, fortitude, and gentleness, about passions (*Ethic.* ii. 3, 7; v. 1, *seqq.*).

I answer that, Operation and passion stand in a twofold relation to virtue. First, as its effects; and in this way every moral virtue has some good operations as its product; and a certain pleasure or sorrow, which are passions, as stated above (Q. 59, A. 4 *ad* 1).

Secondly, operation may be compared to moral virtue as the matter about which virtue is concerned: and in this sense those moral virtues which are about operations must needs differ from those which are about passions. The reason for this is that good and evil, in certain operations, are taken from the very nature of those operations, no matter how man may be affected towards them: viz. in so far as good and evil in them depend on their being commensurate with someone else. In operations of this kind there needs to be some power to regulate the operations in themselves: such are buying and selling, and all such operations in which there is an element of something due or undue to another. For this reason justice and its parts are properly about operations as their proper matter.—On the other hand, in some operations, good and evil depend only on commensuration with the agent. Consequently good and evil in these operations depend on the way in which man is affected to them. And for this reason in such like operations virtue must needs be chiefly about internal emotions which are called the passions of the soul, as is evidently the case with temperance, fortitude, and the like.

It happens, however, in operations which are directed to another, that the good of virtue is overlooked by reason of some inordinate passion of the soul. In such cases justice is destroyed in so far as the due measure of the external act is destroyed: while some other virtue is destroyed in so far as the internal passions exceed their due measure. Thus when through anger, one man strikes another, justice is destroyed in the undue blow; while gentleness is destroyed by the immoderate anger. The same may be clearly applied to other virtues.

This suffices for the Replies to the Objections. For the first considers operations as the effect of virtue, while the other two consider operation and passion as concurring in the same effect. But in some cases virtue is chiefly about operations, in others, about passions, for the reason given above.

THIRD ARTICLE

Whether There Is Only One Moral Virtue about Operations?

We proceed thus to the Third Article:—

Objection 1. It would seem that there is but one moral virtue about operations. Because the rectitude of all external operations seems to belong to justice. Now justice is but one virtue. Therefore there is but one virtue about operations.

Obj. 2. Further, those operations seem to differ most, which are directed on the one side to the good of the individual, and on the other to the good of the many. But this diversity

does not cause diversity among the moral virtues: for the Philosopher says (*Ethic.* v. 1) that legal justice, which directs human acts to the common good, does not differ, save logically, from the virtue which directs a man's actions to one man only. Therefore diversity of operations does not cause a diversity of moral virtues.

Obj. 3. Further, if there are various moral virtues about various operations, diversity of moral virtues would needs follow diversity of operations. But this is clearly untrue: for it is the function of justice to establish rectitude in various kinds of commutations, and again in distributions, as is set down in *Ethic.* v. 2. Therefore there are not different virtues about different operations.

On the contrary, Religion is a moral virtue distinct from piety, both of which are about operations.

I answer that, All the moral virtues that are about operations agree in the one general notion of justice, which is in respect of something due to another: but they differ in respect of various special notions. The reason for this is that in external operations, the order of reason is established, as we have stated (A. 2), not according as how man is affected towards such operations, but according to the becomingness of the thing itself; from which becomingness we derive the notion of something due which is the formal aspect of justice: for, seemingly, it pertains to justice that a man give another his due. Wherefore all such virtues as are about operations, bear, in some way, the character of justice.—But the thing due is not of the same kind in all these virtues: for something is due to an equal in one way, to a superior, in another way, to an inferior, in yet another; and the nature of a debt differs according as it arises from a contract, a promise, or a favor already conferred. And corresponding to these various kinds of debt there are various virtues: e.g., *Religion* whereby we pay our debt to God; *Piety,* whereby we pay our debt to our parents or to our country; *Gratitude,* whereby we pay our debt to our benefactors, and so forth.

Reply Obj. 1. Justice properly so called is one special virtue, whose object is the perfect due, which can be paid in the equivalent. But the name of justice is extended also to all cases in which something due is rendered: in this sense it is not as a special virtue.

Reply Obj. 2. That justice which seeks the common good is another virtue from that which is directed to the private good of an individual: wherefore common right differs from private right; and Tully (*De Inv.* ii) reckons as a special virtue, piety which directs man to the good of his country.—But that justice which directs man to the common good is a general virtue through its act of command: since it directs all the acts of the virtues to its own end, viz., the common good. And the virtues, in so far as they are commanded by that justice, receive the name of justice: so that virtue does not differ, save logically, from legal justice; just as there is only a logical difference between a virtue that is active of itself, and a virtue that is active through the command of another virtue.

Reply Obj. 3. There is the same kind of due in all the operations belonging to special justice. Consequently, there is the same virtue of justice, especially in regard to commutations. For it may be that distributive justice is of another species from commutative justice; but about this we shall inquire later on (II-II, Q. 61, A. 1).

FOURTH ARTICLE

Whether There Are Different Moral Virtues about Different Passions?

We proceed thus to the Fourth Article:—

Objection 1. It would seem that there are not different moral virtues about different passions. For there is but one habit about things that concur in their source and end: as is evident especially in the case of sciences. But the passions all concur in one source, viz., love; and they all terminate in the same end, viz., joy or sorrow, as we stated above (Q. 25, AA. 1, 2, 4; Q. 27, A. 4). Therefore there is but one moral virtue about all the passions.

Obj. 2. Further, if there were different moral virtues about different passions, it would follow that there are as many moral virtues as passions. But this clearly is not the case: since there is one moral virtue about contrary passions; namely, fortitude, about fear and daring; temperance, about pleasure and sorrow. Therefore there is no need for different moral virtues about different passions.

Obj. 3. Further, love, desire, and pleasure are passions of different species, as stated above (Q. 23, A. 4). Now there is but one virtue about all these three, viz., temperance. Therefore there are not different moral virtues about different passions.

On the contrary, Fortitude is about fear and daring; temperance about desire; meekness about anger; as stated in *Ethic.* iii. 6, 10; iv. 5.

I answer that, It cannot be said that there is only one moral virtue about all the passions: since some passions are not in the same power as other passions; for some belong to the irascible, others to the concupiscible faculty, as stated above (Q. 23, A. 1).

On the other hand, neither does every diver-

sity of passions necessarily suffice for a diversity of moral virtues. First, because some passions are in contrary opposition to one another, such as joy and sorrow, fear and daring, and so on. About such passions as are thus in opposition to one another there must needs be one same virtue. Because, since moral virtue consists in a kind of mean, the mean in contrary passions stands in the same ratio to both, even as in the natural order there is but one mean between contraries, e.g., between black and white.—Secondly, because there are different passions contradicting reason in the same manner, e.g. by impelling to that which is contrary to reason, or by withdrawing from that which is in accord with reason. Wherefore the different passions of the concupiscible faculty do not require different moral virtues, because their movements follow one another in a certain order, as being directed to the one same thing, viz., the attainment of some good or the avoidance of some evil: thus from love proceeds desire, and from desire we arrive at pleasure; and it is the same with the opposite passions, for hatred leads to avoidance or dislike, and this leads to sorrow.—On the other hand, the irascible passions are not all of one order, but are directed to different things: for daring and fear are about some great danger; hope and despair are about some difficult good; while anger seeks to overcome something contrary which has wrought harm. Consequently there are different virtues about such like passions: e.g., temperance, about the concupiscible passions; fortitude, about fear and daring; magnanimity, about hope and despair; meekness, about anger.

Reply Obj. 1. All the passions concur in one common principle and end; but not in one proper principle or end: and so this does not suffice for the unity of moral virtue.

Reply Obj. 2. Just as in the natural order the same principle causes movement from one extreme and movement towards the other; and as in the intellectual order contraries have one common ratio; so too between contrary passions there is but one moral virtue, which, like a second nature, consents to reason's dictates.

Reply Obj. 3. Those three passions are directed to the same object in a certain order, as stated above: and so they belong to the same virtue.

FIFTH ARTICLE

Whether the Moral Virtues Differ in Point of the Various Objects of the Passions?

We proceed thus to the Fifth Article:—

Objection 1. It would seem that the moral virtues do not differ according to the objects of the passions. For just as there are objects of passions, so are there objects of operations. Now those moral virtues that are about operations, do not differ according to the objects of those operations: for the buying and selling either of a house or of a horse belong to the one same virtue of justice. Therefore neither do those moral virtues that are about passions differ according to the objects of those passions.

Obj. 2. Further, the passions are acts or movements of the sensitive appetite. Now it needs a greater difference to differentiate habits than acts. Hence diverse objects which do not diversify the species of passions, do not diversify the species of moral virtue: so that there is but one moral virtue about all objects of pleasure, and the same applies to the other passions.

Obj. 3. Further, more or less do not change a species. Now various objects of pleasure differ only by reason of being more or less pleasurable. Therefore all objects of pleasure belong to one species of virtue: and for the same reason so do all fearful objects, and the same applies to others. Therefore moral virtue is not diversified according to the objects of the passions.

Obj. 4. Further, virtue hinders evil, even as it produces good. But there are various virtues about the desires for good things: thus temperance is about desires for the pleasure of touch, and *eutrapelia** about pleasures in games. Therefore there should be different virtues about fears of evils.

On the contrary, Chastity is about sexual pleasures, abstinence about pleasures of the table, and *eutrapelia* about pleasures in games.

I answer that, The perfection of a virtue depends on the reason; whereas the perfection of a passion depends on the sensitive appetite. Consequently virtues must needs be differentiated according to their relation to reason, but the passions according to their relation to the appetite. Hence the objects of the passions, according as they are variously related to the sensitive appetite, cause the different species of passions: while, according as they are related to reason, they cause the different species of virtues. Now the movement of reason is not the same as that of the sensitive appetite. Wherefore nothing hinders a difference of objects from causing diversity of passions, without causing diversity of virtues, as when one virtue is about several passions, as stated above (A. 4); and again, a difference of objects from causing different virtues, without causing a difference of passions, since several virtues are directed about one passion, e.g., pleasure.

* εὐτραπελία.

And because diverse passions belonging to diverse powers, always belong to diverse virtues, as stated above (A. 4); therefore a difference of objects that corresponds to a difference of powers always causes a specific difference of virtues,—for instance the difference between that which is good absolutely speaking, and that which is good and difficult to obtain.—Moreover since the reason rules man's lower powers in a certain order, and even extends to outward things; hence, one single object of the passions, according as it is apprehended by sense, imagination, or reason, and again, according as it belongs to the soul, body, or external things, has various relations to reason, and consequently is of a nature to cause a difference of virtues. Consequently man's good which is the object of love, desire and pleasure, may be taken as referred either to a bodily sense, or to the inner apprehension of the mind: and this same good may be directed to man's good in himself, either in his body or in his soul, or to man's good in relation to other men. And every such difference, being differently related to reason, differentiates virtues.

Accordingly, if we take a good, and it be something discerned by the sense of touch, and something pertaining to the upkeep of human life either in the individual or in the species, such as the pleasures of the table or of sexual intercourse, it will belong to the virtue of *temperance.* As regards the pleasures of the other senses, they are not intense, and so do not present much difficulty to the reason: hence there is no virtue corresponding to them; for virtue, *like art, is about difficult things* (*Ethic.* ii. 3).

On the other hand, good discerned not by the senses, but by an inner power, and belonging to man in himself, is like money and honor; the former, by its very nature, being employable for the good of the body, while the latter is based on the apprehension of the mind. These goods again may be considered either absolutely, in which way they concern the concupiscible faculty, or as being difficult to obtain, in which way they belong to the irascible part: which distinction, however, has no place in pleasurable objects of touch; since such are of base condition, and are becoming to man in so far as he has something in common with irrational animals. Accordingly in reference to money considered as a good absolutely, as an object of desire, pleasure, or love, there is *liberality:* but if we consider this good as difficult to get, and as being the object of our hope, there is *magnificence.** With regard to that good which we call honor, taken absolutely, as the object of love, we have a virtue called *philotimia,*** i.e., *love of honor:* while if we consider it as hard to attain, and as an object of hope, then we have *magnanimity.* Wherefore liberality and *philotimia* seem to be in the concupiscible part, while magnificence and magnanimity are in the irascible.

As regards man's good in relation to other men, it does not seem hard to obtain, but is considered absolutely, as the object of the concupiscible passions. This good may be pleasurable to a man in his behavior towards another either in some serious matter, in actions, to wit, that are directed by reason to a due end, or in playful actions, viz., that are done for mere pleasure, and which do not stand in the same relation to reason as the former. Now one man behaves towards another in serious matters, in two ways. First, as being pleasant in his regard, by becoming speech and deeds: and this belongs to a virtue which Aristotle (*Ethic.* ii. 7) calls *friendship,*† and may be rendered *affability.* Secondly, one man behaves towards another by being frank with him, in words and deeds: this belongs to another virtue which (*Ethic.* iv. 7) he calls *truthfulness.*‡ For frankness is more akin to the reason than pleasure, and serious matters than play. Hence there is another virtue about the pleasures of games, which the Philosopher calls εὐτραπελία (*Ethic.* iv. 8).

It is therefore evident that, according to Aristotle, there are ten moral virtues about the passions, viz., fortitude, temperance, liberality, magnificence, magnanimity, *philotimia,* gentleness, friendship, truthfulness, and *eutrapelia,* all of which differ in respect of their diverse matter, passions, or objects: so that if we add *justice,* which is about operations, there will be eleven in all.

Reply Obj. 1. All objects of the same specific operation have the same relation to reason: not so all the objects of the same specific passion; because operations do not thwart reason as the passions do.

Reply Obj. 2. Passions are not differentiated by the same rule as virtues are, as stated above.

Reply Obj. 3. More and less do not cause a difference of species, unless they bear different relations to reason.

Reply Obj. 4. Good is a more potent mover than evil: because evil does not cause movement, save in virtue of good, as Dionysius states (*Div. Nom.* iv). Hence an evil does not prove an obstacle to reason, so as to require virtues unless that evil be great; there being, seemingly, one such evil corresponding to each kind of passion. Hence there is but one virtue, meekness, for every form of anger; and, again.

* μεγαλοπρέπεια. ** φιλοτιμία. † φιλία. ‡ ἀλήθεια.

but one virtue, fortitude, for all forms of daring.—On the other hand, good involves difficulty, which requires virtue, even if it be not a great good in that particular kind of passion. Consequently there are various moral virtues about desires, as stated above.

QUESTION 61

Of the Cardinal Virtues

(In Five Articles)

We must now consider the cardinal virtues: under which head there are five points of inquiry: (1) Whether the moral virtues should be called cardinal or principal virtues? (2) Of their number; (3) Which are they? (4) Whether they differ from one another? (5) Whether they are fittingly divided into social, perfecting, perfect, and exemplar virtues?

FIRST ARTICLE

Whether the Moral Virtues Should Be Called Cardinal or Principal Virtues?

We proceed thus to the First Article:—

Objection 1. It would seem that moral virtues should not be called cardinal or principal virtues. For *the opposite members of a division are by nature simultaneous* (*Categor.* x), so that one is not principal rather than another. Now all the virtues are opposite members of the division of the genus *virtue*. Therefore none of them should be called principal.

Obj. 2. Further, the end is principal as compared to the means. But the theological virtues are about the end; while the moral virtues are about the means. Therefore the theological virtues, rather than the moral virtues, should be called principal or cardinal.

Obj. 3. Further, that which is essentially so is principal in comparison with that which is so by participation. But the intellectual virtues belong to that which is essentially rational: whereas the moral virtues belong to that which is rational by participation, as stated above (Q. 58, A. 3). Therefore the intellectual virtues are principal, rather than the moral virtues.

On the contrary, Ambrose in explaining the words, *Blessed are the poor in spirit* (Luke vi. 20) says: *We know that there are four cardinal virtues, viz., temperance, justice, prudence, and fortitude.* But these are moral virtues. Therefore the moral virtues are cardinal virtues.

I answer that, When we speak of virtue simply, we are understood to speak of human virtue. Now human virtue, as stated above (Q. 56, A. 3), is one that answers to the perfect idea of virtue, which requires rectitude of the appetite: for such like virtue not only confers the faculty of doing well, but also causes the good deed done. On the other hand, the name virtue is applied to one that answers imperfectly to the idea of virtue, and does not require rectitude of the appetite: because it merely confers the faculty of doing well without causing the good deed to be done. Now it is evident that the perfect is principal as compared to the imperfect: and so those virtues which imply rectitude of the appetite are called principal virtues. Such are the moral virtues, and prudence alone, of the intellectual virtues, for it is also something of a moral virtue, as was clearly shown above (Q. 57, A. 4). Consequently, those virtues which are called principal or cardinal are fittingly placed among the moral virtues.

Reply Obj. 1. When a univocal genus is divided into its species, the members of the division are on a par in the point of the generic idea; although considered in their nature as things, one species may surpass another in rank and perfection, as man in respect of other animals. But when we divide an analogous term, which is applied to several things, but to one before it is applied to another, nothing hinders one from ranking before another, even in the point of the generic idea; as the notion of being is applied to substance principally in relation to accident. Such is the division of virtue into the various kinds of virtue: since the good defined by reason is not found in the same way in all things.

Reply Obj. 2. The theological virtues are above man, as stated above (Q. 58, A. 3 *ad* 3). Hence they should properly be called not human, but *super-human* or godlike virtues.

Reply Obj. 3. Although the intellectual virtues, except in prudence, rank before the moral virtues, in the point of their subject, they do not rank before them as virtues; for a virtue, as such, regards good, which is the object of the appetite.

SECOND ARTICLE

Whether There Are Four Cardinal Virtues?

We proceed thus to the Second Article:—

Objection 1. It would seem that there are not four cardinal virtues. For prudence is the

directing principle of the other moral virtues, as is clear from what has been said above (Q. 58, A. 4). But that which directs other things ranks before them. Therefore prudence alone is a principal virtue.

Obj. 2. Further, the principal virtues are, in a way, moral virtues. Now we are directed to moral works both by the practical reason, and by a right appetite, as stated in *Ethic.* vi. 2. Therefore there are only two cardinal virtues.

Obj. 3. Further, even among the other virtues one ranks higher than another. But in order that a virtue be principal, it needs not to rank above all the others, but above some. Therefore it seems that there are many more principal virtues.

On the contrary, Gregory says (*Moral.* ii): *The entire structure of good works is built on four virtues.*

I answer that, Things may be numbered either in respect of their formal principles, or according to the subjects in which they are: and either way we find that there are four cardinal virtues.

For the formal principle of the virtue of which we speak now is good as defined by reason; which good can be considered in two ways. First, as existing in the very act of reason: and thus we have one principal virtue, called *Prudence.*—Secondly, according as the reason puts its order into something else; either into operations, and then we have *Justice;* or into passions, and then we need two virtues. For the need of putting the order of reason into the passions is due to their thwarting reason: and this occurs in two ways. First, by the passions inciting to something against reason; and then the passions need a curb, which we call *Temperance.* Secondly, by the passions withdrawing us from following the dictate of reason, *e.g.,* through fear of danger or toil: and then man needs to be strengthened for that which reason dictates, lest he turn back; and to this end there is *Fortitude.*

In like manner, we find the same number if we consider the subjects of virtue. For there are four subjects of the virtue we speak of now: viz., the power which is rational in its essence, and this is perfected by *Prudence;* and that which is rational by participation, and is threefold, the will, subject of *Justice,* the concupiscible faculty, subject of *Temperance,* and the irascible faculty, subject of *Fortitude.*

Reply Obj. 1. Prudence is the principal of all the virtues simply. The others are principal, each in its own genus.

Reply Obj. 2. That part of the soul which is rational by participation is threefold, as stated above.

Reply Obj. 3. All the other virtues among which one ranks before another, are reducible to the above four, both as to the subject and as to the formal principle.

THIRD ARTICLE

Whether Any Other Virtues Should Be Called Principal Rather Than These?

We proceed thus to the Third Article:—

Objection 1. It would seem that other virtues should be called principal rather than these. For, seemingly, the greatest is the principal in any genus. Now *magnanimity has a great influence on all the virtues* (*Ethic.* iv. 3). Therefore magnanimity should more than any be called a principal virtue.

Obj. 2. Further, that which strengthens the other virtues should above all be called a principal virtue. But such is humility: for Gregory says (*Hom.* iv. *in Ev.*) that *he who gathers the other virtues without humility is as one who carries straw against the wind.* Therefore humility seems above all to be a principal virtue.

Obj. 3. Further, that which is most perfect seems to be principal. But this applies to patience, according to James i. 4: *Patience hath a perfect work.* Therefore patience should be reckoned a principal virtue.

On the contrary, Cicero reduces all other virtues to these four (*De Invent. Rhet.* ii).

I answer that, As stated above (A. 2), these four are reckoned as cardinal virtues, in respect of the four formal principles of virtue as we understand it now. These principles are found chiefly in certain acts and passions. Thus the good which exists in the act of reason, is found chiefly in reason's command, but not in its counsel or its judgment, as stated above (Q. 57, A. 6). Again, good as defined by reason and put into our operations as something right and due, is found chiefly in commutations and distributions in respect of another person, and on a basis of equality. The good of curbing the passions is found chiefly in those passions which are most difficult to curb, viz., in the pleasures of touch. The good of being firm in holding to the good defined by reason, against the impulse of passion, is found chiefly in perils of death, which are most difficult to withstand.

Accordingly the above four virtues may be considered in two ways. First, in respect of their common formal principles. In this way they are called principal, being general, as it were, in comparison with all the virtues: so that, for instance, any virtue that causes good

in reason's act of consideration, may be called prudence; every virtue that causes the good of right and due in operations, be called justice; every virtue that curbs and represses the passions, be called temperance; and every virtue that strengthens the mind against any passions whatever, be called fortitude. Many, both holy doctors, as also philosophers, speak about these virtues in this sense: and in this way the other virtues are contained under them.—Wherefore all the objections fail.

Secondly, they may be considered in point of their being denominated, each one from that which is foremost in its respective matter, and thus they are specific virtues, condivided with the others. Yet they are called principal in comparison with the other virtues, on account of the importance of their matter: so that prudence is the virtue which commands; justice, the virtue which is about due actions between equals; temperance, the virtue which suppresses desires for the pleasures of touch; and fortitude, the virtue which strengthens against dangers of death.—Thus again do the objections fail: because the other virtues may be principal in some other way, but these are called principal by reason of their matter, as stated above.

FOURTH ARTICLE

Whether the Four Cardinal Virtues Differ from One Another?

We proceed thus to the Fourth Article:—

Objection 1. It would seem that the above four virtues are not diverse and distinct from one another. For Gregory says (*Moral.* xxii. 1): *There is no true prudence, unless it be just, temperate and brave; no perfect temperance, that is not brave, just and prudent; no sound fortitude, that is not prudent, temperate and just; no real justice, without prudence, fortitude and temperance.* But this would not be so, if the above four virtues were distinct from one another: since the different species of one genus do not qualify one another. Therefore the aforesaid virtues are not distinct from one another.

Obj. 2. Further, among things distinct from one another the function of one is not attributed to another. But the function of temperance is attributed to fortitude: for Ambrose says (*De Offic.* xxxvi): *Rightly do we call it fortitude, when a man conquers himself, and is not weakened and bent by any enticement.* And of temperance he says (*ibid.*, xliii., xlv) that it *safeguards the manner and order in all things that we decide to do and say.* Therefore it seems that these virtues are not distinct from one another.

Obj. 3. Further, the Philosopher says (*Ethic.* ii. 4) that the necessary conditions of virtue are first of all *that a man should have knowledge; secondly, that he should exercise choice for a particular end; thirdly, that he should possess the habit and act with firmness and steadfastness.* But the first of these seems to belong to prudence which is rectitude of reason in things to be done; the second, i.e., choice, belongs to temperance, whereby a man, holding his passions on the curb, acts, not from passion but from choice; the third, that a man should act for the sake of a due end, implies a certain rectitude, which seemingly belongs to justice; while the last, viz., firmness and steadfastness, belongs to fortitude. Therefore each of these virtues is general in comparison to other virtues. Therefore they are not distinct from one another.

On the contrary, Augustine says (*De Moribus Eccl.* xi) that *there are four virtues, corresponding to the various emotions of love,* and he applies this to the four virtues mentioned above. Therefore the same four virtues are distinct from one another.

I answer that, As stated above (A. 3), these four virtues are understood differently by various writers. For some take them as signifying certain general conditions of the human mind, to be found in all the virtues: so that, to wit, prudence is merely a certain rectitude of discretion in any actions or matters whatever; justice, a certain rectitude of the mind, whereby man does what he ought in any matters; temperance, a disposition of the mind, moderating any passions or operations, so as to keep them within bounds; and fortitude, a disposition whereby the soul is strengthened for that which is in accord with reason, against any assaults of the passions, or the toil involved by any operations. To distinguish these four virtues in this way does not imply that justice, temperance and fortitude are distinct virtuous habits: because it is fitting that every moral virtue, from the fact that it is a *habit,* should be accompanied by a certain firmness so as not to be moved by its contrary: and this, we have said, belongs to fortitude. Moreover, inasmuch as it is a *virtue,* it is directed to good which involves the notion of right and due; and this, we have said, belongs to justice. Again, owing to the fact that it is a *moral virtue* partaking of reason, it observes the mode of reason in all things, and does not exceed its bounds, which has been stated to belong to temperance. It is only in the point of having discretion, which we ascribed to prudence, that there seems to be a distinction from the other three, inasmuch as discretion belongs essentially to reason; whereas the other three imply a certain share of reason by

way of a kind of application (of reason) to passions or operations. According to the above explanation, then, prudence would be distinct from the other three virtues: but these would not be distinct from one another; for it is evident that one and the same virtue is both habit, and virtue, and moral virtue.

Others, however, with better reason, take these four virtues, according as they have their special determinate matter; each its own matter, in which special commendation is given to that general condition from which the virtue's name is taken as stated above (A. 3). In this way it is clear that the aforesaid virtues are distinct habits, differentiated in respect of their diverse objects.

Reply Obj. 1. Gregory is speaking of these four virtues in the first sense given above.—It may also be said that these four virtues qualify one another by a kind of overflow. For the qualities of prudence overflow on to the other virtues in so far as they are directed by prudence. And each of the others overflows on to the rest, for the reason that whoever can do what is harder, can do what is less difficult. Wherefore whoever can curb his desires for the pleasures of touch, so that they keep within bounds, which is a very hard thing to do, for this very reason is more able to check his daring in dangers of death, so as not to go too far, which is much easier; and in this sense fortitude is said to be temperate. Again, temperance is said to be brave, by reason of fortitude overflowing into temperance: in so far, to wit, as he whose mind is strengthened by fortitude against dangers of death, which is a matter of very great difficulty, is more able to remain firm against the onslaught of pleasures; for as Cicero says (*De Offic.* i), *it would be inconsistent for a man to be unbroken by fear, and yet vanquished by cupidity; or that he should be conquered by lust, after showing himself to be unconquered by toil.*

From this the Reply to the Second Objection is clear. For temperance observes the mean in all things, and fortitude keeps the mind unbent by the enticements of pleasures, —either in so far as these virtues are taken to denote certain general conditions of virtue, or in the sense that they overflow on to one another, as explained above.

Reply Obj. 3. These four general conditions of virtue set down by the Philosopher, are not proper to the aforesaid virtues. They may, however, be appropriated to them, in the way above stated.

FIFTH ARTICLE

Whether the Cardinal Virtues Are Fittingly Divided into Social Virtues, Perfecting, Perfect, and Exemplar Virtues?

We proceed thus to the Fifth Article:—

Objection 1. It would seem that these four virtues are unfittingly divided into exemplar virtues, perfecting virtues, perfect virtues, and social virtues. For as Macrobius says (*Super Somn. Scip.* 1), *the exemplar virtues are such as exist in the mind of God.* Now the Philosopher says (*Ethic.* x. 8) that *it is absurd to ascribe justice, fortitude, temperance, and prudence to God.* Therefore these virtues cannot be exemplar.

Obj. 2. Further, the *perfect* virtues are those which are without any passion: for Macrobius says (*ibid.*) that *in a soul that is cleansed, temperance has not to check worldly desires, for it has forgotten all about them: fortitude knows nothing about the passions; it does not have to conquer them.* Now it was stated above (Q. 59, A. 5) that the aforesaid virtues cannot be without passions. Therefore there is no such thing as *perfect* virtue.

Obj. 3. Further, he says (Macrobius,—*ibid.*) that the *perfecting* virtues are those of the man *who flies from human affairs and devotes himself exclusively to the things of God.* But it seems wrong to do this, for Cicero says (*De Offic.* i): *I reckon that it is not only unworthy of praise, but wicked for a man to say that he despises what most men admire, viz., power and office.* Therefore there are no *perfecting* virtues.

Obj. 4. Further, he says (Macrobius,—*ibid.*) that the *social* virtues are those *whereby good men work for the good of their country and for the safety of the city.* But it is only legal justice that is directed to the common weal, as the Philosopher states (*Ethic.* v. 1). Therefore other virtues should not be called *social.*

On the contrary, Macrobius says (*ibid.*): *Plotinus, together with Plato foremost among teachers of philosophy, says: "The four kinds of virtue are fourfold. In the first place there are social* virtues; secondly, there are perfecting† virtues; thirdly, there are perfect‡ virtues; and fourthly, there are exemplar virtues."*

I answer that, As Augustine says (*De Moribus Eccl.* vi), *the soul needs to follow something in order to give birth to virtue: this something is God: if we follow Him we shall*

* *Cf.* Chrysostom's fifteenth homily on St. Matthew, where he says: "The gentle, the modest, the merciful, the just man does not shut up his good deeds within himself. . . . He that is clean of heart and peaceful, and suffers persecution for the sake of the truth, lives for the common weal."

† *Virtutes purgatoriæ,* literally, *cleansing virtues.*

‡ *Virtutes purgati animi,* literally, *virtues of the clean soul.*

live aright. Consequently the exemplar of human virtue must needs pre-exist in God, just as in Him pre-exist the types of all things. Accordingly virtue may be considered as existing originally in God, and thus we speak of *exemplar* virtues: so that in God the Divine Mind itself may be called prudence; while temperance is the turning of God's gaze on Himself, even as in us it is that which conforms the appetite to reason. God's fortitude is His unchangeableness; His justice is the observance of the Eternal Law in His works, as Plotinus states (*cf.* Macrobius,—*ibid.*).

Again, since man by his nature is a social* animal, these virtues, in so far as they are in him according to the condition of his nature, are called *social* virtues; since it is by reason of them that man behaves himself well in the conduct of human affairs. It is in this sense that we have been speaking of these virtues until now.

But since it behooves man to do his utmost to strive onward even to Divine things, as even the Philosopher declares in *Ethic.* x. 7, and as Scripture often admonishes us,—for instance: *Be ye . . . perfect, as your heavenly Father is perfect* (*Matth.* v. 48), we must needs place some virtues between the social or human virtues, and the exemplar virtues which are Divine. Now these virtues differ by reason of a difference of movement and term: so that some are virtues of men who are on their way and tending towards the Divine similitude; and these are called *perfecting* virtues. Thus prudence, by contemplating the things of God, counts as nothing all things of the world, and directs all the thoughts of the soul to God alone;—temperance, so far as nature allows, neglects the needs of the body; fortitude prevents the soul from being afraid of neglecting the body and rising to heavenly things; and justice consists in the soul giving a wholehearted consent to follow the way thus proposed.—Besides these there are the virtues of those who have already attained to the Divine similitude: these are called the *perfect virtues*. —Thus prudence sees nought else but the things of God; temperance knows no earthly desires; fortitude has no knowledge of passion; and justice, by imitating the Divine Mind, is united thereto by an everlasting covenant. Such are the virtues attributed to the Blessed, or, in this life, to some who are at the summit of perfection.

Reply Obj. 1. The Philosopher is speaking of these virtues according as they relate to human affairs; for instance, justice, about buying and selling; fortitude, about fear; temperance, about desires; for in this sense it is absurd to attribute them to God.

Reply Obj. 2. Human virtues, that is to say, virtues of men living together in this world, are about the passions. But the virtues of those who have attained to perfect bliss are without passions. Hence Plotinus says (*cf.* Macrobius,—*loc. cit.*) that *the social virtues check the passions*, i.e., they bring them to the relative mean; *the second kind*, viz., the perfecting virtues, *uproot them; the third kind*, viz., the perfect virtues, *forget them; while it is impious to mention them in connection with virtues of the fourth kind*, viz., the exemplar virtues.—It may also be said that here he is speaking of passions as denoting inordinate emotions.

Reply Obj. 3. To neglect human affairs when necessity forbids is wicked; otherwise it is virtuous. Hence Cicero says a little earlier: *Perhaps one should make allowances for those who by reason of their exceptional talents have devoted themselves to learning; as also to those who have retired from public life on account of failing health, or for some other yet weightier motive; when such men yielded to others the power and renown of authority.* This agrees with what Augustine says (*De Civ. Dei* xix. 19): *The love of truth demands a hallowed leisure; charity necessitates good works. If no one lays this burden on us we may devote ourselves to the study and contemplation of truth; but if the burden is laid on us it is to be taken up under the pressure of charity.*

Reply Obj. 4. Legal justice alone regards the common weal directly: but by commanding the other virtues it draws them all into the service of the common weal, as the Philosopher declares (*Ethic.* v. 1). For we must take note that it concerns the human virtues, as we understand them here, to do well not only towards the community, but also towards the parts of the community, viz., towards the household, or even towards one individual.

* See note on page 849.

QUESTION 62

Of the Theological Virtues

(In Four Articles)

We must now consider the Theological Virtues: under which head there are four points of inquiry: (1) Whether there are any theological virtues? (2) Whether the theological virtues are distinct from the intellectual and moral virtues? (3) How many, and which are they? (4) Of their order.

FIRST ARTICLE

Whether There Are Any Theological Virtues?

We proceed thus to the First Article:—

Objection 1. It would seem that there are not any theological virtues. For according to *Phys.* vii., text. 17, *virtue is the disposition of a perfect thing to that which is best: and by perfect, I mean that which is disposed according to nature.* But that which is Divine is above man's nature. Therefore the theological virtues are not virtues of a man.

Obj. 2. Further, theological virtues are quasi-Divine virtues. But the Divine virtues are exemplars, as stated above (Q. 61, A. 5), which are not in us but in God. Therefore the theological virtues are not virtues of man.

Obj. 3. Further, the theological virtues are so called because they direct us to God, Who is the first beginning and last end of all things. But by the very nature of his reason and will, man is directed to his first beginning and last end. Therefore there is no need for any habits of theological virtue, to direct the reason and will to God.

On the contrary, The precepts of the Law are about acts of virtue. Now the Divine Law contains precepts about the acts of faith, hope, and charity: for it is written (*Ecclus.* ii. 8, *seqq.*): *Ye that fear the Lord believe Him,* and again, *hope in Him,* and again, *love Him.* Therefore faith, hope, and charity are virtues directing us to God. Therefore they are theological virtues.

I answer that, Man is perfected by virtue, for those actions whereby he is directed to happiness, as was explained above (Q. 5, A. 7). Now man's happiness is twofold, as was also stated above (*ibid.*, A. 5). One is proportionate to human nature, a happiness, to wit, which man can obtain by means of his natural principles. The other is a happiness surpassing man's nature, and which man can obtain by the power of God alone, by a kind of participation of the Godhead, about which it is written (2 Pet. i. 4) that by Christ we are made *partakers of the Divine nature.* And because such happiness surpasses the capacity of human nature, man's natural principles which enable him to act well according to his capacity, do not suffice to direct man to this same happiness. Hence it is necessary for man to receive from God some additional principles, whereby he may be directed to supernatural happiness, even as he is directed to his connatural end, by means of his natural principles, albeit not without the Divine assistance. Such like principles are called *theological virtues:* first, because their object is God, inasmuch as they direct us aright to God: secondly, because they are infused in us by God alone: thirdly, because these virtues are not made known to us, save by Divine revelation, contained in Holy Writ.

Reply Obj. 1. A certain nature may be ascribed to a certain thing in two ways. First, essentially: and thus these theological virtues surpass the nature of man. Secondly, by participation, as kindled wood partakes of the nature of fire: and thus, after a fashion, man becomes a partaker of the Divine Nature, as stated above: so that these virtues are proportionate to man in respect of the Nature of which he is made a partaker.

Reply Obj. 2. These virtues are called Divine, not as though God were virtuous by reason of them, but because of them God makes us virtuous, and directs us to Himself. Hence they are not exemplar but exemplate virtues.

Reply Obj. 3. The reason and will are naturally directed to God, inasmuch as He is the beginning and end of nature, but in proportion to nature. But the reason and will, according to their nature, are not sufficiently directed to Him in so far as He is the object of supernatural happiness.

SECOND ARTICLE

Whether the Theological Virtues Are Distinct from the Intellectual and Moral Virtues?

We proceed thus to the Second Article:—

Objection 1. It would seem that the theological virtues are not distinct from the moral and intellectual virtues. For the theological virtues, if they be in a human soul, must needs perfect it, either as to the intellective, or as to the appetitive part. Now the virtues which

perfect the intellective part are called intellectual; and the virtues which perfect the appetitive part, are called moral. Therefore, the theological virtues are not distinct from the moral and intellectual virtues.

Obj. 2. Further, the theological virtues are those which direct us to God.. Now, among the intellectual virtues there is one which directs us to God: this is wisdom, which is about Divine things, since it considers the highest cause. Therefore the theological virtues are not distinct from the intellectual virtues.

Obj. 3. Further, Augustine (*De Moribus Eccl.* xv) shows how the four cardinal virtues are the *order of love.* Now love is charity, which is a theological virtue. Therefore the moral virtues are not distinct from the theological.

On the contrary, That which is above man's nature is distinct from that which is according to his nature. But the theological virtues are above man's nature; while the intellectual and moral virtues are in proportion to his nature, as clearly shown above (Q. 58, A. 3). Therefore they are distinct from one another.

I answer that, As stated above (Q. 54, A. 2 *ad* 1), habits are specifically distinct from one another in respect of the formal difference of their objects. Now the object of the theological virtues is God Himself, Who is the last end of all, as surpassing the knowledge of our reason. On the other hand, the object of the intellectual and moral virtues is something comprehensible to human reason. Wherefore the theological virtues are specifically distinct from the moral and intellectual virtues.

Reply Obj. 1. The intellectual and moral virtues perfect man's intellect and appetite according to the capacity of human nature; the theological virtues, supernaturally.

Reply Obj. 2. The wisdom which the Philosopher (*Ethic.* vi. 3, 7) reckons as an intellectual virtue, considers Divine things so far as they are open to the research of human reason. Theological virtue, on the other hand, is about those same things so far as they surpass human reason.

Reply Obj. 3. Though charity is love, yet love is not always charity. When, then, it is stated that every virtue is the order of love, this can be understood either of love in the general sense, or of the love of charity. If it be understood of love, commonly so called, then each virtue is stated to be the order of love, in so far as each cardinal virtue requires ordinate emotions; and love is the root and cause of every emotion, as stated above (Q. 27, A. 4; Q. 28, A. 6 *ad* 2; Q. 41, A. 2 *ad* 1).—If, however, it be understood of the love of charity, it does not mean that every other virtue is charity essentially: but that all other virtues depend on charity in some way, as we shall show further on (Q. 65, AA. 2, 4; II-II, Q. 23, A. 7).

THIRD ARTICLE

Whether Faith, Hope, and Charity Are Fittingly Reckoned as Theological Virtues?

We proceed thus to the Third Article:—

Objection 1. It would seem that faith, hope, and charity are not fittingly reckoned as three theological virtues. For the theological virtues are in relation to Divine happiness, what the natural inclination is in relation to the connatural end. Now among the virtues directed to the connatural end there is but one natural virtue, viz., the understanding of principles. Therefore there should be but one theological virtue.

Obj. 2. Further, the theological virtues are more perfect than the intellectual and moral virtues. Now faith is not reckoned among the intellectual virtues, but is something less than a virtue, since it is imperfect knowledge. Likewise hope is not reckoned among the moral virtues, but is something less than a virtue, since it is a passion. Much less therefore should they be reckoned as theological virtues.

Obj. 3. Further, the theological virtues direct man's soul to God. Now man's soul cannot be directed to God, save through the intellective part, wherein are the intellect and will. Therefore there should be only two theological virtues, one perfecting the intellect, the other, the will.

On the contrary, The Apostle says (1 Cor. xiii. 13): *Now there remain faith, hope, charity, these three.*

I answer that, As stated above (A. 1), the theological virtues direct man to supernatural happiness in the same way as by the natural inclination man is directed to his connatural end. Now the latter happens in respect of two things. First, in respect of the reason or intellect, in so far as it contains the first universal principles which are known to us by the natural light of the intellect, and which are reason's starting-point, both in speculative and in practical matters. Secondly, through the rectitude of the will which tends naturally to good as defined by reason.

But these two fall short of the order of supernatural happiness, according to 1 Cor. ii. 9: *The eye hath not seen, nor ear heard, neither hath it entered into the heart of man, what things God hath prepared for them that love Him.* Consequently in respect of both the above things man needed to receive in addition something supernatural to direct him to a supernatural end. First, as regards the intellect, man receives certain supernatural prin-

ciples, which are held by means of a Divine light: these are the articles of faith, about which is faith.—Secondly, the will is directed to this end, both as to the movement of intention, which tends to that end as something attainable,—and this pertains to hope,—and as to a certain spiritual union, whereby the will is, so to speak, transformed into that end,—and this belongs to charity. For the appetite of a thing is moved and tends towards its connatural end naturally; and this movement is due to a certain conformity of the thing with its end.

Reply Obj. 1. The intellect requires intelligible species whereby to understand: consequently there is need of a natural habit in addition to the power. But the very nature of the will suffices for it to be directed naturally to the end, both as to the intention of the end and as to its conformity with the end. But the nature of the power is insufficient in either of these respects, for the will to be directed to things that are above its nature. Consequently there was need for an additional supernatural habit in both respects.

Reply Obj. 2. Faith and hope imply a certain imperfection: since faith is of things unseen, and hope, of things not possessed. Hence faith and hope, in things that are subject to human power, fall short of the notion of virtue. But faith and hope in things which are above the capacity of human nature surpass all virtue that is in proportion to man, according to 1 Cor. i. 25: *The weakness of God is stronger than men.*

Reply Obj. 3. Two things pertain to the appetite, viz., movement to the end, and conformity with the end by means of love. Hence there must needs be two theological virtues in the human appetite, namely, hope and charity.

FOURTH ARTICLE

Whether Faith Precedes Hope, and Hope Charity?

We proceed thus to the Fourth Article:—

Objection 1. It would seem that the order of the theological virtues is not that faith precedes hope, and hope charity. For the root precedes that which grows from it. Now charity is the root of all the virtues, according to Ephes. iii. 17: *Being rooted and founded in charity.* Therefore charity precedes the others.

Obj. 2. Further, Augustine says (*De Doctr. Christ.* i): *A man cannot love what he does not believe to exist. But if he believes and loves, by doing good works he ends in hoping.* Therefore it seems that faith precedes charity, and charity hope.

Obj. 3. Further, love is the principle of all our emotions, as stated above (A. 2 *ad* 3). Now hope is a kind of emotion, since it is a passion, as stated above (Q. 25, A. 2). Therefore charity, which is love, precedes hope.

On the contrary, The Apostle enumerates them thus (1 Cor. xiii. 13): *Now there remain faith, hope, charity.*

I answer that, Order is twofold: order of generation, and order of perfection. By order of generation, in respect of which matter precedes form, and the imperfect precedes the perfect, in one same subject faith precedes hope, and hope charity, as to their acts: because habits are all infused together. For the movement of the appetite cannot tend to anything, either by hoping or loving, unless that thing be apprehended by the sense or by the intellect. Now it is by faith that the intellect apprehends the object of hope and love. Hence in the order of generation, faith precedes hope and charity.—In like manner a man loves a thing because he apprehends it as his good. Now from the very fact that a man hopes to be able to obtain some good through someone, he looks on the man in whom he hopes as a good of his own. Hence for the very reason that a man hopes in someone, he proceeds to love him: so that in the order of generation, hope precedes charity as regards their respective acts.

But in the order of perfection, charity precedes faith and hope: because both faith and hope are quickened by charity, and receive from charity their full complement as virtues. For thus charity is the mother and the root of all the virtues, inasmuch as it is the form of them all, as we shall state further on (II-II, Q. 23, A. 8).

This suffices for the Reply to the First Objection.

Reply Obj. 2. Augustine is speaking of that hope whereby a man hopes to obtain bliss through the merits which he has already: this belongs to hope quickened by and following charity. But it is possible for a man before having charity, to hope through merits not already possessed, but which he hopes to possess.

Reply Obj. 3. As stated above (Q. 40, A. 7), in treating of the passions, hope regards two things. One as its principal object, viz., the good hoped for. With regard to this, love always precedes hope: for good is never hoped for unless it be desired and loved.—Hope also regards the person from whom a man hopes to be able to obtain some good. With regard to this, hope precedes love at first; though afterwards hope is increased by love. Because from the fact that a man thinks that he can obtain a good through someone, he begins to love him: and from the fact that he loves him, he then hopes all the more in him.

QUESTION 63

Of the Cause of Virtues

(In Four Articles)

We must now consider the cause of virtues; and under this head there are four points of inquiry: (1) Whether virtue is in us by nature? (2) Whether any virtue is caused in us by habituation? (3) Whether any moral virtues are in us by infusion? (4) Whether virtue acquired by habituation, is of the same species as infused virtue?

FIRST ARTICLE

Whether Virtue Is in Us by Nature?

We proceed thus to the First Article:—

Objection 1. It would seem that virtue is in us by nature. For Damascene says (*De Fide Orthod.* iii. 14): *Virtues are natural to us and are equally in all of us.* And Antony says in his sermon to the monks: *If the will contradicts nature it is perverse, if it follow nature, it is virtuous.* Moreover, a gloss on Matth. iv. 23, *Jesus went about,* etc., says: *He taught them natural virtues, i.e., chastity, justice, humility, which man possesses naturally.*

Obj. 2. Further, the virtuous good consists in accord with reason, as was clearly shown above (Q. 55, A. 4 *ad* 2). But that which accords with reason is natural to man; since reason is part of man's nature. Therefore virtue is in man by nature.

Obj. 3. Further, that which is in us from birth is said to be natural to us. Now virtues are in some from birth: for it is written (Job xxxi. 18): *From my infancy mercy grew up with me; and it came out with me from my mother's womb.* Therefore virtue is in man by nature.

On the contrary, Whatever is in man by nature is common to all men, and is not taken away by sin, since even in the demons natural gifts remain, as Dionysius states (*Div. Nom.* iv). But virtue is not in all men; and is cast out by sin. Therefore it is not in man by nature.

I answer that, With regard to corporeal forms, it has been maintained by some that they are wholly from within, by those, for instance, who upheld the theory of *latent forms.** Others held that forms are entirely from without, those, for instance, who thought that corporeal forms originated from some separate cause.—Others, however, esteemed that they are partly from within, in so far as they pre-exist potentially in matter; and partly from without, in so far as they are brought into act by the agent.

In like manner with regard to sciences and virtues, some held that they are wholly from within, so that all virtues and sciences would pre-exist in the soul naturally, but that the hindrances to science and virtue, which are due to the soul being weighed down by the body, are removed by study and practice, even as iron is made bright by being polished. This was the opinion of the Platonists.—Others said that they are wholly from without, being due to the inflow of the active intellect, as Avicenna maintained.—Others said that sciences and virtues are in us by nature, so far as we are adapted to them, but not in their perfection: this is the teaching of the Philosopher (*Ethic.* ii. 1), and is nearer the truth.

To make this clear, it must be observed that there are two ways in which something is said to be natural to a man; one is according to his specific nature, the other according to his individual nature. And, since each thing derives its species from its form, and its individuation from matter, and, again, since man's form is his rational soul, while his matter is his body, whatever belongs to him in respect of his rational soul, is natural to him in respect of his specific nature; while whatever belongs to him in respect of the particular temperament of his body, is natural to him in respect of his individual nature. For whatever is natural to man in respect of his body, considered as part of his species, is to be referred, in a way, to the soul, in so far as this particular body is adapted to this particular soul.

In both these ways virtue is natural to man inchoatively. This is so in respect of the specific nature, in so far as in man's reason are to be found instilled by nature certain naturally known principles of both knowledge and action, which are the nurseries of intellectual and moral virtues, and in so far as there is in the will a natural appetite for good in accordance with reason. Again, this is so in respect of the individual nature, in so far as by reason of a disposition in the body, some are disposed either well or ill to certain virtues: because, to wit, certain sensitive powers are acts of certain parts of the body, according to the disposition of which these powers are helped or hindered in the exercise of their acts, and, in consequence, the rational powers also, which the aforesaid sensitive powers assist. In this way

* Anaxagoras; *cf.* P. I., Q. 45, A. 8; Q. 65, A.4.

one man has a natural aptitude for science, another for fortitude, another for temperance: and in these ways, both intellectual and moral virtues are in us by way of a natural aptitude, inchoatively,—but not perfectly, since nature is determined to one, while the perfection of these virtues does not depend on one particular mode of action, but on various modes, in respect of the various matters, which constitute the sphere of virtue's action, and according to various circumstances.

It is therefore evident that all virtues are in us by nature, according to aptitude and inchoation, but not according to perfection, except the theological virtues, which are entirely from without.

This suffices for the Replies to the Objections. For the first two argue about the nurseries of virtue which are in us by nature, inasmuch as we are rational beings.—The third objection must be taken in the sense that, owing to the natural disposition which the body has from birth, one has an aptitude for pity, another for living temperately, another for some other virtue.

SECOND ARTICLE

Whether Any Virtue Is Caused in Us by Habituation?

We proceed thus to the Second Article:—

Objection 1. It would seem that virtues cannot be caused in us by habituation. Because a gloss of Augustine,* commenting on Rom. xiv. 23, *All that is not of faith is sin,* says: *The whole life of an unbeliever is a sin: and there is no good without the Sovereign Good. Where knowledge of the truth is lacking, virtue is a mockery even in the best behaved people.* Now faith cannot be acquired by means of works, but is caused in us by God, according to Eph. ii. 8: *By grace you are saved through faith.* Therefore no acquired virtue can be in us by habituation.

Obj. 2. Further, sin and virtue are contraries, so that they are incompatible. Now man cannot avoid sin except by the grace of God, according to Wis. viii. 21: *I knew that I could not otherwise be continent, except God gave it.* Therefore neither can any virtues be caused in us by habituation, but only by the gift of God.

Obj. 3. Further, actions which lead toward virtue, lack the perfection of virtue. But an effect cannot be more perfect than its cause. Therefore a virtue cannot be caused by actions that precede it.

On the contrary, Dionysius says (*Div. Nom.* iv) that good is more efficacious than evil. But vicious habits are caused by evil acts. Much more, therefore, can virtuous habits be caused by good acts.

I answer that, We have spoken above (Q. 51, AA. 2, 3) in a general way about the production of habits from acts; and speaking now in a special way of this matter in relation to virtue, we must take note that, as stated above (Q. 55, AA. 3, 4), man's virtue perfects him in relation to good. Now since the notion of good consists in *mode, species, and order,* as Augustine states (*De Nat. Boni.* iii), or in *number, weight, and measure,* as expressed in Wis. xi. 21, man's good must needs be appraised with respect to some rule. Now this rule is twofold, as stated above (Q. 19, AA. 3, 4), viz., human reason and Divine Law. And since Divine Law is the higher rule, it extends to more things, so that whatever is ruled by human reason, is ruled by the Divine Law too; but the converse does not hold.

It follows that human virtue directed to the good which is defined according to the rule of human reason can be caused by human acts: inasmuch as such acts proceed from reason, by whose power and rule the aforesaid good is established.—On the other hand, virtue which directs man to good as defined by the Divine Law, and not by human reason, cannot be caused by human acts, the principle of which is reason, but is produced in us by the Divine operation alone. Hence Augustine in giving the definition of the latter virtue inserts the words, *which God works in us without us* (*Super Ps.* cxviii, *Serm.* xxvi). It is also of these virtues that the First Objection holds good.

Reply Obj. 2. Mortal sin is incompatible with divinely infused virtue, especially if this be considered in its perfect state. But actual sin, even mortal, is compatible with humanly acquired virtue; because the use of a habit in us is subject to our will, as stated above (Q. 49, A. 3): and one sinful act does not destroy a habit of acquired virtue, since it is not an act but a habit, that is directly contrary to a habit. Wherefore, though man cannot avoid mortal sin without grace, so as never to sin mortally, yet he is not hindered from acquiring a habit of virtue, whereby he may abstain from evil in the majority of cases, and chiefly in matters most opposed to reason.—There are also certain mortal sins which man can nowise avoid without grace, those, namely, which are directly opposed to the theological virtues, which are in us through the gift of grace. This, however, will be more fully explained later (Q. 109, A. 4).

Reply Obj. 3. As stated above (A. 1; Q. 51, A. 1), certain seeds or principles of acquired virtue pre-exist in us by nature. These principles are more excellent than the virtues

* *Cf. Lib. Sentent. Prosperi* cvi.

acquired through them: thus the understanding of speculative principles is more excellent than the science of conclusions, and the natural rectitude of the reason is more excellent than the rectification of the appetite which results through the appetite partaking of reason, which rectification belongs to moral virtue. Accordingly human acts, in so far as they proceed from higher principles, can cause acquired human virtues.

THIRD ARTICLE

Whether Any Moral Virtues Are in Us by Infusion?

We proceed thus to the Third Article:—

Objection 1. It would seem that no virtues besides the theological virtues are infused in us by God. Because God does not do by Himself, save perhaps sometimes miraculously, those things that can be done by second causes; for, as Dionysius says (*Cæl. Hier.* iv), *it is God's rule to bring about extremes through the mean.* Now intellectual and moral virtues can be caused in us by our acts, as stated above (A. 2). Therefore it is not reasonable that they should be caused in us by infusion.

Obj. 2. Further, much less superfluity is found in God's works than in the works of nature. Now the theological virtues suffice to direct us to supernatural good. Therefore there are no other supernatural virtues needing to be caused in us by God.

Obj. 3. Further, nature does not employ two means where one suffices: much less does God. But God sowed the seeds of virtue in our souls, according to a gloss on Heb. i.* Therefore it is unfitting for him to cause in us other virtues by means of infusion.

On the contrary, It is written (Wis. viii. 7): *She teacheth temperance and prudence and justice and fortitude.*

I answer that, Effects must needs be proportionate to their causes and principles. Now all virtues, intellectual and moral, that are acquired by our actions, arise from certain natural principles pre-existing in us, as above stated (A. 1; Q. 51, A. 1): instead of which natural principles, God bestows on us the theological virtues, whereby we are directed to a supernatural end, as stated (Q. 62, A. 1). Wherefore we need to receive from God other habits corresponding, in due proportion, to the theological virtues, which habits are to the theological virtues, what the moral and intellectual virtues are to the natural principles of virtue.

Reply Obj. 1. Some moral and intellectual virtues can indeed be caused in us by our actions: but such are not proportionate to the theological virtues. Therefore it was necessary for us to receive, from God immediately, others that are proportionate to these virtues.

Reply Obj. 2. The theological virtues direct us sufficiently to our supernatural end, inchoatively: i.e., to God Himself immediately. But the soul needs further to be perfected by infused virtues in regard to other things, yet in relation to God.

Reply Obj. 3. The power of those naturally instilled principles does not extend beyond the capacity of nature. Consequently man needs in addition to be perfected by other principles in relation to his supernatural end.

* *Cf.* Jerome on Gal. i. 15, 16.

FOURTH ARTICLE

Whether Virtue Acquired by Habituation Belongs to the Same Species As Infused Virtue?

We proceed thus to the Fourth Article:—

Objection 1. It would seem that infused virtue does not differ in species from acquired virtue. Because acquired and infused virtues, according to what has been said (A. 3), do not differ seemingly, save in relation to the last end. Now human habits and acts are specified, not by their last, but by their proximate end. Therefore the infused moral or intellectual virtue does not differ from the acquired virtue.

Obj. 2. Further, habits are known by their acts. But the act of infused and acquired temperance is the same, viz., to moderate desires of touch. Therefore they do not differ in species.

Obj. 3. Further, acquired and infused virtue differ as that which is wrought by God immediately, from that which is wrought by a creature. But the man whom God made, is of the same species as a man begotten naturally; and the eye which He gave to the man born blind, as one produced by the power of generation. Therefore it seems that acquired and infused virtue belong to the same species.

On the contrary, Any change introduced into the difference expressed in a definition involves a difference of species. But the definition of infused virtue contains the words, *which God works in us without us,* as stated above (Q. 55, A. 4). Therefore acquired virtue, to which these words cannot apply, is not of the same species as infused virtue.

I answer that, There is a twofold specific difference among habits. The first, as stated above (Q. 54, A. 2; Q. 56, A. 2; Q. 60, A. 1), is taken from the specific and formal aspects of their objects. Now the object of every virtue is a good considered as in that virtue's proper matter: thus the object of temperance is a good in respect of the pleasures connected

with the concupiscence of touch. The formal aspect of this object is from reason which fixes the mean in these concupiscences: while the material element is something on the part of the concupiscences. Now it is evident that the mean that is appointed in such like concupiscences according to the rule of human reason, is seen under a different aspect from the mean which is fixed according to the Divine rule. For instance, in the consumption of food, the mean fixed by human reason, is that food should not harm the health of the body, nor hinder the use of reason: whereas, according to the Divine rule, it behooves man to *chastise* his *body, and bring it into subjection* (1 Cor. ix. 27), by abstinence in food, drink and the like. It is therefore evident that infused and acquired temperance differ in species; and the same applies to the other virtues.

The other specific difference among habits is taken from the things to which they are directed: for a man's health and a horse's are not of the same species, on account of the difference between the natures to which their respective healths are directed. In the same sense, the Philosopher says (*Polit.* iii. 3) that citizens have diverse virtues according as they are well directed to diverse forms of government. In the same way, too, those infused moral virtues, whereby men behave well in respect of their being *fellow-citizens with the saints, and of the household* (Douay,—*domestics*) *of God* (Eph. ii. 19), differ from the acquired virtues, whereby man behaves well in respect of human affairs.

Reply Obj. 1. Infused and acquired virtue differ not only in relation to the ultimate end, but also in relation to their proper objects, as stated.

Reply Obj. 2. Both acquired and infused temperance moderate desires for pleasures of touch, but for different reasons, as stated: wherefore their respective acts are not identical.

Reply Obj. 3. God gave the man born blind an eye for the same act as the act for which other eyes are formed naturally: consequently it was of the same species. It would be the same if God wished to give a man miraculously virtues, such as those that are acquired by acts. But the case is not so in the question before us, as stated.

QUESTION 64

Of the Mean of Virtue

(In Four Articles)

We must now consider the properties of virtues: and (1) the mean of virtue, (2) the connection between virtues, (3) equality of virtues, (4) the duration of virtues. Under the first head there are four points of inquiry: (1) Whether moral virtue observes the mean? (2) Whether the mean of moral virtue is the real mean or the rational mean? (3) Whether the intellectual virtues observe the mean? (4) Whether the theological virtues do?

FIRST ARTICLE

Whether Moral Virtues Observe the Mean?

We proceed thus to the First Article:—

Objection 1. It would seem that moral virtue does not observe the mean. For the nature of a mean is incompatible with that which is extreme. Now the nature of virtue is to be something extreme; for it is stated in *De Cælo* i. that *virtue is the limit of power*. Therefore moral virtue does not observe the mean.

Obj. 2. Further, the maximum is not a mean. Now some moral virtues tend to a maximum: for instance magnanimity to very great honors, and magnificence to very large expenditure, as stated in *Ethic.* iv. 2, 3. Therefore not every moral virtue observes the mean.

Obj. 3. Further, if it is essential to a moral virtue to observe the mean, it follows that a moral virtue is not perfected, but on the contrary corrupted, through tending to something extreme. Now some moral virtues are perfected by tending to something extreme; thus virginity, which abstains from all sexual pleasure, observes the extreme, and is the most perfect chastity: and to give all to the poor is the most perfect mercy or liberality. Therefore it seems that it is not essential to moral virtue that it should observe the mean.

On the contrary, The Philosopher says (*Ethic.* ii. 6) that *moral virtue is a habit of choosing the mean.*

I answer that, As already explained (Q. 55, A. 3), the nature of virtue is that it should direct man to good. Now moral virtue is properly a perfection of the appetitive part of the soul in regard to some determinate matter: and the measure or rule of the appetitive movement in respect of appetible objects is the reason. But the good of that which is measured or ruled consists in its conformity with its rule: thus the good of things made by art is that they follow the rule of art. Consequently, in things of this sort, evil consists in discordance from their rule or measure. Now this

may happen either by their exceeding the measure or by their falling short of it; as is clearly the case in all things ruled or measured. Hence it is evident that the good of moral virtue consists in conformity with the rule of reason.—Now it is clear that between excess and deficiency the mean is equality or conformity. Therefore it is evident that moral virtue observes the mean.

Reply Obj. 1. Moral virtue derives goodness from the rule of reason, while its matter consists in passions or operations. If therefore we compare moral virtue to reason, then, if we look at that which it has of reason, it holds the position of one extreme, viz. conformity; while excess and defect take the position of the other extreme, viz., deformity. But if we consider moral virtue in respect of its matter, then it holds the position of mean, in so far as it makes the passion conform to the rule of reason. Hence the Philosopher says (*Ethic.* ii. 6) that *virtue, as to its essence, is a mean state,* in so far as the rule of virtue is imposed on its proper matter: *but it is an extreme in reference to the "best" and "the excellent,"* viz., as to its conformity with reason.

Reply Obj. 2. In actions and passions the mean and the extremes depend on various circumstances: hence nothing hinders something from being extreme in a particular virtue as to one circumstance, while the same thing is a mean in respect of other circumstances, through being in conformity with reason. This is the case with magnanimity and magnificence. For if we look at the absolute quantity of the respective objects of these virtues, we shall call it an extreme and a maximum: but if we consider the quantity in relation to other circumstances, then it has the character of a mean: since these virtues tend to this maximum in accordance with the rule of reason, i.e., *where* it is right, *when* it is right, and for an *end* that is right. There will be excess, if one tends to this maximum *when* it is not right, or *where* it is not right, or for an undue *end;* and there will be deficiency if one fails to tend thereto *where* one ought, and *when* one ought. This agrees with the saying of the Philosopher (*Ethic.* iv. 3) that the *magnanimous man observes the extreme in quantity, but the mean in the right mode of his action.*

Reply Obj. 3. The same is to be said of virginity and poverty as of magnanimity. For virginity abstains from all sexual matters, and poverty from all wealth, for a right end, and in a right manner, i.e., according to God's word, and for the sake of eternal life. But if this be done in an undue manner, i.e., out of unlawful superstition, or again for vainglory, it will be in excess. And if it be not done when it ought to be done, or as it ought to be done, it is a vice by deficiency: for instance, in those who break their vows of virginity or poverty

SECOND ARTICLE

Whether the Mean of Moral Virtue Is the Real Mean, or the Rational Mean?

We proceed thus to the Second Article:—

Objection 1. It would seem that the mean of moral virtue is not the rational mean, but the real mean. For the good of moral virtue consists in its observing the mean. Now, good, as stated in *Metaph.* ii, text, 8, is in things themselves. Therefore the mean of moral virtue is a real mean.

Obj. 2. Further, the reason is a power of apprehension. But moral virtue does not observe a mean between apprehensions, but rather a mean between operations or passions. Therefore the mean of moral virtue is not the rational, but the real mean.

Obj. 3. Further, a mean that is observed according to arithmetical or geometrical proportion is a real mean. Now such is the mean of justice, as stated in *Ethic.* v. 3. Therefore the mean of moral virtue is not the rational, but the real mean.

On the contrary, The Philosopher says (*Ethic.* ii. 6) that *moral virtue observes the mean fixed, in our regard, by reason.*

I answer that, The rational mean can be understood in two ways. First, according as the mean is observed in the act itself of reason, as though the very act of reason were made to observe the mean: in this sense, since moral virtue perfects not the act of reason, but the act of the appetitive power, the mean of moral virtue is not the rational mean.—Secondly, the mean of reason may be considered as that which the reason puts into some particular matter. In this sense every mean of moral virtue is a rational mean, since, as above stated (A. 1), moral virtue is said to observe the mean, through conformity with right reason.

But it happens sometimes that the rational mean is also the real mean: in which case the mean of moral virtue is the real mean, for instance, in justice. On the other hand, sometimes the rational mean is not the real mean, but is considered in relation to us: and such is the mean in all the other moral virtues. The reason for this is that justice is about operations, which deal with external things, wherein the right has to be established simply and absolutely, as stated above (Q. 60, A. 2): wherefore the rational mean in justice is the same as the real mean, in so far, to wit, as justice gives to each one his due, neither more nor less. But the other moral virtues deal with interior passions, wherein the right cannot be established in the same way, since men are

variously situated in relation to their passions; hence the rectitude of reason has to be established in the passions, with due regard to us, who are moved in respect of the passions.

This suffices for the Replies to the Objections. For the first two arguments take the rational mean as being in the very act of reason, while the third argues from the mean of justice.

THIRD ARTICLE

Whether the Intellectual Virtues Observe the Mean?

We proceed thus to the Third Article:—

Objection 1. It would seem that the intellectual virtues do not observe the mean. Because moral virtue observes the mean by conforming to the rule of reason. But the intellectual virtues are in reason itself, so that they seem to have no higher rule. Therefore the intellectual virtues do not observe the mean.

Obj. 2. Further, the mean of moral virtue is fixed by an intellectual virtue: for it is stated in *Ethic.* ii. 6, that *virtue observes the mean appointed by reason, as a prudent man would appoint it.* If therefore intellectual virtues also observe the mean, this mean will have to be appointed for them by another virtue, so that there would be an indefinite series of virtues.

Obj. 3. Further, a mean is, properly speaking, between contraries, as the Philosopher explains (*Metaph.* x, text, 22, 23). But there seems to be no contrariety in the intellect; since contraries themselves, as they are in the intellect, are not in opposition to one another, but are understood together, as white and black, healthy and sick. Therefore there is no mean in the intellectual virtues.

On the contrary, Art is an intellectual virtue; and yet there is a mean in art (*Ethic.* ii 6). Therefore also intellectual virtue observes the mean.

I answer that, The good of anything consists in its observing the mean, by conforming with a rule or measure in respect of which it may happen to be excessive or deficient, as stated above (A. 1). Now intellectual virtue, like moral virtue, is directed to the good, as stated above (Q. 56, A. 3). Hence the good of an intellectual virtue consists in observing the mean, in so far as it is subject to a measure. Now the good of intellectual virtue is the true; in the case of contemplative virtue, it is the true taken absolutely (*Ethic.* vi. 2); in the case of practical virtue, it is the true in conformity with a right appetite.

Now truth apprehended by our intellect, if we consider it absolutely, is measured by things; since things are the measure of our intellect, as stated in *Metaph.* x, text, 5; because there is truth in what we think or say, according as the thing is so or not. Accordingly the good of speculative intellectual virtue consists in a certain mean, by way of conformity with things themselves, in so far as the intellect expresses them as being what they are, or as not being what they are not: and it is in this that the nature of truth consists. There will be excess if something false is affirmed, as though something were, which in reality is not: and there will be deficiency if something is falsely denied, and declared not to be, whereas in reality it is.

The truth of practical intellectual virtue, if we consider it in relation to things, is by way of that which is measured; so that both in practical and in speculative intellectual virtues, the mean consists in conformity with things.—But if we consider it in relation to the appetite, it has the character of a rule and measure. Consequently the rectitude of reason is the mean of moral virtue, and also the mean of prudence,—of prudence as ruling and measuring, of moral virtue, as ruled and measured by that mean. In like manner the difference between excess and deficiency is to be applied in both cases.

Reply Obj. 1. Intellectual virtues also have their measure, as stated, and they observe the mean according as they conform to that measure.

Reply Obj. 2. There is no need for an indefinite series of virtues: because the measure and rule of intellectual virtue is not another kind of virtue, but things themselves.

Reply Obj. 3. The things themselves that are contrary have no contrariety in the mind, because one is the reason for knowing the other: nevertheless there is in the intellect contrariety of affirmation and negation, which are contraries, as stated at the end of *Peri Hermenias.* For though *to be* and *not to be* are not in contrary, but in contradictory opposition to one another, so long as we consider their signification in things themselves, for on the one hand we have *being* and on the other other we have simply *non-being;* yet if we refer them to the act of the mind, there is something positive in both cases. Hence *to be* and *not to be* are contradictory: but the opinion stating that *good is good* is contrary to the opinion stating that *good is not good:* and between two such contraries intellectual virtue observes the mean.

FOURTH ARTICLE

Whether the Theological Virtues Observe the Mean?

We proceed thus to the Fourth Article:—

Objection 1. It would seem that theological virtue observes the mean. For the good of other virtues consists in their observing the

mean. Now the theological virtues surpass the others in goodness. Therefore much more does theological virtue observe the mean.

Obj. 2. Further, the mean of moral virtue depends on the appetite being ruled by reason; while the mean of intellectual virtue consists in the intellect being measured by things. Now theological virtue perfects both intellect and appetite, as stated above (Q. 62, A. 3). Therefore theological virtue also observes the mean.

Obj. 3. Further, hope, which is a theological virtue, is a mean between despair and presumption. Likewise faith holds a middle course between contrary heresies, as Boëthius states (*De Duab. Natur.* vii): thus, by confessing one Person and two natures in Christ, we observe the mean between the heresy of Nestorius, who maintained the existence of two persons and two natures, and the heresy of Eutyches, who held to one person and one nature. Therefore theological virtue observes the mean.

On the contrary, Wherever virtue observes the mean it is possible to sin by excess as well as by deficiency. But there is no sinning by excess against God, Who is the object of theological virtue: for it is written (*Ecclus.* xliii. 33): *Blessing the Lord, exalt Him as much as you can: for He is above all praise.* Therefore theological virtue does not observe the mean.

I answer that, As stated above (A. 1), the mean of virtue depends on conformity with virtue's rule or measure, in so far as one may exceed or fall short of that rule. Now the measure of theological virtue may be twofold. One is taken from the very nature of virtue, and thus the measure and rule of theological virtue is God Himself: because our faith is ruled according to Divine truth; charity, according to His goodness; hope, according to the immensity of His omnipotence and loving kindness. This measure surpasses all human power: so that never can we love God as much as He ought to be loved, nor believe and hope in Him as much as we should. Much less therefore can there be excess in such things. Accordingly the good of such virtues does not consist in a mean, but increases the more we approach to the summit.

The other rule or measure of theological virtue is by comparison with us: for although we cannot be borne towards God as much as we ought, yet we should approach to Him by believing, hoping and loving, according to the measure of our condition. Consequently it is possible to find a mean and extremes in theological virtue, accidentally and in reference to us.

Reply Obj. 1. The good of intellectual and moral virtues consists in a mean by reason of conformity with a measure that may be exceeded: whereas this is not so in the case of theological virtue, considered in itself, as stated above.

Reply Obj. 2. Moral and intellectual virtues perfect our intellect and appetite in relation to a created measure and rule; whereas the theological virtues perfect them in relation to an uncreated rule and measure. Wherefore the comparison fails.

Reply Obj. 3. Hope observes the mean between presumption and despair, in relation to us, in so far, to wit, as a man is said to be presumptuous, through hoping to receive from God a good in excess of his condition; or to despair through failing to hope for that which according to his condition he might hope for. But there can be no excess of hope in comparison with God, Whose goodness is infinite.—In like manner faith holds a middle course between contrary heresies, not by comparison with its object, which is God, in Whom we cannot believe too much; but in so far as human opinion itself takes a middle position between contrary opinions, as was explained above.

QUESTION 65

Of the Connection of Virtues

(In Five Articles)

We must now consider the connection of virtues: under which head there are five points of inquiry: (1) Whether the moral virtues are connected with one another? (2) Whether the moral virtues can be without charity? (3) Whether charity can be without them? (4) Whether faith and hope can be without charity? (5) Whether charity can be without them?

FIRST ARTICLE

Whether the Moral Virtues Are Connected with One Another?

We proceed thus to the First Article:—

Objection 1. It would seem that the moral virtues are not connected with one another. Because moral virtues are sometimes caused by the exercise of acts, as is proved in

Ethic. ii. 1, 2. But man can exercise himself in the acts of one virtue, without exercising himself in the acts of some other virtue. Therefore it is possible to have one moral virtue without another.

Obj. 2. Further, Magnificence and magnanimity are moral virtues. Now a man may have other moral virtues without having magnificence or magnanimity: for the Philosopher says (*Ethic.* iv. 2, 3) that *a poor man cannot be magnificent,* and yet he may have other virtues; and (*ibid.*) that *he who is worthy of small things, and so accounts his worth, is modest, but not magnanimous.* Therefore the moral virtues are not connected with one another.

Obj. 3. Further, as the moral virtues perfect the appetitive part of the soul, so do the intellectual virtues perfect the intellective part. But the intellectual virtues are not mutually connected: since we may have one science, without having another. Neither, therefore, are the moral virtues connected with one another.

Obj. 4. Further, if the moral virtues are mutually connected, this can only be because they are united together in prudence. But this does not suffice to connect the moral virtues together. For, seemingly, one may be prudent about things to be done in relation to one virtue, without being prudent in those that concern another virtue: even as one may have the art of making certain things, without the art of making certain others. Now prudence is right reason about things to be done. Therefore the moral virtues are not necessarily connected with one another.

On the contrary, Ambrose says on Luke vi. 20: *The virtues are connected and linked together, so that whoever has one, is seen to have several:* and Augustine says (*De Trin.* vi. 4) that *the virtues that reside in the human mind are quite inseparable from one another:* and Gregory says (*Moral. xxii.* 1) that *one virtue without the other is either of no account whatever, or very imperfect:* and Cicero says (*Quæst. Tusc.* ii): *If you confess to not having one particular virtue, it must needs be that you have none at all.*

I answer that, Moral virtue may be considered either as perfect or as imperfect. An imperfect moral virtue, temperance for instance, or fortitude, is nothing but an inclination in us to do some kind of good deed, whether such inclination be in us by nature or by habituation. If we take the moral virtues in this way, they are not connected: since we find men who, by natural temperament or by being accustomed, are prompt in doing deeds of liberality, but are not prompt in doing deeds of chastity.

But the perfect moral virtue is a habit that inclines us to do a good deed well; and if we take moral virtues in this way, we must say that they are connected, as nearly all are agreed in saying. For this two reasons are given, corresponding to the different ways of assigning the distinction of the cardinal virtues. For, as we stated above (Q. 61, AA. 3, 4), some distinguish them according to certain general properties of the virtues: for instance, by saying that discretion belongs to prudence, rectitude to justice, moderation to temperance, and strength of mind to fortitude, in whatever matter we consider these properties to be. In this way the reason for the connection is evident: for strength of mind is not commended as virtuous, if it be without moderation or rectitude or discretion: and so forth. This, too, is the reason assigned for the connection by Gregory, who says (*Moral.* xxii. 1) that *a virtue cannot be perfect* as a virtue, *if isolated from the others:* for *there can be no true prudence without temperance, justice and fortitude:* and he continues to speak in like manner of the other virtues (*cf.* Q. 61, A. 4, Obj. 1). Augustine also gives the same reason (*De Trin.* vi. 4).

Others, however, differentiate these virtues in respect of their matters, and it is in this way that Aristotle assigns the reason for their connection (*Ethic.* vi. 13). Because, as stated above (Q. 58, A. 4), no moral virtue can be without prudence; since it is proper to moral virtue to make a right choice, for it is an elective habit. Now right choice requires not only the inclination to a due end, which inclination is the direct outcome of moral virtue, but also correct choice of things conducive to the end, which choice is made by prudence, that counsels, judges, and commands in those things that are directed to the end. In like manner one cannot have prudence unless one has the moral virtues: since prudence is *right reason about things to be done,* and the starting-point of reason is the end of the thing to be done, to which end man is rightly disposed by moral virtue. Hence, just as we cannot have speculative science unless we have the understanding of the principles, so neither can we have prudence without the moral virtues: and from this it follows clearly that the moral virtues are connected with one another.

Reply Obj. 1. Some moral virtues perfect man as regards his general state, in other words, with regard to those things which have to be done in every kind of human life. Hence man needs to exercise himself at the same time in the matters of all moral virtues. And if he exercise himself, by good deeds, in all such matters, he will acquire the habits of all the moral virtues. But if he exercise himself

by good deeds in regard to one matter, but not in regard to another, for instance, by behaving well in matters of anger, but not in matters of concupiscence; he will indeed acquire a certain habit of restraining his anger; but this habit will lack the nature of virtue, through the absence of prudence, which is wanting in matters of concupiscence. In the same way, natural inclinations fail to have the complete character of virtue, if prudence be lacking.

But there are some moral virtues which perfect man with regard to some eminent state, such as magnificence and magnanimity; and since it does not happen to all in common to be exercised in the matter of such virtues, it is possible for a man to have the other moral virtues, without actually having the habits of these virtues,—provided we speak of acquired virtue. Nevertheless, when once a man has acquired those other virtues he possesses these in proximate potentiality. Because when, by practice, a man has acquired liberality in small gifts and expenditure, if he were to come in for a large sum of money, he would acquire the habit of magnificence with but little practice: even as a geometrician, by dint of little study, acquires scientific knowledge about some conclusion which had never been presented to his mind before. Now we speak of having a thing when we are on the point of having it, according to the saying of the Philosopher (*Phys.* ii, text, 56): *That which is scarcely lacking is not lacking at all.*

This suffices for the Reply to the Second Objection.

Reply Obj. 3. The intellectual virtues are about divers matters having no relation to one another, as is clearly the case with the various sciences and arts. Hence we do not observe in them the connection that is to be found among the moral virtues, which are about passions and operations, that are clearly related to one another. For all the passions have their rise in certain initial passions, viz., love and hatred, and terminate in certain others, viz., pleasure and sorrow. In like manner all the operations that are the matter of moral virtue are related to one another, and to the passions. Hence the whole matter of moral virtues falls under the one rule of prudence.

Nevertheless, all intelligible things are related to first principles. And in this way, all the intellectual virtues depend on the understanding of principles; even as prudence depends on the moral virtues, as stated. On the other hand, the universal principles which are the object of the virtue of understanding of principles, do not depend on the conclusions, which are the objects of the other intellectual virtues, as do the moral virtues depend on prudence, because the appetite, in a fashion, moves the reason, and the reason the appetite, as stated above (Q. 9, A. 1; Q. 58, A. 5 *ad* 1).

Reply Obj. 4. Those things to which the moral virtues incline, are as the principles of prudence: whereas the products of art are not the principles, but the matter of art. Now it is evident that, though reason may be right in one part of the matter, and not in another, yet in no way can it be called right reason, if it be deficient in any principle whatever. Thus, if a man be wrong about the principle, *A whole is greater than its part,* he cannot acquire the science of geometry, because he must necessarily wander from the truth in his conclusion. —Moreover, things *done* are related to one another, but not things *made,* as stated above (*ad* 3). Consequently the lack of prudence in one department of things to be done, would result in a deficiency affecting other things to be done: whereas this does not occur in things to be made.

SECOND ARTICLE

Whether Moral Virtues Can Be Without Charity?

We proceed thus to the Second Article:—

Objection 1. It would seem that moral virtue can be without charity. For it is stated in the *Liber Sentent. Prosperi* vii, that *every virtue save charity may be common to the good and bad.* But *charity can be in none except the good,* as stated in the same book. Therefore the other virtues can be had without charity.

Obj. 2. Further, moral virtues can be acquired by means of human acts, as stated in *Ethic.* ii. 1, 2, whereas charity cannot be had otherwise than by infusion, according to Rom. v. 5: *The charity of God is poured forth in our hearts by the Holy Ghost Who is given to us.* Therefore it is possible to have the other virtues without charity.

Obj. 3. Further, the moral virtues are connected together, through depending on prudence. But charity does not depend on prudence; indeed, it surpasses prudence, according to Eph. iii. 19: *The charity of Christ, which surpasseth all knowledge.* Therefore the moral virtues are not connected with charity, and can be without it.

On the contrary, It is written (1 Jo. iii. 14): *He that loveth not, abideth in death.* Now the spiritual life is perfected by the virtues, since it is *by them* that *we lead a good life,* as Augustine states (*De Lib. Arb.* ii. 17, 19). Therefore they cannot be without the love of charity.

I answer that, As stated above (Q. 63, A. 2), it is possible by means of human works to acquire moral virtues, in so far as they pro-

duce good works that are directed to an end not surpassing the natural power of man: and when they are acquired thus, they can be without charity, even as they were in many of the Gentiles.—But in so far as they produce good works in proportion to a supernatural last end, thus they have the character of virtue, truly and perfectly; and cannot be acquired by human acts, but are infused by God. Such like moral virtues cannot be without charity. For it has been stated above (A. 1; Q. 58, AA. 4, 5) that the other moral virtues cannot be without prudence; and that prudence cannot be without the moral virtues, because these latter make man well disposed to certain ends, which are the starting-point of the procedure of prudence. Now for prudence to proceed aright, it is much more necessary that man be well disposed towards his ultimate end, which is the effect of charity, than that he be well disposed in respect of other ends, which is the effect of moral virtue: just as in speculative matters right reason has greatest need of the first indemonstrable principle, that *contradictories cannot both be true at the same time.* It is therefore evident that neither can infused prudence be without charity; nor, consequently, the other moral virtues, since they cannot be without prudence.

It is therefore clear from what has been said that only the infused virtues are perfect, and deserve to be called virtues simply: since they direct man well to the ultimate end. But the other virtues, those, namely, that are acquired, are virtues in a restricted sense, but not simply: for they direct man well in respect of the last end in some particular genus of action, but not in respect of the last end simply. Hence a gloss of Augustine* on the words, *All that is not of faith is sin* (Rom. xiv. 23), says: *He that fails to acknowledge the truth, has no true virtue, even if his conduct be good.*

Reply Obj. 1. Virtue, in the words quoted, denotes imperfect virtue. Else if we take moral virtue in its perfect state, *it makes its possessor good,* and consequently cannot be in the wicked.

Reply Obj. 2. This argument holds good of virtue in the sense of acquired virtue.

Reply Obj. 3. Though charity surpasses science and prudence, yet prudence depends on charity, as stated: and consequently so do all the infused moral virtues.

THIRD ARTICLE

Whether Charity Can Be without Moral Virtue?

We proceed thus to the Third Article:—

Objection 1. It would seem possible to have charity without the moral virtues. For when one thing suffices for a certain purpose, it is superfluous to employ others. Now charity alone suffices for the fulfilment of all the works of virtue, as is clear from 1 Cor. xiii. 4, *seqq.: Charity is patient, is kind,* etc. Therefore it seems that if one has charity, other virtues are superfluous.

Obj. 2. Further, he that has a habit of virtue easily performs the works of that virtue, and those works are pleasing to him for their own sake: hence *pleasure taken in a work is a sign of habit* (*Ethic.* ii. 3). Now many have charity, being free from mortal sin, and yet they find it difficult to do works of virtue; nor are these works pleasing to them for their own sake, but only for the sake of charity. Therefore many have charity without the other virtues.

Obj. 3. Further, charity is to be found in every saint: and yet there are some saints who are without certain virtues. For Bede says (on Luke xvii. 10) that the saints are more humbled on account of their not having certain virtues, than rejoiced at the virtues they have. Therefore, if a man has charity, it does not follow of necessity that he has all the moral virtues.

On the contrary, The whole Law is fulfilled through charity, for it is written (Rom. xiii. 8): *He that loveth his neighbor, hath fulfilled the Law.* Now it is not possible to fulfil the whole Law, without having all the moral virtues: since the law contains precepts about all acts of virtue, as stated in *Ethic.* v. 1, 2. Therefore he that has charity, has all the moral virtues. Moreover, Augustine says in a letter (*Epist.* clxvii),† that charity contains all the cardinal virtues.

I answer that, All the moral virtues are infused together with charity. The reason for this is that God operates no less perfectly in works of grace than in works of nature. Now, in the works of nature, we find that whenever a thing contains a principle of certain works, it has also whatever is necessary for their execution: thus animals are provided with organs whereby to perform the actions that their souls empower them to do. Now it is evident that charity, inasmuch as it directs man to his last end, is the principle of all the good works that are referable to his last end. Wherefore all the moral virtues must needs be infused together with charity, since it is through them that man performs each different kind of good work.

It is therefore clear that the infused moral virtues are connected, not only through prudence, but also on account of charity: and, again, that whoever loses charity through

* *Cf. Lib. Sentent. Prosperi* cvi. † *Cf. Serm.* xxxix. and xlvi. *de Temp.*

mortal sin, forfeits all the infused moral virtues.

Reply Obj. 1. In order that the act of a lower power be perfect, not only must there be perfection in the higher, but also in the lower power: for if the principal agent were well disposed, perfect action would not follow, if the instrument also were not well disposed. Consequently, in order that man work well in things referred to the end, he needs not only a virtue disposing him well to the end, but also those virtues which dispose him well to whatever is referred to the end: for the virtue which regards the end is the chief and moving principle in respect of those things that are referred to the end. Therefore it is necessary to have the moral virtues together with charity.

Reply Obj. 2. It happens sometimes that a man who has a habit, finds it difficult to act in accordance with the habit, and consequently feels no pleasure and complacency in the act, on account of some impediment supervening from without: thus a man who has a habit of science, finds it difficult to understand, through being sleepy or unwell. In like manner sometimes the habits of moral virtue experience difficulty in their works, by reason of certain contrary dispositions remaining from previous acts. This difficulty does not occur in respect of acquired moral virtue: because the repeated acts by which they are acquired, remove also the contrary dispositions.

Reply Obj. 3. Certain saints are said not to have certain virtues, in so far as they experience difficulty in the acts of those virtues, for the reason stated; although they have the habits of all the virtues.

FOURTH ARTICLE

Whether Faith and Hope Can Be without Charity?

We proceed thus to the Fourth Article:—

Objection 1. It would seem that faith and hope are never without charity. Because, since they are theological virtues, they seem to be more excellent than even the infused moral virtues. But the infused moral virtues cannot be without charity. Neither therefore can faith and hope be without charity.

Obj. 2. Further, *no man believes unwillingly* as Augustine says (*Tract.* xxvi. *in Joan.*). But charity is in the will as a perfection thereof, as stated above (Q. 62, A. 3). Therefore faith cannot be without charity.

Obj. 3. Further, Augustine says (*Enchiridion* viii) that *there can be no hope without love.* But love is charity: for it is of this love that he speaks. Therefore hope cannot be without charity.

On the contrary, A gloss on Matth. i, 2 says that *faith begets hope, and hope, charity.* Now the begetter precedes the begotten, and can be without it. Therefore faith can be without hope; and hope, without charity.

I answer that, Faith and hope, like the moral virtues, can be considered in two ways; first in an inchoate state; secondly, as complete virtues. For since virtue is directed to the doing of good works, perfect virtue is that which gives the faculty of doing a perfectly good work, and this consists in not only doing what is good, but also in doing it well. Else, if what is done is good, but not well done, it will not be perfectly good; wherefore neither will the habit that is the principle of such an act, have the perfect character of virtue. For instance, if a man do what is just, what he does is good: but it will not be the work of a perfect virtue unless he do it well, i.e., by choosing rightly, which is the result of prudence; for which reason justice cannot be a perfect virtue without prudence.

Accordingly faith and hope can exist indeed in a fashion without charity: but they have not the perfect character of virtue without charity. For, since the act of faith is to believe in God; and since to believe is to assent to someone of one's own free will: to will not as one ought, will not be a perfect act of faith. To will as one ought is the outcome of charity which perfects the will: since every right movement of the will proceeds from a right love, as Augustine says (*De Civ. Dei* xiv. 9). Hence faith may be without charity, but not as a perfect virtue: just as temperance and fortitude can be without prudence. The same applies to hope. Because the act of hope consists in looking to God for future bliss. This act is perfect, if it is based on the merits which we have; and this cannot be without charity. But to expect future bliss through merits which one has not yet, but which one proposes to acquire at some future time, will be an imperfect act; and this is possible without charity. Consequently, faith and hope can be without charity; yet, without charity, they are not virtues properly so-called; because the nature of virtue requires that by it, we should not only do what is good, but also that we should do it well (*Ethic.* ii. 6).

Reply Obj. 1. Moral virtue depends on prudence: and not even infused prudence has the character of prudence without charity; for this involves the absence of due order to the first principle, viz., the ultimate end. On the other hand faith and hope, as such, do not depend either on prudence or charity; so that

they can be without charity, although they are not virtues without charity, as stated.

Reply Obj. 2. This argument is true of faith considered as a perfect virtue.

Reply Obj. 3. Augustine is speaking here of that hope whereby we look to gain future bliss through merits which we have already; and this is not without charity.

FIFTH ARTICLE

Whether Charity Can Be without Faith and Hope?

We proceed thus to the Fifth Article:—

Objection 1. It would seem that charity can be without faith and hope. For charity is the love of God. But it is possible for us to love God naturally, without already having faith, or hope in future bliss. Therefore charity can be without faith and hope.

Obj. 2. Further, charity is the root of all the virtues, according to Ephes. iii. 17: *Rooted and founded in charity.* Now the root is sometimes without branches. Therefore charity can sometimes be without faith and hope, and the other virtues.

Obj. 3. Further, there was perfect charity in Christ. And yet He had neither faith nor hope: because He was a perfect comprehensor, as we shall explain further on (P. III, Q. 7, AA. 3, 4). Therefore charity can be without faith and hope.

On the contrary, The Apostle says (Heb. xi. 6): *Without faith it is impossible to please God;* and this evidently belongs most to charity, according to Prov. viii. 17: *I love them that love me.* Again, it is by hope that we are brought to charity, as stated above (Q. 62, A. 4). Therefore it is not possible to have charity without faith and hope.

I answer that, Charity signifies not only the love of God, but also a certain friendship with Him; which implies, besides love, a certain mutual return of love, together with mutual communion, as stated in *Ethic.* viii. 2. That this belongs to charity is evident from 1 Jo. iv. 16: *He that abideth in charity, abideth in God, and God in him,* and from 1 Cor. 1, 9, where it is written: *God is faithful, by Whom you are called unto the fellowship of His Son.* Now this fellowship of man with God, which consists in a certain familiar colloquy with Him, is begun here, in this life, by grace, but will be perfected in the future life, by glory; each of which things we hold by faith and hope. Wherefore just as friendship with a person would be impossible, if one disbelieved in, or despaired of, the possibility of their fellowship or familiar colloquy; so too, friendship with God, which is charity, is impossible without faith, so as to believe in this fellowship and colloquy with God, and to hope to attain to this fellowship. Therefore charity is quite impossible without faith and hope.

Reply Obj. 1. Charity is not any kind of love of God, but that love of God, by which He is loved as the object of bliss, to which object we are directed by faith and hope.

Reply Obj. 2. Charity is the root of faith and hope, in so far as it gives them the perfection of virtue. But faith and hope as such are the precursors of charity, as stated above (Q. 62, A. 4), and so charity is impossible without them.

Reply Obj. 3. In Christ there was neither faith nor hope, on account of their implying an imperfection. But instead of faith, He had manifest vision, and instead of hope, full comprehension*: so that in Him was perfect charity.

QUESTION 66

Of Equality among the Virtues

(In Six Articles)

We must now consider equality among the virtues: under which head there are six points of inquiry: (1) Whether one virtue can be greater or less than another? (2) Whether all the virtues existing together in one subject are equal? (3) Of moral virtue in comparison with intellectual virtue; (4) Of the moral virtues as compared with one another; (5) Of the intellectual virtues in comparison with one another; (6) Of the theological virtues in comparison with one another.

* See above, Q. 4, A. 3.

FIRST ARTICLE

Whether One Virtue Can Be Greater or Less Than Another?

We proceed thus to the First Article:—

Objection 1. It would seem that one virtue cannot be greater or less than another. For it is written (Apoc. xxi. 16) that the sides of the city of Jerusalem are equal; and a gloss says that the sides denote the virtues. Therefore all virtues are equal; and consequently one cannot be greater than another.

Obj. 2. Further, a thing that, by its nature, consists in a maximum, cannot be more or less. Now the nature of virtue consists in a maximum, for virtue is *the limit of power,* as the Philosopher states (*De Cœlo* i., text. 116); and Augustine says (*De Lib. Arb.* ii. 19) that *virtues are very great boons, and no one can use them to evil purpose.* Therefore it seems that one virtue cannot be greater or less than another.

Obj. 3. Further, the quantity of an effect is measured by the power of the agent. But perfect, viz. infused virtues, are from God Whose power is uniform and infinite. Therefore it seems that one virtue cannot be greater than another.

On the contrary, Wherever there can be increase and greater abundance, there can be inequality. Now virtues admit of greater abundance and increase: for it is written (Matth. v. 20): *Unless your justice abound more than that of the Scribes and Pharisees, you shall not enter into the kingdom of heaven:* and (Prov. xv. 5): *In abundant justice there is the greatest strength* (*virtus*). Therefore it seems that a virtue can be greater or less than another.

I answer that, When it is asked whether one virtue can be greater than another, the question can be taken in two senses. First, as applying to virtues of different species. In this sense it is clear that one virtue is greater than another; since a cause is always more excellent than its effect; and among effects, those nearest to the cause are the most excellent. Now it is clear from what has been said (Q. 18, A. 5; Q. 61, A. 2) that the cause and root of human good is the reason. Hence prudence which perfects the reason, surpasses in goodness the other moral virtues which perfect the appetitive power, in so far as it partakes of reason. And among these, one is better than another, according as it approaches nearer to the reason. Consequently justice, which is in the will, excels the remaining moral virtues; and fortitude, which is in the irascible part, stands before temperance, which is in the concupiscible, which has a smaller share of reason, as stated in *Ethic.* vii. 6.

The question can be taken in another way, as referring to virtues of the same species. In this way, according to what was said above (Q. 52, A. 1), when we were treating of the intensity of habits, virtue may be said to be greater or less in two ways: first, in itself; secondly with regard to the subject that partakes of it. If we consider it in itself, we shall call it great or little, according to the things to which it extends. Now whoever has a virtue, e.g., temperance, has it in respect of whatever temperance extends to. But this does not apply to science and art: for every grammarian does not know everything relating to grammar. And in this sense the Stoics said rightly, as Simplicius states in his *Commentary on the Predicaments,* that virtue cannot be more or less, as science and art can; because the nature of virtue consists in a maximum.

If, however, we consider virtue on the part of the subject, it may then be greater or less, either in relation to different times, or in different men. Because one man is better disposed than another to attain to the mean of virtue which is defined by right reason; and this, on account of either greater habituation, or a better natural disposition, or a more discerning judgment of reason, or again a greater gift of grace, which is given to each one *according to the measure of the giving of Christ,* as stated in Ephes. iv. 9.—And here the Stoics erred, for they held that no man should be deemed virtuous, unless he were, in the highest degree, disposed to virtue. Because the nature of virtue does not require that man should reach the mean of right reason as though it were an indivisible point, as the Stoics thought; but it is enough that he should approach the mean, as stated in *Ethic.* ii. 6. Moreover, one same indivisible mark is reached more nearly and more readily by one than by another: as may be seen when several archers aim at a fixed target.

Reply Obj. 1. This equality is not one of absolute quantity, but of proportion: because all virtues grow in a man proportionately, as we shall see further on (A. 2).

Reply Obj. 2. This *limit* which belongs to virtue, can have the character of something *more* or *less* good, in the ways explained above: since, as stated, it is not an indivisible limit.

Reply Obj. 3. God does not work by necessity of nature, but according to the order of His wisdom, whereby He bestows on men various measures of virtue, according to Ephes. iv. 7: *To every one of you* (Vulg., *us*) *is given grace according to the measure of the giving of Christ.*

SECOND ARTICLE

Whether All the Virtues That Are Together in One Man, Are Equal?

We proceed thus to the Second Article:—

Objection 1. It would seem that the virtues in one same man are not all equally intense. For the Apostle says (1 Cor. vii. 7): *Everyone hath his proper gift from God; one after this manner, and another after that.* Now one gift would not be more proper than another to a man, if God infused all the virtues equally into each man. Therefore it seems that the

virtues are not all equal in one and the same man.

Obj. 2. Further, if all the virtues were equally intense in one and the same man, it would follow that whoever surpasses another in one virtue, would surpass him in all the others. But this is clearly not the case: since various saints are specially praised for different virtues; e.g., Abraham for faith (Rom. iv.), Moses for his meekness (Num. vii. 3), Job for his patience (Tob. ii. 12). This is why of each Confessor the Church sings: *There was not found his like in keeping the law of the most High,** since each one was remarkable for some virtue or other. Therefore the virtues are not all equal in one and the same man.

Obj. 3. Further, the more intense a habit is, the greater one's pleasure and readiness in making use of it. Now experience shows that a man is more pleased and ready to make use of one virtue than of another. Therefore the virtues are not all equal in one and the same man.

On the contrary, Augustine says (*De Trin.* vi. 4) that *those who are equal in fortitude are equal in prudence and temperance,* and so on. Now it would not be so, unless all the virtues in one man were equal. Therefore all virtues are equal in one man.

I answer that, As explained above (A. 1), the comparative greatness of virtues can be understood in two ways. First, as referring to their specific nature: and in this way there is no doubt that in a man one virtue is greater than another, for example, charity, than faith and hope.—Secondly, it may be taken as referring to the degree of participation by the subject, according as a virtue becomes intense or remiss in its subject. In this sense all the virtues in one man are equal with an equality of proportion, in so far as their growth in man is equal: thus the fingers are unequal in size, but equal in proportion, since they grow in proportion to one another.

Now the nature of this equality is to be explained in the same way as the connection of virtues; for equality among virtues is their connection as to greatness. Now it has been stated above (Q. 65, A. 1) that a twofold connection of virtues may be assigned. The first is according to the opinion of those who understood these four virtues to be four general properties of virtues, each of which is found together with the other in any matter. In this way virtues cannot be said to be equal in any matter unless they have all these properties equal. Augustine alludes to this kind of equality (*De Trin.* vi. 4) when he says: *If you say these men are equal in fortitude, but that one is more prudent than the other; it follows that the fortitude of the latter is less prudent. Consequently they are not really equal in fortitude, since the former's fortitude is more prudent. You will find that this applies to the other virtues if you run over them all in the same way.*

The other kind of connection among virtues followed the opinion of those who hold these virtues to have their own proper respective matters (Q. 65, AA. 1, 2). In this way the connection among moral virtues results from prudence, and, as to the infused virtues, from charity, and not from the inclination, which is on the part of the subject, as stated above (Q. 65, A. 1). Accordingly the nature of the equality among virtues can also be considered on the part of prudence, in regard to that which is formal in all the moral virtues: for in one and the same man, so long as his reason has the same degree of perfection, the mean will be proportionately defined according to right reason in each matter of virtue.

But in regard to that which is material in the moral virtues, viz. the inclination to the virtuous act, one may be readier to perform the act of one virtue, than the act of another virtue, and this either from nature, or from habituation, or again by the grace of God.

Reply Obj. 1. This saying of the Apostle may be taken to refer to the gifts of gratuitous grace, which are not common to all, nor are all of them equal in the one same subject. —We might also say that it refers to the measure of sanctifying grace, by reason of which one man has all the virtues in greater abundance than another man, on account of his greater abundance of prudence, or also of charity, in which all the infused virtues are connected.

Reply Obj. 2. One saint is praised chiefly for one virtue, another saint for another virtue, on account of his more admirable readiness for the act of one virtue than for the act of another virtue.

This suffices for the Reply to the Third Objection.

THIRD ARTICLE

Whether the Moral Virtues Are Better Than the Intellectual Virtues?

We proceed thus to the Third Article:—

Objection 1. It would seem that the moral virtues are better than the intellectual. Because that which is more necessary, and more lasting, is better. Now the moral virtues are *more lasting even than the sciences* (*Ethic.* i) which are intellectual virtues: and, moreover, they are more necessary for human life. Therefore they are preferable to the intellectual virtues.

* See *Lesson* in the Mass *Statuit* (Dominican Missal).

Obj. 2. Further, virtue is defined as *that which makes its possessor good.* Now man is said to be good in respect of moral virtue, and art in respect of intellectual virtue, except perhaps in respect of prudence alone. Therefore moral is better than intellectual virtue.

Obj. 3. Further, the end is more excellent than the means. But according to *Ethic.* vi. 12, *moral virtue gives right intention of the end; whereas prudence gives right choice of the means.* Therefore moral virtue is more excellent than prudence, which is the intellectual virtue that regards moral matters.

On the contrary, Moral virtue is in that part of the soul which is rational by participation; while intellectual virtue is in the essentially rational part, as stated in *Ethic.* i. 13. Now rational by essence is more excellent than rational by participation. Therefore intellectual virtue is better than moral virtue.

I answer that, A thing may be said to be greater or less in two ways: first, simply; secondly, relatively. For nothing hinders something from being better simply, e.g., *learning than riches,* and yet not better relatively, i.e., *for one who is in want.** Now to consider a thing simply is to consider it in its proper specific nature. Accordingly, a virtue takes its species from its object, as explained above (Q. 54, A. 2; Q. 60, A. 1). Hence, speaking simply, that virtue is more excellent, which has the more excellent object. Now it is evident that the object of the reason is more excellent than the object of the appetite: since the reason apprehends things in the universal, while the appetite tends to things themselves, whose being is restricted to the particular. Consequently, speaking simply, the intellectual virtues, which perfect the reason, are more excellent than the moral virtues, which perfect the appetite.

But if we consider virtue in its relation to act, then moral virtue, which perfects the appetite, whose function it is to move the other powers to act, as stated above (Q. 9, A. 1), is more excellent.—And since virtue is so called from its being a principle of action, for it is the perfection of a power, it follows again that the nature of virtue agrees more with moral than with intellectual virtue, though the intellectual virtues are more excellent habits, simply speaking.

Reply Obj. 1. The moral virtues are more lasting than the intellectual virtues, because they are practised in matters pertaining to the life of the community. Yet it is evident that the objects of the sciences, which are necessary and invariable, are more lasting than the objects of moral virtue, which are certain particular matters of action.—That the moral virtues are more necessary for human life, proves that they are more excellent, not simply, but relatively. Indeed, the speculative intellectual virtues, from the very fact that they are not referred to something else, as a useful thing is referred to an end, are more excellent. The reason for this is that in them we have a kind of beginning of that happiness which consists in the knowledge of truth, as stated above (Q. 3, A. 6).

Reply Obj. 2. The reason why man is said to be good simply, in respect of moral virtue, but not in respect of intellectual virtue, is because the appetite moves the other powers to their acts, as stated above (Q. 56, A. 3). Wherefore this argument, too, proves merely that moral virtue is better relatively.

Reply Obj. 3. Prudence directs the moral virtues not only in the choice of the means, but also in appointing the end. Now the end of each moral virtue is to attain the mean in the matter proper to that virtue; which mean is appointed according to the right ruling of prudence, as stated in *Ethic.* ii. 6; vi. 13.

* Aristotle, *Topic.* iii.

FOURTH ARTICLE

Whether Justice Is the Chief of the Moral Virtues?

We proceed thus to the Fourth Article:—

Objection 1. It would seem that justice is not the chief of the moral virtues. For it is better to give of one's own than to pay what is due. Now the former belongs to liberality, the latter to justice. Therefore liberality is apparently a greater virtue than justice.

Obj. 2. Further, the chief quality in a thing is, seemingly, that in which it is most perfect. Now, according to James i. 4, *Patience hath a perfect work.* Therefore it would seem that patience is greater than justice.

Obj. 3. Further, *Magnanimity has a great influence on every virtue,* as stated in *Ethic.* iv. 3). Therefore it magnifies even justice. Therefore it is greater than justice.

On the contrary, The Philosopher says *Ethic.* v. 1) that *justice is the most excellent of the virtues.*

I answer that, A virtue considered in its species may be greater or less, either simply or relatively. A virtue is said to be greater simply, whereby a greater rational good shines forth, as stated above (A. 1). In this way justice is the most excellent of all the moral virtues, as being most akin to reason. This is made evident by considering its subject and its object: its subject, because this is the will, and the will is the rational appetite, as stated above (Q. 8, A. 1; Q. 26, A. 1): its object or matter, because it is about operations, whereby man is set in order not only in himself, but also in regard to another. Hence

justice is the most excellent of virtues (*Ethic.* v., *loc. cit.*).—Among the other moral virtues, which are about the passions, the more excellent the matter in which the appetitive movement is subjected to reason, so much the more does the rational good shine forth in each. Now in things touching man, the chief of all is life, on which all other things depend. Consequently fortitude which subjects the appetitive movement to reason in matters of life and death, holds the first place among those moral virtues that are about the passions, but is subordinate to justice. Hence the Philosopher says (*Rhetor.* 1) that *those virtues must needs be greatest which receive the most praise: since virtue is a power of doing good. Hence the brave man and the just man are honored more than others; because the former,* i.e., fortitude, *is useful in war, and the latter,* i.e., justice, *both in war and in peace.*—After fortitude comes temperance, which subjects the appetite to reason in matters directly relating to life, in the one individual, or in the one species, viz., in matters of food and of sex.—And so these three virtues, together with prudence, are called principal virtues, in excellence also.

A virtue is said to be greater relatively, by reason of its helping or adorning a principal virtue: even as substance is more excellent simply than accident: and yet relatively some particular accident is more excellent than substance in so far as it perfects substance in some accidental mode of being.

Reply Obj. 1. The act of liberality needs to be founded on an act of justice, for *a man is not liberal in giving, unless he gives of his own* (*Polit.* ii. 3). Hence there could be no liberality apart from justice, which discerns between *meum* and *tuum:* whereas justice can be without liberality. Hence justice is simply greater than liberality, as being more universal, and as being its foundation: while liberality is greater relatively since it is an ornament and an addition to justice.

Reply Obj. 2. Patience is said to have *a perfect work,* by enduring evils, wherein it excludes not only unjust revenge, which is also excluded by justice; not only hatred, which is also suppressed by charity; nor only anger, which is calmed by gentleness; but also inordinate sorrow, which is the root of all the above. Wherefore it is more perfect and excellent through plucking up the root in this matter.—It is not, however, more perfect than all the other virtues simply. Because fortitude not only endures trouble without being disturbed, but also fights against it if necessary. Hence whoever is brave is patient; but the converse does not hold, for patience is a part of fortitude.

Reply Obj. 3. There can be no magnanimity without the other virtues, as stated in *Ethic.* iv. 3. Hence it is compared to them as their ornament, so that relatively it is greater than all the others, but not simply.

FIFTH ARTICLE

Whether Wisdom Is the Greatest of the Intellectual Virtues?

We proceed thus to the Fifth Article:—

Objection 1. It would seem that wisdom is not the greatest of the intellectual virtues. Because the commander is greater than the one commanded. Now prudence seems to command wisdom, for it is stated in *Ethic.* 1, 2 that political science, which belongs to prudence (*Ethic.* vi. 8), *orders that sciences should be cultivated in states, and to which of these each individual should devote himself, and to what extent.* Since, then, wisdom is one of the sciences, it seems that prudence is greater than wisdom.

Obj. 2. Further, it belongs to the nature of virtue to direct man to happiness: because virtue is *the disposition of a perfect thing to that which is best,* as stated in *Phys.* vii., text. 17. Now prudence is *right reason about things to be done,* whereby man is brought to happiness: whereas wisdom takes no notice of human acts, whereby man attains happiness. Therefore prudence is a greater virtue than wisdom.

Obj. 3. Further, the more perfect knowledge is, the greater it seems to be. Now we can have more perfect knowledge of human affairs, which are the subject of science, than of Divine things, which are the object of wisdom, which is the distinction given by Augustine (*De Trin.* xii. 14): because Divine things are incomprehensible, according to Job xxvi. 26: *Behold God is great, exceeding our knowledge.* Therefore science is a greater virtue than wisdom.

Obj. 4. Further, knowledge of principles is more excellent than knowledge of conclusions. But wisdom draws conclusions from indemonstrable principles which are the object of the virtue of understanding, even as other sciences do. Therefore understanding is a greater virtue than wisdom.

On the contrary, The Philosopher says (*Ethic.* vi. 7) that wisdom is *the head* among *the intellectual virtues.*

I answer that, As stated above (A. 3), the greatness of a virtue, as to its species, is taken from its object. Now the object of wisdom surpasses the objects of all the intellectual virtues: because wisdom considers the Supreme Cause, which is God, as stated at the beginning of the *Metaphysics.* And since it is by

the cause that we judge of an effect, and by the higher cause that we judge of the lower effects; hence it is that wisdom exercises judgment over all the other intellectual virtues, directs them all, and is the architect of them all.

Reply Obj. 1. Since prudence is about human affairs, and wisdom about the Supreme Cause, it is impossible for prudence to be a greater virtue than wisdom, *unless,* as stated in *Ethic.* vi. 7, *man were the greatest thing in the world.* Wherefore we must say, as stated in the same book (*ibid.*), that prudence does not command wisdom, but vice versa: because *the spiritual man judgeth all things; and he himself is judged by no man* (1 Cor. ii. 15). For prudence has no business with supreme matters which are the object of wisdom: but its command covers things directed to wisdom, viz., how men are to obtain wisdom. Wherefore prudence, or political science, is, in this way, the servant of wisdom; for it leads to wisdom, preparing the way for her, as the doorkeeper for the king.

Reply Obj. 2. Prudence considers the means of acquiring happiness, but wisdom considers the very object of happiness, viz., the Supreme Intelligible. And if indeed the consideration of wisdom were perfect in respect of its object, there would be perfect happiness in the act of wisdom: but as, in this life, the act of wisdom is imperfect in respect of its principal object, which is God, it follows that the act of wisdom is a beginning or participation of future happiness, so that wisdom is nearer than prudence to happiness.

Reply Obj. 3. As the Philosopher says (*De Anima* i., text. 1), *one knowledge is preferable to another, either because it is about a higher object, or because it is more certain.* Hence if the objects be equally good and sublime, that virtue will be greater which possesses more certain knowledge. But a virtue which is less certain about a higher and better object, is preferable to that which is more certain about an object of inferior degree. Wherefore the Philosopher says (*De Cœlo* ii., text. 60) that *it is a great thing to be able to know something about celestial beings, though it be based on weak and probable reasoning;* and again (*De Part. Animal.* i. 5) that *it is better to know a little about sublime things, than much about mean things.*—Accordingly wisdom, to which knowledge about God pertains, is beyond the reach of man, especially in this life, so as to be his possession: for this *belongs to God alone* (*Metaph.* i. 2): and yet this little knowledge about God which we can have through wisdom is preferable to all other knowledge.

Reply Obj. 4. The truth and knowledge of indemonstrable principles depends on the meaning of the terms: for as soon as we know what is a whole, and what is a part, we know at once that every whole is greater than its part. Now to know the meaning of being and non-being, of whole and part, and of other things consequent to being, which are the terms whereof indemonstrable principles are constituted, is the function of wisdom: since universal being is the proper effect of the Supreme Cause, which is God. And so wisdom makes use of indemonstrable principles which are the object of understanding, not only by drawing conclusions from them, as other sciences do, but also by passing its judgment on them, and by vindicating them against those who deny them. Hence it follows that wisdom is a greater virtue than understanding.

SIXTH ARTICLE

Whether Charity Is the Greatest of the Theological Virtues?

We proceed thus to the Sixth Article:—

Objection 1. It would seem that charity is not the greatest of the theological virtues. Because, since faith is in the intellect, while hope and charity are in the appetitive power, it seems that faith is compared to hope and charity, as intellectual to moral virtue. Now intellectual virtue is greater than moral virtue, as was made evident above (Q. 62, A. 3). Therefore faith is greater than hope and charity.

Obj. 2. Further, when two things are added together, the result is greater than either one. Now hope results from something added to charity; for it presupposes love, as Augustine says (*Enchirid.* viii), and it adds a certain movement of stretching forward to the beloved. Therefore hope is greater than charity.

Obj. 3. Further, a cause is more noble than its effect. Now faith and hope are the cause of charity: for a gloss on Matth. 1. 3 says that *faith begets hope, and hope charity.* Therefore faith and hope are greater than charity.

On the contrary, The Apostle says (1 Cor. xiii. 13): *Now there remain faith, hope, charity, these three; but the greatest of these is charity.*

I answer that, As stated above (A. 3), the greatness of a virtue, as to its species, is taken from its object.—Now, since the three theological virtues look at God as their proper object, it cannot be said that any one of them is greater than another by reason of its having a greater object, but only from the fact that it approaches nearer than another to that object; and in this way charity is greater than the others. Because the others, in their very nature, imply a certain distance from the object: since faith is of what is not seen, and hope is

of what is not possessed. But the love of charity is of that which is already possessed: since the beloved is, in a manner, in the lover, and, again, the lover is drawn by desire to union with the beloved; hence it is written (1 Jo. iv. 16): *He that abideth in charity, abideth in God, and God in him.*

Reply Obj. 1. Faith and hope are not related to charity in the same way as prudence to moral virtue; and for two reasons. First, because the theological virtues have an object surpassing the human soul: whereas prudence and the moral virtues are about things beneath man. Now in things that are above man, to love them is more excellent than to know them. Because knowledge is perfected by the known being in the knower: whereas love is perfected by the lover being drawn to the beloved. Now that which is above man is more excellent in itself than in man: since a thing is contained according to the mode of the container. But it is the other way about in things beneath man. Secondly, because prudence moderates the appetitive movements pertaining to the moral virtues, whereas faith does not moderate the appetitive movement tending to God, which movement belongs to the theological virtues: it only shows the object. And this appetitive movement towards its object surpasses human knowledge, according to Ephes. iii. 19: *The charity of Christ which surpasseth all knowledge.*

Reply Obj. 2. Hope presupposes love of that which a man hopes to obtain; and such love is love of concupiscence, whereby he who desires good, loves himself rather than something else. On the other hand, charity implies love of friendship, to which we are led by hope, as stated above (Q. 62, A. 4).

Reply Obj. 3. An efficient cause is more noble than its effect: but not a disposing cause. For otherwise the heat of fire would be more noble than the soul, to which the heat disposes the matter. It is in this way that faith begets hope, and hope charity: in the sense, to wit, that one is a disposition to the other.

QUESTION 67

Of the Duration of Virtues after This Life

(In Six Articles)

We must now consider the duration of virtues after this life, under which head there are six points of inquiry: (1) Whether the moral virtues remain after this life? (2) Whether the intellectual virtues remain? (3) Whether faith remains? (4) Whether hope remains? (5) Whether anything remains of faith or hope? (6) Whether charity remains?

FIRST ARTICLE

Whether the Moral Virtues Remain after This Life?

We proceed thus to the First Article:—

Objection 1. It would seem that the moral virtues do not remain after this life. For in the future state of glory men will be like angels, according to Matth. xxii. 30. But it is absurd to put moral virtues in the angels,* as stated in *Ethic.* x. 8. Therefore neither in man will there be moral virtues after this life.

Obj. 2. Further, moral virtues perfect man in the active life. But the active life does not remain after this life: for Gregory says (*Moral.* iv. 18): *The works of the active life pass away with the body.* Therefore moral virtues do not remain after this life.

Obj. 3. Further, temperance and fortitude, which are moral virtues, are in the irrational parts of the soul, as the Philosopher states (*Ethic.* iii. 10). Now the irrational parts of the soul are corrupted, when the body is corrupted: since they are acts of bodily organs. Therefore it seems that the moral virtues do not remain after this life.

On the contrary, It is written (Wis. i. 15) that *justice is perpetual and immortal.*

I answer that, As Augustine says (*De Trin.* xiv. 9), Cicero held that the cardinal virtues do not remain after this life; and that, as Augustine says (*ibid.*), *in the other life men are made happy by the mere knowledge of that nature, than which nothing is better or more lovable, that Nature, to wit, which created all others.* Afterwards he concludes that these four virtues remain in the future life, but after a different manner.

In order to make this evident, we must note that in these virtues there is a formal element, and a quasi-material element. The material element in these virtues is a certain inclination of the appetitive part to the passions and operations according to a certain mode:—and since this mode is fixed by reason, the formal element is precisely this order of reason.

Accordingly we must say that these moral virtues do not remain in the future life, as regards their material element. For in the future life there will be no concupiscences and pleasures in matters of food and sex; nor fear and daring about dangers of death; nor distri-

* *Whatever relates to moral action is petty, and unworthy of the gods* (*Ethic.* x. 8).

butions and commutations of things employed in this present life. But, as regards the formal element, they will remain most perfect, after this life, in the Blessed, in as much as each one's reason will have most perfect rectitude in regard to things concerning him in respect of that state of life: and his appetitive power will be moved entirely, according to the order of reason, in things pertaining to that same state. Hence Augustine says (*ibid.*) that *prudence will be there without any danger of error; fortitude, without the anxiety of bearing with evil; temperance, without the rebellion of the desires: so that prudence will neither prefer nor equal any good to God; fortitude will adhere to Him most steadfastly; and temperance will delight in Him Who knows no imperfection.* As to justice, it is yet more evident what will be its act in that life, viz. *to be subject to God:* because even in this life subjection to a superor is part of justice.

Reply Obj. 1. The Philosopher is speaking there of these moral virtues, as to their material element; thus he speaks of justice, as regards *commutations and distributions;* of fortitude, as to *matters of terror and danger;* of temperance, in respect of *lewd desires.*

The same applies to the Second Objection. For those things that concern the active life, belong to the material element of the virtues.

Reply Obj. 3. There is a twofold state after this life; one before the resurrection, during which the soul will be separate from the body; the other, after the resurrection, when the souls will be reunited to their bodies. In this state of resurrection, the irrational powers will be in the bodily organs, just as they now are. Hence it will be possible for fortitude to be in the irascible, and temperance in the concupiscible part, in so far as each power will be perfectly disposed to obey the reason. But in the state preceding the resurrection, the irrational parts will not be in the soul actually, but only radically in its essence, as stated in the First Part (Q. 77, A. 8). Wherefore neither will these virtues be actually, but only in their root, i.e. in the reason and will, wherein are certain nurseries of these virtues, as stated above (Q. 63, A. 1). Justice, however, will remain because it is in the will. Hence of justice it is specially said that it is *perpetual and immortal;* both by reason of its subject, since the will is incorruptible; and because its act will not change, as stated.

SECOND ARTICLE

Whether the Intellectual Virtues Remain after This Life?

We proceed thus to the Second Article:—

Objection 1. It would seem that the intellectual virtues do not remain after this life. For the Apostle says (1 Cor. xiii. 8, 9) that *knowledge shall be destroyed,* and he states the reason to be because *we know in part.* Now just as the knowledge of science is in part, i.e., imperfect; so also is the knowledge of the other intellectual virtues, as long as this life lasts. Therefore all the intellectual virtues will cease after this life.

Obj. 2. Further, the Philosopher says (*Categor.* vi) that since science is a habit, it is a quality difficult to remove: for it is not easily lost, except by reason of some great change or sickness. But no bodily change is so great as that of death. Therefore science and the other intellectual virtues do not remain after death.

Obj. 3. Further, the intellectual virtues perfect the intellect so that it may perform its proper act well. Now there seems to be no act of the intellect after this life, since *the soul understands nothing without a phantasm* (*De Anima* iii., text. 30); and, after this life, the phantasms do not remain, since their only subject is an organ of the body. Therefore the intellectual virtues do not remain after this life.

On the contrary, The knowledge of what is universal and necessary is more constant than that of particular and contingent things. Now the knowledge of contingent particulars remains in man after this life; for instance, the knowledge of what one has done or suffered, according to Luke xvi. 25: *Son, remember that thou didst receive good things in thy life-time, and likewise Lazarus evil things.* Much more, therefore, does the knowledge of universal and necessary things remain, which belong to science and the other intellectual virtues.

I answer that, As stated in the First Part (Q. 79, A. 6), some have held that the intelligible species do not remain in the passive intellect except when it actually understands; and that so long as actual consideration ceases, the species are not preserved save in the sensitive powers which are acts of bodily organs, viz. in the powers of imagination and memory. Now these powers cease when the body is corrupted: and consequently, according to this opinion, neither science nor any other intellectual virtue will remain after this life when once the body is corrupted.

But this opinion is contrary to the mind of Aristotle, who states (*De Anima* iii., text 8) that *the possible intellect is in act when it is identified with each thing as knowing it; and yet, even then, it is in potentiality to consider it actually.*—It is also contrary to reason, because intelligible species are contained by the *possible* intellect immovably, according to the

mode of their container. Hence the *possible* intellect is called *the abode of the species* (*De Anima* iii) because it preserves the intelligible species.

And yet the phantasms, by turning to which man understands in this life, by applying the intelligible species to them as stated in the First Part (Q. 84, A. 7; Q. 85, A. 1 *ad* 5), cease as soon as the body is corrupted. Hence, so far as the phantasms are concerned, which are the quasi-material element in the intellectual virtues, these latter cease when the body is destroyed: but as regards the intelligible species, which are in the *possible* intellect, the intellectual virtues remain. Now the species are the quasi-formal element of the intellectual virtues. Therefore these remain after this life, as regards their formal element, but not as regards their material element, just as we have stated concerning the moral virtues (A. 1).

Reply Obj. 1. The saying of the Apostle is to be understood as referring to the material element in science, and to the mode of understanding; because, to it, neither do the phantasms remain, when the body is destroyed; nor will science be applied by turning to the phantasms.

Reply Obj. 2. Sickness destroys the habit of science as to its material element, viz. the phantasms, but not as to the intelligible species, which are in the *possible* intellect.

Reply Obj. 3. As stated in the First Part (Q. 89, A. 1), the separated soul has a mode of understanding, other than by turning to the phantasms. Consequently science remains, yet not as to the same mode of operation; as we have stated concerning the moral virtues (A. 1).

THIRD ARTICLE

Whether Faith Remains after This Life?

We proceed thus to the Third Article:—

Objection 1. It would seem that faith remains after this life. Because faith is more excellent than science. Now science remains after this life, as stated above (A. 2). Therefore faith remains also.

Obj. 2. Further, it is written (1 Cor. iii. 11): *Other foundation no man can lay, but that which is laid; which is Christ Jesus,* i.e., faith in Jesus Christ. Now if the foundation is removed, that which is built upon it remains no more. Therefore, if faith remains not after this life, no other virtue remains.

Obj. 3. Further, the knowledge of faith and the knowledge of glory differ as perfect from imperfect. Now imperfect knowledge is compatible with perfect knowledge: thus in an angel there can be *evening* and *morning* knowledge;* and a man can have science through a demonstrative syllogism, together with opinion through a probable syllogism, about one same conclusion. Therefore after this life faith also is compatible with the knowledge of glory.

On the contrary, The Apostle says (2 Cor. v. 6, 7): *While we are in the body, we are absent from the Lord: for we walk by faith and not by sight.* But those who are in glory are not absent from the Lord, but present to Him. Therefore after this life faith does not remain in the life of glory.

I answer that, Opposition is of itself the proper cause of one thing being excluded from another, in so far, to wit, as wherever two things are opposite to one another, we find opposition of affirmation and negation. Now in some things we find opposition in respect of contrary forms; thus in colors we find white and black. In others we find opposition in respect of perfection and imperfection: wherefore in alterations, more and less are considered to be contraries, as when a thing from being less hot is made more hot (*Phys.* v, text. 19). And since perfect and imperfect are opposite to one another, it is impossible for perfection and imperfection to affect the same thing at the same time.

Now we must take note that sometimes imperfection belongs to a thing's very nature, and belongs to its species: even as lack of reason belongs to the very specific nature of a horse and an ox. And since a thing, so long as it remains the same identically, cannot pass from one species to another, it follows that if such an imperfection be removed, the species of that thing is changed: even as it would no longer be an ox or a horse, were it to be rational. Sometimes, however, the imperfection does not belong to the specific nature, but is accidental to the individual by reason of something else; even as sometimes lack of reason is accidental to a man, because he is asleep, or because he is drunk, or for some like reason; and it is evident, that if such an imperfection be removed, the thing remains substantially.

Now it is clear that imperfect knowledge belongs to the very nature of faith: for it is included in its definition; faith being defined as *the substance of things to be hoped for, the evidence of things that appear not* (Heb. xi. 1). Wherefore Augustine says (*Tract.* xl *in Joan.*): *What is faith? Believing without seeing.* But it is an imperfect knowledge that is of things unapparent or unseen. Consequently imperfect knowledge belongs to the very nature of faith: therefore it is clear that the knowledge of faith cannot be perfect and remain identically the same.

But we must also consider whether it is compatible with perfect knowledge: for there

*Cf. P. I., Q. 58, A. 6.

is nothing to prevent some kind of imperfect knowledge from being sometimes with perfect knowledge. Accordingly we must observe that knowledge can be imperfect in three ways: first, on the part of the knowable object; secondly, on the part of the medium; thirdly, on the part of the subject. The difference of perfect and imperfect knowledge on the part of the knowable object is seen in the *morning* and *evening* knowledge of the angels: for the "morning" knowledge is about things according to the being which they have in the Word, while the "evening" knowledge is about things according as they have being in their own natures, which being is imperfect in comparison with the First Being.—On the part of the medium, perfect and imperfect knowledge are exemplified in the knowledge of a conclusion through a demonstrative medium, and through a probable medium.—On the part of the subject the difference of perfect and imperfect knowledge applies to opinion, faith, and science. For it is essential to opinion that we assent to one of two opposite assertions with fear of the other, so that our adhesion is not firm: to science it is essential to have firm adhesion with intellectual vision, for science possesses certitude which results from the understanding of principles: while faith holds a middle place, for it surpasses opinion in so far as its adhesion is firm, but falls short of science in so far as it lacks vision.

Now it is evident that a thing cannot be perfect and imperfect in the same respect; yet the things which differ as perfect and imperfect can be together in the same respect in one and the same other thing. Accordingly, knowledge which is perfect on the part of the object is quite incompatible with imperfect knowledge about the same object; but they are compatible with one another in respect of the same medium or the same subject: for nothing hinders a man from having at one and the same time, through one and the same medium, perfect and imperfect knowledge about two things, one perfect, the other imperfect, e.g. about health and sickness, good and evil.—In like manner knowledge that is perfect on the part of the medium is incompatible with imperfect knowledge through one and the same medium: but nothing hinders them being about the same object or in the same subject: for one man can know the same conclusions through a probable and through a demonstrative medium.—Again, knowledge that is perfect on the part of the subject is incompatible with imperfect knowledge in the same subject. Now faith, of its very nature, contains an imperfection on the part of the subject, viz. that the believer sees not what he believes: whereas bliss, of its very nature, implies perfection on the part of the subject, viz. that the Blessed see that which makes them happy, as stated above (Q. 3, A. 8). Hence it is manifest that faith and bliss are incompatible in one and the same subject.

Reply Obj. 1. Faith is more excellent than science, on the part of the object, because its object is the First Truth. Yet science has a more perfect mode of knowing its object, which is not incompatible with vision which is the perfection of happiness, as the mode of faith is incompatible.

Reply Obj. 2. Faith is the foundation in as much as it is knowledge: consequently when this knowledge is perfected, the foundation will be perfected also.

The Reply to the Third Objection is clear from what has been said.

FOURTH ARTICLE

Whether Hope Remains after Death, in the State of Glory?

We proceed thus to the Fourth Article:—

Objection 1. It would seem that hope remains after death, in the state of glory. Because hope perfects the human appetite in a more excellent manner than the moral virtues. But the moral virtues remain after this life, as Augustine clearly states (*De Trin.* xiv. 9). Much more then does hope remain.

Obj. 2. Further, fear is opposed to hope. But fear remains after this life:—in the Blessed, filial fear, which abides for ever—in the lost, the fear of punishment. Therefore, in a like manner, hope can remain.

Obj. 3. Further, just as hope is of future good, so is desire. Now in the Blessed there is desire for future good; both for the glory of the body, which the souls of the Blessed desire, as Augustine declares (*Gen. ad. lit.* xii. 35); and for the glory of the soul, according to Ecclus. xxiv. 29: *They that eat me, shall yet hunger, and they that drink me, shall yet thirst,* and 1 Pet. i. 12: *On Whom the angels desire to look.* Therefore it seems that there can be hope in the Blessed after this life is past.

On the contrary, The Apostle says (Rom. viii. 24): *What a man seeth, why doth he hope for?* But the Blessed see that which is the object of hope, viz. God. Therefore they do not hope.

I answer that, As stated above (A. 3), that which, in its very nature, implies imperfection of its subject, is incompatible with the opposite perfection in that subject. Thus it is evident that movement of its very nature implies imperfection of its subject, since it is *the act of that which is in potentiality as such* (*Phys.* iii): so that as soon as this potentiality

is brought into act, the movement ceases; for a thing does not continue to become white, when once it is made white. Now hope denotes a movement towards that which is not possessed, as is clear from what we have said above about the passion of hope (Q. 40, AA. 1, 2). Therefore when we possess that which we hope for, viz. the enjoyment of God, it will no longer be possible to have hope.

Reply Obj. 1. Hope surpasses the moral virtues as to its object, which is God. But the acts of the moral virtues are not incompatible with the perfection of happiness, as the act of hope is; except perhaps, as regards their matter, in respect of which they do not remain. For moral virtue perfects the appetite, not only in respect of what is not yet possessed, but also as regards something which is in our actual possession.

Reply Obj. 2. Fear is twofold, servile and filial, as we shall state further on (II-II, Q. 19, A. 2). Servile fear regards punishment, and will be impossible in the life of glory, since there will no longer be possibility of being punished.—Filial fear has two acts: one is an act of reverence to God, and with regard to this act, it remains: the other is an act of fear lest we be separated from God, and as regards this act, it does not remain. Because separation from God is in the nature of an evil: and no evil will be feared there, according to Prov. i. 33: *He . . . shall enjoy abundance without fear of evils.* Now fear is opposed to hope by opposition of good and evil, as stated above (Q. 23, A. 2; Q. 40, A. 1), and therefore the fear which will remain in glory is not opposed to hope. In the lost there can be fear of punishment, rather than hope of glory in the Blessed. Because in the lost there will be a succession of punishments, so that the notion of something future remains there, which is the object of fear: but the glory of the saints has no succession, by reason of its being a kind of participation of eternity, wherein there is neither past nor future, but only the present. —And yet, properly speaking, neither in the lost is there fear. For, as stated above (Q. 42, A. 2), fear is never without some hope of escape: and the lost will have no such hope. Consequently neither will there be fear in them; except speaking in a general way, in so far as any expectation of future evil is called fear.

Reply Obj. 3. As to the glory of the soul, there can be no desire in the Blessed, in so far as desire looks for something future, for the reason already given (*ad* 2). Yet hunger and thirst are said to be in them because they never weary, and for the same reason desire is said to be in the angels. With regard to the glory of the body, there can be desire in the souls of the saints, but not hope, properly speaking; neither as a theological virtue, for thus its object is God, and not a created good; nor in its general signification. Because the object of hope is something difficult, as stated above (Q. 40, A. 1): while a good whose unerring cause we already possess, is not compared to us as something difficult. Hence he that has money is not, properly speaking, said to hope for what he can buy at once. In like manner those who have the glory of the soul are not, properly speaking, said to hope for the glory of the body, but only to desire it.

FIFTH ARTICLE

Whether Anything of Faith or Hope Remains in Glory?

We proceed thus to the Fifth Article:—

Objection 1. It would seem that something of faith and hope remains in glory. For when that which is proper to a thing is removed, there remains what is common; thus it is stated in *De Causis* that *if you take away rational, there remains living, and when you remove living, there remains being.* Now in faith there is something that it has in common with beatitude, viz. knowledge: and there is something proper to it, viz., darkness, for faith is knowledge in a dark manner. Therefore, the darkness of faith removed, the knowledge of faith still remains.

Obj. 2. Further, faith is a spiritual light of the soul, according to Ephes. i. 17, 18: *The eyes of your heart enlightened . . . in the knowledge of God;* yet this light is imperfect in comparison with the light of glory, of which it is written (Ps. xxxv. 10): *In Thy light we shall see light.* Now an imperfect light remains when a perfect light supervenes: for a candle is not extinguished when the sun's rays appear. Therefore it seems that the light of faith itself remains with the light of glory.

Obj. 3. Further, the substance of a habit does not cease through the withdrawal of its matter: for a man may retain the habit of liberality, though he have lost his money: yet he cannot exercise the act. Now the object of faith is the First Truth as unseen. Therefore when this ceases through being seen, the habit of faith can still remain.

On the contrary, Faith is a simple habit. Now a simple thing is either withdrawn entirely, or remains entirely. Since therefore faith does not remain entirely, but is taken away as stated above (A. 3), it seems that it is withdrawn entirely.

I answer that, Some have held that hope is taken away entirely: but that faith is taken away in part, viz. as to its obscurity, and re-

mains in part, viz. as to the substance of its knowledge. And if this be understood to mean that it remains the same, not identically but generically, it is absolutely true; since faith is of the same genus, viz. knowledge, as the beatific vision. On the other hand, hope is not of the same genus as heavenly bliss: because it is compared to the enjoyment of bliss, as movement is to rest in the term of movement.

But if it be understood to mean that in heaven the knowledge of faith remains identically the same, this is absolutely impossible. Because when you remove a specific difference, the substance of the genus does not remain identically the same: thus if you remove the difference constituting whiteness, the substance of color does not remain identically the same, as though the identical color were at one time whiteness, and, at another, blackness. The reason is that genus is not related to difference as matter to form, so that the substance of the genus remains identically the same, when the difference is removed, as the substance of matter remains identically the same, when the form is changed: for genus and difference are not the parts of a species, else they would not be predicated of the species. But even as the species denotes the whole, i.e. the compound of matter and form in material things, so does the difference, and likewise the genus; the genus denotes the whole by signifying that which is material; the difference, by signifying that which is formal; the species, by signifying both. Thus, in man, the sensitive nature is as matter to the intellectual nature, and animal is predicated of that which has a sensitive nature, rational of that which has an intellectual nature, and man of that which has both. So that the one same whole is denoted by these three, but not under the same aspect.

It is therefore evident that, since the signification of the difference is confined to the genus if the difference be removed, the substance of the genus cannot remain the same: for the same animal nature does not remain, if another kind of soul constitute the animal. Hence it is impossible for the identical knowledge, which was previously obscure, to become clear vision. It is therefore evident that, in heaven, nothing remains of faith, either identically or specifically the same, but only generically.

Reply Obj. 1. If *rational* be withdrawn, the remaining *living* thing is the same, not identically, but generically, as stated.

Reply Obj. 2. The imperfection of candlelight is not opposed to the perfection of sunlight, since they do not regard the same subject: whereas the imperfection of faith and the perfection of glory are opposed to one another and regard the same subject. Consequently they are incompatible with one another, just as light and darkness in the air.

Reply Obj. 3. He that loses his money does not therefore lose the possibility of having money, and therefore it is reasonable for the habit of liberality to remain. But in the state of glory not only is the object of faith, which is the unseen, removed actually, but even its possibility, by reason of the unchangeableness of heavenly bliss: and so such a habit would remain to no purpose.

SIXTH ARTICLE

Whether Charity Remains after This Life, in Glory?

We proceed thus to the Sixth Article:—

Objection 1. It would seem that charity does not remain after this life, in glory. Because according to 1 Cor. xiii. 10, *when that which is perfect is come, that which is in part,* i.e. that which is imperfect, *shall be done away.* Now the charity of the wayfarer is imperfect. Therefore it will be done away when the perfection of glory is attained.

Obj. 2. Further, habits and acts are differentiated by their objects. But the object of love is good apprehended. Since therefore the apprehension of the present life differs from the apprehension of the life to come, it seems that charity is not the same in both cases.

Obj. 3. Further, things of the same kind can advance from imperfection to perfection by continuous increase. But the charity of the wayfarer can never attain to equality with the charity of heaven, however much it be increased. Therefore it seems that the charity of the wayfarer does not remain in heaven.

On the contrary, The Apostle says (1 Cor. xiii. 8): *Charity never falleth away.*

I answer that, As stated above (A. 3), when the imperfection of a thing does not belong to its specific nature, there is nothing to hinder the identical thing passing from imperfection to perfection, even as man is perfected by growth, and whiteness by intensity. Now charity is love, the nature of which does not include imperfection, since it may relate to an object either possessed or not possessed, either seen or not seen. Therefore charity is not done away by the perfection of glory, but remains identically the same.

Reply Obj. 1. The imperfection of charity is accidental to it; because imperfection is not included in the nature of love. Now although that which is accidental to a thing be withdrawn, the substance remains. Hence the imperfection of charity being done away, charity itself is not done away.

Reply Obj. 2. The object of charity is not knowledge itself; if it were, the charity of the

wayfarer would not be the same as the charity of heaven: its object is the thing known, which remains the same, viz. God Himself.

Reply Obj. 3. The reason why the charity of the wayfarer cannot attain to the perfection of the charity of heaven, is a difference on the part of the cause: for vision is a cause of love, as stated in *Ethic.* ix. 5: and the more perfectly we know God, the more perfectly we love Him.

QUESTION 68

Of the Gifts

(In Eight Articles)

We now come to consider the Gifts; under which head there are eight points of inquiry: (1) Whether the Gifts differ from the virtues? (2) Of the necessity of the Gifts? (3) Whether the Gifts are habits? (4) Which, and how many are they? (5) Whether the Gifts are connected? (6) Whether they remain in heaven? (7) Of their comparison with one another; (8) Of their comparison with the virtues.

FIRST ARTICLE

Whether the Gifts Differ from the Virtues?

We proceed thus to the First Article:—

Objection 1. It would seem that the gifts do not differ from the virtues. For Gregory commenting on Job. i. 2, *There were born to him seven sons,* says (*Moral.* i. 12): *Seven sons were born to us, when through the conception of heavenly thought, the seven virtues of the Holy Ghost take birth in us:* and he quotes the words of Isaias (xi. 2, 3): *And the Spirit . . . of understanding . . . shall rest upon him,* etc. where the seven gifts of the Holy Ghost are enumerated. Therefore the seven gifts of the Holy Ghost are virtues.

Obj. 2. Further, Augustine commenting on Matth. xii. 45, *Then he goeth and taketh with him seven other spirits,* etc., says (*De Quæst. Evang.* i. qu. 8): *The seven vices are opposed to the seven virtues of the Holy Ghost,* i.e. to the seven gifts. Now the seven vices are opposed to the seven virtues, commonly so called. Therefore the gifts do not differ from the virtues commonly so called.

Obj. 3. Further, things whose definitions are the same, are themselves the same. But the definition of virtue applies to the gifts; for each gift is *a good quality of the mind, whereby we lead a good life,* etc.* Likewise the definition of a gift can apply to the infused virtues: for a gift is *an unreturnable giving,* according to the Philosopher (*Topic.* iv. 4). Therefore the virtues and gifts do not differ from one another.

Obj. 4. Several of the things mentioned among the gifts, are virtues: for, as stated above (Q. 57, A. 2), wisdom, understanding, and knowledge are intellectual virtues, counsel pertains to prudence, piety is a kind of justice, and fortitude is a moral virtue. Therefore it seems that the gifts do not differ from the virtues.

On the contrary, Gregory (*Moral.* i. 12) distinguishes seven gifts, which he states to be denoted by the seven sons of Job, from the three theological virtues, which, he says, are signified by Job's three daughters. He also distinguishes (*Moral.* ii. 26) the same seven gifts from the four cardinal virtues, which he says were signified by the four corners of the house.

I answer that, If we speak of gift and virtue with regard to the notion conveyed by the words themselves, there is no opposition between them. Because the word *virtue* conveys the notion that it perfects man in relation to well-doing, while the word *gift* refers to the cause from which it proceeds. Now there is no reason why that which proceeds from one as a gift should not perfect another in well-doing: especially as we have already stated (Q. 63, A. 3) that some virtues are infused into us by God. Wherefore in this respect we cannot differentiate gifts from virtues. Consequently some have held that the gifts are not to be distinguished from the virtues.—But there remains no less a difficulty for them to solve; for they must explain why some virtues are called gifts and some not; and why among the gifts there are some, fear, for instance, that are not reckoned virtues.

Hence it is that others have said that the gifts should be held as being distinct from the virtues; yet they have not assigned a suitable reason for this distinction, a reason, to wit, which would apply either to all the virtues, and to none of the gifts, or vice versa. For, seeing that of the seven gifts, four belong to the reason, viz. wisdom, knowledge, understanding and counsel, and three to the appetite, viz. fortitude, piety and fear; they held that the gifts perfect the free-will according as it is a faculty of the reason, while the virtues perfect it as a faculty of the will: since

*Cf. Q. 55, A. 4.

they observed only two virtues in the reason or intellect, viz. faith and prudence, the others being in the appetitive power or the affections. If this distinction were true, all the virtues would have to be in the appetite, and all the gifts in the reason.

Others observing that Gregory says (*Moral.* ii. 26) that *the gift of the Holy Ghost, by coming into the soul endows it with prudence, temperance, justice, and fortitude, and at the same time strengthens it against every kind of temptation by His sevenfold gift,* said that the virtues are given us that we may do good works, and the gifts, that we may resist temptation.—But neither is this distinction sufficient. Because the virtues also resist those temptations which lead to the sins that are contrary to the virtues; for everything naturally resists its contrary: which is especially clear with regard to charity, of which it is written (Cant. viii 7): *Many waters cannot quench charity.*

Others again, seeing that these gifts are set down in Holy Writ as having been in Christ, according to Isa. xi. 2, 3, said that the virtues are given simply that we may do good works, but the gifts, in order to conform us to Christ, chiefly with regard to His Passion, for it was then that these gifts shone with the greatest splendor.—Yet neither does this appear to be a satisfactory distinction. Because Our Lord Himself wished us to be conformed to Him, chiefly in humility and meekness, according to Matth. xi. 29: *Learn of Me, because I am meek and humble of heart,* and in charity, according to Jo. xv. 12: *Love one another, as I have loved you.* Moreover, these virtues were especially resplendent in Christ's Passion.

Accordingly, in order to differentiate the gifts from the virtues, we must be guided by the way in which Scripture expresses itself, for we find there that the term employed is *spirit* rather than *gift.* For thus it is written (Isa. xi. 2, 3): *The spirit . . . of wisdom and of understanding . . . shall rest upon him,* etc.: from which words we are clearly given to understand that these seven are there set down as being in us by Divine inspiration. Now inspiration denotes motion from without. For it must be noted that in man there is a twofold principle of movement, one within him, viz. the reason; the other extrinsic to him, viz. God, as stated above (Q. 9, AA. 4, 6): moreover the Philosopher says this in the chapter *On Good Fortune* (*Ethic. Eudem.* vii. 8).

Now it is evident that whatever is moved must be proportionate to its mover: and the perfection of the mobile as such, consists in a disposition whereby it is disposed to be well moved by its mover. Hence the more exalted the mover, the more perfect must be the disposition whereby the mobile is made proportionate to its mover: thus we see that a disciple needs a more perfect disposition in order to receive a higher teaching from his master. Now it is manifest that human virtues perfect man according as it is natural for him to be moved by his reason in his interior and exterior actions. Consequently man needs yet higher perfections, whereby to be disposed to be moved by God. These perfections are called gifts, not only because they are infused by God, but also because by them man is disposed to become amenable to the Divine inspiration, according to Isa. l. 5: *The Lord . . . hath opened my ear, and I do not resist; I have not gone back.* Even the Philosopher says in the chapter *On Good Fortune* (*Ethic. Eudem., loc. cit.*) that for those who are moved by Divine instinct, there is no need to take counsel according to human reason, but only to follow their inner promptings, since they are moved by a principle higher than human reason. This then is what some say, viz. that the gifts perfect man for acts which are higher than acts of virtue.

Reply Obj. 1. Sometimes these gifts are called virtues, in the broad sense of the word. Nevertheless, they have something over and above the virtues understood in this broad way, in so far as they are Divine virtues, perfecting man as moved by God. Hence the Philosopher (*Ethic.* vii. 1) above virtue commonly so called, places a kind of *heroic* or *divine virtue,** in respect of which some men are called *divine.*

Reply Obj. 2. The vices are opposed to the virtues, in so far as they are opposed to the good as appointed by reason; but they are opposed to the gifts, in as much as they are opposed to the Divine instinct. For the same thing is opposed both to God and to reason, whose light flows from God.

Reply Obj. 3. This definition applies to virtue taken in its general sense. Consequently, if we wish to restrict it to virtue as distinguished from the gifts, we must explain the words, *whereby we lead a good life* as referring to the rectitude of life which is measured by the rule of reason. Likewise the gifts, as distinct from infused virtue, may be defined as something given by God in relation to His motion; something, to wit, that makes man to follow well the promptings of God.

Reply Obj. 4. Wisdom is called an intellectual virtue, so far as it proceeds from the judgment of reason: but it is called a gift, according as its work proceeds from the Divine prompting. The same applies to the other virtues.

* ἄρετη ἡρωϊκὴ καὶ θεία.

SECOND ARTICLE

Whether the Gifts Are Necessary to Man for Salvation?

We proceed thus to the Second Article:—

Objection 1. It would seem that the gifts are not necessary to man for salvation. Because the gifts are ordained to a perfection surpassing the ordinary perfection of virtue. Now it is not necessary for man's salvation that he should attain to a perfection surpassing the ordinary standard of virtue; because such perfection falls, not under the precept, but under a counsel. Therefore the gifts are not necessary to man for salvation.

Obj. 2. Further, it is enough, for man's salvation, that he behave well in matters concerning God and matters concerning man. Now man's behavior to God is sufficiently directed by the theological virtues; and his behavior towards men, by the moral virtues. Therefore the gifts are not necessary to man for salvation.

Obj. 3. Further, Gregory says (*Moral.* ii. 26) that *the Holy Ghost gives wisdom against folly, understanding against dullness, counsel against rashness, fortitude against fears, knowledge against ignorance, piety against hardness of our heart, and fear against pride.* But a sufficient remedy for all these things is to be found in the virtues. Therefore the gifts are not necessary to man for salvation.

On the contrary, Of all the gifts, wisdom seems to be the highest, and fear the lowest. Now each of these is necessary for salvation: since of wisdom it is written (*Wis.* vii. 28): *God loveth none but him that dwelleth with wisdom;* and of fear (Ecclus. i. 28): *He that is without fear cannot be justified.* Therefore the other gifts that are placed between these are also necessary for salvation.

I answer that, As stated above (A. 1), the gifts are perfections of man, whereby he is disposed so as to be amenable to the promptings of God. Wherefore in those matters where the prompting of reason is not sufficient, and there is need for the prompting of the Holy Ghost, there is, in consequence, need for a gift.

Now man's reason is perfected by God in two ways: first, with its natural perfection, to wit, the natural light of reason; secondly, with a supernatural perfection, to wit, the theological virtues, as stated above (Q. 62, A. 1). And, though this latter perfection is greater than the former, yet the former is possessed by man in a more perfect manner than the latter: because man has the former in his full possession, whereas he possesses the latter imperfectly, since we love and know God imperfectly. Now it is evident that anything that has a nature or a form or a virtue perfectly, can of itself work according to them: not, however, excluding the operation of God, Who works inwardly in every nature and in every will. On the other hand, that which has a nature, or form, or virtue imperfectly, cannot of itself work, unless it be moved by another. Thus the sun which possesses light perfectly, can shine by itself; whereas the moon which has the nature of light imperfectly, sheds only a borrowed light. Again, a physician, who knows the medical art perfectly, can work by himself; but his pupil, who is not yet fully instructed, cannot work by himself, but needs to receive instructions from him.

Accordingly, in matters subject to human reason, and directed to man's connatural end, man can work through the judgment of his reason. If, however, even in these things man receive help in the shape of special promptings from God, this will be out of God's superabundant goodness: hence, according to the philosophers, not every one that had the acquired moral virtues, had also the heroic or divine virtues. But in matters directed to the supernatural end, to which man's reason moves him, according as it is, in a manner, and imperfectly, informed by the theological virtues, the motion of reason does not suffice, unless it receive in addition the prompting or motion of the Holy Ghost, according to Rom. viii. 14, 17: *Whosoever are led by the Spirit of God, they are the sons of God . . . and if sons, heirs also:* and Ps. cxlii. 10: *Thy good Spirit shall lead me into the right land,* because, to wit, none can receive the inheritance of that land of the Blessed, except he be moved and led thither by the Holy Ghost. Therefore, in order to accomplish this end, it is necessary for man to have the gift of the Holy Ghost.

Reply Obj. 1. The gifts surpass the ordinary perfection of the virtues, not as regards the kind of works (as the counsels surpass the commandments), but as regards the manner of working, in respect of man being moved by a higher principle.

Reply Obj. 2. By the theological and moral virtues, man is not so perfected in respect of his last end, as not to stand in continual need of being moved by the yet higher promptings of the Holy Ghost, for the reason already given.

Reply Obj. 3. Whether we consider human reason as perfected in its natural perfection, or as perfected by the theological virtues, it does not know all things, nor all possible things. Consequently it is unable to avoid folly and other like things mentioned in the objection. God, however, to Whose knowledge and power all things are subject, by His motion safeguards us from all folly, ignorance, dullness of mind and hardness of heart, and the

rest. Consequently the gifts of the Holy Ghost, which make us amenable to His promptings, are said to be given as remedies to these defects.

THIRD ARTICLE

Whether the Gifts of the Holy Ghost Are Habits?

We proceed thus to the Third Article:—

Objection 1. It would seem that the gifts of the Holy Ghost are not habits. Because a habit is a quality abiding in man, being defined as *a quality difficult to remove,* as stated in the *Predicaments* (*Categor.* vi.). Now it is proper to Christ that the gifts of the Holy Ghost rest in Him, as stated in Isa. xi. 2, 3. Moreover, it is written (Jo. i. 33): *He upon Whom thou shalt see the Spirit descending and remaining upon Him, He it is that baptizeth;* on which words Gregory comments as follows (*Moral.* ii. 27): *The Holy Ghost comes upon all the faithful; but, in a singular way, He dwells always in the Mediator.* Therefore the gifts of the Holy Ghost are not habits.

Obj. 2. Further, the gifts of the Holy Ghost perfect man according as he is moved by the Spirit of God, as stated above (AA. 1, 2). But in so far as man is moved by the Spirit of God, he is somewhat like an instrument in His regard. Now to be perfected by a habit is befitting, not an instrument, but a principal agent. Therefore the gifts of the Holy Ghost are not habits.

Obj. 3. Further, as the gifts of the Holy Ghost are due to Divine inspiration, so is the gift of prophecy. Now prophecy is not a habit: for *the spirit of prophecy does not always reside in the prophets,* as Gregory states (*Hom.* i. *in Ezechiel*). Neither, therefore, are the gifts of the Holy Ghost habits.

On the contrary, Our Lord in speaking of the Holy Ghost said to His disciples (Jo. xiv. 17): *He shall abide with you, and shall be in you.* Now the Holy Ghost is not in a man without His gifts. Therefore His gifts abide in man. Therefore they are not merely acts or passions but abiding habits.

I answer that, As stated above (A. 1), the gifts are perfections of man, whereby he becomes amenable to the promptings of the Holy Ghost. Now it is evident from what has been already said (Q. 56, A. 4; Q. 58, A. 2), that the moral virtues perfect the appetitive power according as it partakes somewhat of the reason, in so far, to wit, as it has a natural aptitude to be moved by the command of reason. Accordingly the gifts of the Holy Ghost, as compared with the Holy Ghost Himself, are related to man, even as the moral virtues, in comparison with the reason, are related to the appetitive power. Now the moral virtues are habits, whereby the powers of appetite are disposed to obey reason promptly. Therefore the gifts of the Holy Ghost are habits whereby man is perfected to obey readily the Holy Ghost.

Reply Obj. 1. Gregory solves this objection (*ibid.*) by saying that *by those gifts without which one cannot obtain life, the Holy Ghost ever abides in all the elect, but not by His other gifts.* Now the seven gifts are necessary for salvation, as stated above (A. 2). Therefore, with regard to them, the Holy Ghost ever abides in holy men.

Reply Obj. 2. This argument holds, in the case of an instrument which has no faculty of action, but only of being acted upon. But man is not an instrument of that kind; for he is so acted upon by the Holy Ghost, that he also acts himself, in so far as he has a free-will. Therefore he needs a habit.

Reply Obj. 3. Prophecy is one of those gifts which are for the manifestation of the Spirit, not for the necessity of salvation: hence the comparison fails.

FOURTH ARTICLE

Whether the Seven Gifts of the Holy Ghost Are Suitably Enumerated?

We proceed thus to the Fourth Article:—

Objection 1. It would seem that seven gifts of the Holy Ghost are unsuitably enumerated. For in that enumeration four are set down corresponding to the intellectual virtues, viz., wisdom, understanding, knowledge, and counsel, which corresponds to prudence; whereas nothing is set down corresponding to art, which is the fifth intellectual virtue. Moreover, something is included corresponding to justice, viz., piety, and something corresponding to fortitude, viz., the gift of fortitude; while there is nothing to correspond to temperance. Therefore the gifts are enumerated insufficiently.

Obj. 2. Further, piety is a part of justice. But no part of fortitude is assigned to correspond thereto, but fortitude itself. Therefore justice itself, and not piety, ought to have been set down.

Obj. 3. Further, the theological virtues, more than any, direct us to God. Since, then, the gifts perfect man according as he is moved by God, it seems that some gifts, corresponding to the theological virtues, should have been included.

Obj. 4. Further, even as God is an object of fear, so is He of love, of hope, and of joy. Now love, hope, and joy are passions condivided with fear. Therefore, as fear is set down as a gift, so ought the other three.

Obj. 5. Further, wisdom is added in order to direct understanding; counsel, to direct fortitude; knowledge, to direct piety. Therefore,

some gift should have been added for the purpose of directing fear. Therefore the seven gifts of the Holy Ghost are unsuitably enumerated.

On the contrary stands the authority of Holy Writ (Isa. xi. 2, 3).

I answer that, As stated above (A. 3), the gifts are habits perfecting man so that he is ready to follow the promptings of the Holy Ghost, even as the moral virtues perfect the appetitive powers so that they obey the reason. Now just as it is natural for the appetitive powers to be moved by the command of reason, so it is natural for all the forces in man to be moved by the instinct of God, as by a superior power. Therefore whatever powers in man can be the principles of human actions, can also be the subjects of gifts, even as they are virtues; and such powers are the reason and appetite.

Now the reason is speculative and practical: and in both we find the apprehension of truth (which pertains to the discovery of truth), and judgment concerning the truth. Accordingly, for the apprehension of truth, the speculative reason is perfected by *understanding;* the practical reason, by *counsel.* In order to judge aright, the speculative reason is perfected by *wisdom;* the practical reason by *knowledge.*—The appetitive power, in matters touching a man's relations to another, is perfected by *piety;* in matters touching himself, it is perfected by *fortitude* against the fear of dangers; and against inordinate lust for pleasures, by *fear,* according to Prov. xv. 27: *By the fear of the Lord every one declineth from evil,* and Ps. cxviii. 120: *Pierce Thou my flesh with Thy fear: for I am afraid of Thy judgments.*—Hence it is clear that these gifts extend to all those things to which the virtues, both intellectual and moral, extend.

Reply Obj. 1. The gifts of the Holy Ghost perfect man in matters concerning a good life: whereas art is not directed to such matters, but to external things that can be made, since art is the right reason, not about things to be done, but about things to be made (*Ethic.* vi. 4). However, we may say that, as regards the infusion of the gifts, the art is on the part of the Holy Ghost, Who is the principal mover, and not on the part of men, who are His organs when He moves them. The gift of fear corresponds, in a manner, to temperance: for just as it belongs to temperance, properly speaking, to restrain man from evil pleasures for the sake of the good appointed by reason, so does it belong to the gift of fear, to withdraw man from evil pleasures through fear of God.

Reply Obj. 2. Justice is so called from the rectitude of the reason, and so it is more suitably called a virtue than a gift. But the name of piety denotes the reverence which we give to our father and to our country. And since God is the Father of all, the worship of God is also called piety, as Augustine states (*De Civ. Dei* x. 1). Therefore the gift whereby a man, through reverence for God, works good to all, is fittingly called piety.

Reply Obj. 3. The mind of man is not moved by the Holy Ghost, unless in some way it be united to Him: even as the instrument is not moved by the craftsman, unless there be contact or some other kind of union between them. Now the primal union of man with God is by faith, hope and charity: and, consequently, these virtues are presupposed to the gifts, as being their roots. Therefore all the gifts correspond to these three virtues, as being derived therefrom.

Reply Obj. 4. Love, hope and joy have good for their object. Now God is the Sovereign Good: wherefore the names of these passions are transferred to the theological virtues which unite man to God. On the other hand, the object of fear is evil, which can nowise apply to God: hence fear does not denote union with God, but withdrawal from certain things through reverence for God. Hence it does not give its name to a theological virtue, but to a gift, which withdraws us from evil, for higher motives than moral virtue does.

Reply Obj. 5. Wisdom directs both the intellect and the affections of man. Hence two gifts are set down as corresponding to wisdom as their directing principle; on the part of the intellect, the gift of understanding; on the part of the affections, the gift of fear. Because the principal reason for fearing God is taken from a consideration of the Divine excellence, which wisdom considers.

FIFTH ARTICLE

Whether the Gifts of the Holy Ghost Are Connected?

We proceed thus to the Fifth Article:—

Objection 1. It would seem that the gifts are not connected, for the Apostle says (1 Cor. xii. 8): *To one . . . by the Spirit, is given the word of wisdom, and to another, the word of knowledge, according to the same Spirit.* Now wisdom and knowledge are reckoned among the gifts of the Holy Ghost. Therefore the gifts of the Holy Ghost are given to divers men, and are not connected together in the same man.

Obj. 2. Further, Augustine says (*De Trin.* xiv. 1) that *many of the faithful have not knowledge, though they have faith.* But some of the gifts, at least the gift of fear, accompany faith. Therefore it seems that the gifts are not necessarily connected together in one and the same man.

Obj. 3. Further, Gregory says (*Moral.* i) that wisdom *is of small account if it lack understanding, and understanding is wholly useless if it be not based upon wisdom. . . . Counsel is worthless, when the strength of fortitude is lacking thereto, . . . and fortitude is very weak if it be not supported by counsel. . . . Knowledge is nought if it hath not the use of piety, . . . and piety is very useless if it lack the discernment of knowledge, . . . and assuredly, unless it has these virtues with it, fear itself rises up to the doing of no good action:* from which it seems that it is possible to have one gift without another. Therefore the gifts of the Holy Ghost are not connected.

On the contrary, Gregory prefaces the passage above quoted, with the following remark: *It is worthy of note in this feast of Job's sons, that by turns they fed one another.* Now the sons of Job, of whom he is speaking, denote the gifts of the Holy Ghost. Therefore the gifts of the Holy Ghost are connected together by strengthening one another.

I answer that, The true answer to this question is easily gathered from what has been already set down. For it has been stated (A. 3) that as the powers of appetite are disposed by the moral virtues as regards the governance of reason, so all the powers of the soul are disposed by the gifts as regards the motion of Holy Ghost. Now the Holy Ghost dwells in us by charity, according to Rom. v. 5: *The charity of God is poured forth in our hearts by the Holy Ghost, Who is given to us,* even as our reason is perfected by prudence. Wherefore, just as the moral virtues are united together in prudence, so the gifts of the Holy Ghost are connected together in charity: so that whoever has charity has all the gifts of the Holy Ghost, none of which can one possess without charity.

Reply Obj. 1. Wisdom and knowledge can be considered in one way as gratuitous graces, in so far, to wit, as man so far abounds in the knowledge of things Divine and human, that he is able both to instruct the believer and confound the unbeliever. It is in this sense that the Apostle speaks, in this passage, about wisdom and knowledge: hence he mentions pointedly the *word* of wisdom and the *word* of knowledge. They may be taken in another way for the gifts of the Holy Ghost: and thus wisdom and knowledge are nothing else but perfections of the human mind, rendering it amenable to the promptings of the Holy Ghost in the knowledge of things Divine and human. Consequently it is clear that these gifts are in all who are possessed of charity.

Reply Obj. 2. Augustine is speaking there of knowledge, while expounding the passage of the Apostle quoted above (*Obj.* 1): hence he is referring to knowledge, in the sense already explained, as a gratuitous grace. This is clear from the context which follows: *For it is one thing to know only what a man must believe in order to gain the blissful life, which is no other than eternal life; and another, to know how to impart this to godly souls, and to defend it against the ungodly, which latter the Apostle seems to have styled by the proper name of knowledge.*

Reply Obj. 3. Just as the connection of the cardinal virtues is proved in one way from the fact that one is, in a manner, perfected by another, as stated above (Q. 65, A. 1); so Gregory wishes to prove the connection of the gifts, in the same way, from the fact that one cannot be perfect without the other. Hence he had already observed that *each particular virtue is to the last degree destitute, unless one virtue lend its support to another.* We are therefore not to understand that one gift can be without another; but that if understanding were without wisdom, it would not be a gift; even as temperance, without justice, would not be a virtue.

SIXTH ARTICLE

Whether the Gifts of the Holy Ghost Remain in Heaven?

We proceed thus to the Sixth Article:—

Objection 1. It would seem that the gifts of the Holy Ghost do not remain in heaven. For Gregory says (*Moral.* ii. 26) that by means of His sevenfold gift the *Holy Ghost instructs the mind against all temptations.* Now there will be no temptations in heaven, according to Isa. xi. 9: *They shall not hurt, nor shall they kill in all My holy mountain.* Therefore there will be no gifts of the Holy Ghost in heaven.

Obj. 2. Further, the gifts of the Holy Ghost are habits, as stated above (A. 3). But habits are of no use, where their acts are impossible. Now the acts of some gifts are not possible in heaven; for Gregory says (*Moral.* i. 15) that *understanding . . . penetrates the truths heard, . . . counsel . . . stays us from acting rashly, . . . fortitude . . . has no fear of adversity, . . . piety satisfies the inmost heart with deeds of mercy,* all of which are incompatible with the heavenly state. Therefore these gifts will not remain in the state of glory.

Obj. 3. Further, some of the gifts perfect man in the contemplative life, e.g. wisdom and understanding: and some in the active life, e.g. piety and fortitude. Now the active life ends with this as Gregory states (*Moral.* vi). Therefore not all the gifts of the Holy Ghost will be in the state of glory.

On the contrary, Ambrose says (*De Spiritu*

Sancto i. 20): *The city of God, the heavenly Jerusalem is not washed with the waters of an earthly river: it is the Holy Ghost, of Whose outpouring we but taste, Who, proceeding from the Fount of life, seems to flow more abundantly in those celestial spirits, a seething torrent of sevenfold heavenly virtue.*

I answer that, We may speak of the gifts in two ways: first, as to their essence; and thus they will be most perfectly in heaven, as may be gathered from the passage of Ambrose, just quoted. The reason for this is that the gifts of the Holy Ghost render the human mind amenable to the motion of the Holy Ghost: which will be especially realized in heaven, where God will be *all in all* (1 Cor. xv. 28), and man entirely subject unto Him. Secondly, they may be considered as regards the matter about which their operations are: and thus, in the present life they have an operation about a matter, in respect of which they will have no operation in the state of glory. Considered in this way, they will not remain in the state of glory; just as we have stated to be the case with regard to the cardinal virtues (Q. 67, A. 1).

Reply Obj. 1. Gregory is speaking there of the gifts according as they are compatible with the present state: for it is thus that they afford us protection against evil temptations. But in the state of glory, where all evil will have ceased, we shall be perfected in good by the gifts of the Holy Ghost.

Reply Obj. 2. Gregory, in almost every gift, includes something that passes away with the present state, and something that remains in the future state. For he says that *wisdom strengthens the mind with the hope and certainty of eternal things;* of which two, hope passes, and certainty remains. Of understanding, he says *that it penetrates the truths heard, refreshing the heart and enlightening its darkness,* of which, hearing passes away, since *they shall teach no more every man . . . his brother* (Jerem. xxxi. 3, 4); but the enlightening of the mind remains. Of counsel he says that it *prevents us from being impetuous,* which is necessary in the present life; and also that *it makes the mind full of reason,* which is necessary even in the future state.—Of fortitude he says that it *fears not adversity,* which is necessary in the present life; and further, that it *sets before us the viands of confidence,* which remains also in the future life. With regard to knowledge he mentions only one thing, viz. that *she overcomes the void of ignorance,* which refers to the present state. When, however, he adds *in the womb of the mind,* this may refer figuratively to the fulness of knowledge, which belongs to the future state.—Of piety he says that *it satisfies the inmost heart with deeds of mercy.* These words taken literally refer only to the present state: yet the inward regard for our neighbor, signified by *the inmost heart,* belongs also to the future state, when piety will achieve, not works of mercy, but fellowship of joy.—Of fear he says that *it oppresses the mind, lest it pride itself in present things,* which refers to the present state, and that *it strengthens it with the meat of hope for the future,* which also belongs to the present state, as regards hope, but may also refer to the future state, as regards being *strengthened* for things we hope for here, and obtain there.

Reply Obj. 3. This argument considers the gifts as to their matter. For the matter of the gifts will not be works of the active life; but all the gifts will have their respective acts about things pertaining to the contemplative life, which is the life of heavenly bliss.

SEVENTH ARTICLE

Whether the Gifts Are Set Down by Isaias in Their Order of Dignity?

We proceed thus to the Seventh Article:—

Objection 1. It would seem that the gifts are not set down by Isaias in their order of dignity. For the principal gift is, seemingly, that which, more than the others, God requires of man. Now God requires of man fear, more than the other gifts: for it is written (Deut. x. 12): *And now, Israel, what doth the Lord thy God require of thee, but that thou fear the Lord thy God?* and (Malach. i. 6): *If . . . I be a master, where is My fear?* Therefore it seems that fear, which is mentioned last, is not the lowest but the greatest of the gifts.

Obj. 2. Further, piety seems to be a kind of common good; since the Apostle says (1 Tim. iv. 8): *Piety* (*Douay,—Godliness*) *is profitable to all things.* Now a common good is preferable to particular goods. Therefore piety, which is given the last place but one, seems to be the most excellent gift.

Obj. 3. Further, knowledge perfects man's judgment, while counsel pertains to inquiry. But judgment is more excellent than inquiry. Therefore knowledge is a more excellent gift than counsel; and yet it is set down as being below it.

Obj. 4. Further, fortitude pertains to the appetitive power, while science belongs to reason. But reason is a more excellent power than the appetite. Therefore knowledge is a more excellent gift than fortitude; and yet the latter is given the precedence. Therefore the gifts are not set down in their order of dignity.

On the contrary, Augustine says (*De Serm. Dom. in Monte* i. 4): *It seems to me that the*

sevenfold operation of the Holy Ghost, of which Isaias speaks, agrees in degrees and expression with these (of which we read in Matth. v. 3): *but there is a difference of order, for there* (viz. in Isaias) *the enumeration begins with the more excellent gifts, here, with the lower gifts.*

I answer that, The excellence of the gifts can be measured in two ways: first, simply, viz. by comparison to their proper acts as proceeding from their principles; secondly, relatively, viz. by comparison to their matter. If we consider the excellence of the gifts simply, they follow the same rule as the virtues, as to their comparison one with another; because the gifts perfect man for all the acts of the soul's powers, even as the virtues do, as stated above (A. 4). Hence, as the intellectual virtues have the precedence of the moral virtues, and among the intellectual virtues, the contemplative are preferable to the active, viz. wisdom, understanding and science to prudence and art (yet so that wisdom stands before understanding, and understanding before science, and prudence and synesis before eubulia): so also among the gifts, wisdom, understanding, knowledge, and counsel are more excellent than piety, fortitude, and fear; and among the latter, piety excels fortitude, and fortitude fear, even as justice surpasses fortitude, and fortitude temperance.—But in regard to their matter, fortitude and counsel precede knowledge and piety: because fortitude and counsel are concerned with difficult matters, whereas piety and knowledge regard ordinary matters. —Consequently the excellence of the gifts corresponds with the order in which they are enumerated; but so far as wisdom and understanding are given the preference to the others, their excellence is considered simply, while, so far, as counsel and fortitude are preferred to knowledge and piety, it is considered with regard to their matter.

Reply Obj. 1. Fear is chiefly required as being the foundation, so to speak, of the perfection of the other gifts, for *the fear of the Lord is the beginning of wisdom* (Ps. cx. 10; Ecclus. i. 16), and not as though it were more excellent than the others. Because, in the order of generation, man departs from evil on account of fear (Prov. xvi. 16), before doing good works, and which result from the other gifts.

Reply Obj. 2. In the words quoted from the Apostle, piety is not compared with all God's gifts, but only with *bodily exercise*, of which he had said that it *is profitable to little.*

Reply Obj. 3. Although knowledge stands before counsel by reason of its judgment, yet counsel is more excellent by reason of its matter: for counsel is only concerned with matters of difficulty (*Ethic.* iii. 3), whereas the judgment of knowledge embraces all matters.

Reply Obj. 4. The directive gifts which pertain to the reason are more excellent than the executive gifts, if we consider them in relation to their acts as proceeding from their powers, because reason transcends the appetite as a rule transcends the thing ruled. But on the part of the matter, counsel is united to fortitude as the directive power to the executive, and so is knowledge united to piety: because counsel and fortitude are concerned with matters of difficulty, while knowledge and piety are concerned with ordinary matters. Hence counsel together with fortitude, by reason of their matter, are given the preference to knowledge and piety.

EIGHTH ARTICLE

Whether the Virtues Are More Excellent Than the Gifts?

We proceed thus to the Eighth Article:—

Objection 1. It would seem that the virtues are more excellent than the gifts. For Augustine says (*De Trin.* xv. 18) while speaking of charity: *No gift of God is more excellent than this. It is this alone which divides the children of the eternal kingdom from the children of eternal damnation. Other gifts are bestowed by the Holy Ghost, but, without charity, they avail nothing.* But charity is a virtue. Therefore a virtue is more excellent than the gifts of the Holy Ghost.

Obj. 2. Further, that which is first naturally, seems to be more excellent. Now the virtues precede the gifts of the Holy Ghost; for Gregory says (*Moral.* ii. 26) that *the gift of the Holy Ghost in the mind it works on, forms first of all justice, prudence, fortitude, temperance . . . and doth afterwards give it a temper in the seven virtues* (viz. the gifts), so *as against folly to bestow wisdom; against dullness, understanding; against rashness, counsel; against fear, fortitude; against ignorance, knowledge; against hardness of heart, piety; against piety, fear.* Therefore the virtues are more excellent than the gifts.

Obj. 3. Further, Augustine says (*De Lib. Arb.* ii. 19) that *the virtues cannot be used to evil purpose.* But it is possible to make evil use of the gifts, for Gregory says (*Moral.* i. 18): *We offer up the sacrifice of prayer . . . lest wisdom may uplift; or understanding, while it runs nimbly, deviate from the right path; or counsel, while it multiplies itself, grow into confusion; that fortitude, while it gives confidence, may not make us rash; lest knowledge, while it knows and yet loves not, may swell the mind; lest piety, while it swerves from the right line, may become dis-*

torted; and lest fear, while it is unduly alarmed, may plunge us into the pit of despair. Therefore the virtues are more excellent than the gifts of the Holy Ghost.

On the contrary, The gifts are bestowed to assist the virtues and to remedy certain defects, as is shown in the passage quoted (*Obj.* 2), so that, seemingly, they accomplish what the virtues cannot. Therefore the gifts are more excellent than the virtues.

I answer that, As was shown above (Q. 58, A. 3; Q. 62, A. 1), there are three kinds of virtues: for some are theological, some intellectual, and some moral. The theological virtues are those whereby man's mind is united to God; the intellectual virtues are those whereby reason itself is perfected; and the moral virtues are those which perfect the powers of appetite in obedience to the reason. On the other hand the gifts of the Holy Ghost dispose all the powers of the soul to be amenable to the Divine motion.

Accordingly the gifts seem to be compared to the theological virtues, by which man is united to the Holy Ghost his Mover, in the same way as the moral virtues are compared to the intellectual virtues, which perfect the reason, the moving principle of the moral virtues. Wherefore as the intellectual virtues are more excellent than the moral virtues and control them, so the theological virtues are more excellent than the gifts of the Holy Ghost and regulate them. Hence Gregory says (*Moral.* i. 12) that *the seven sons,* i.e. the seven gifts, *never attain the perfection of the number ten, unless all that they do be done in faith, hope, and charity.*

But if we compare the gifts to the other virtues, intellectual and moral, then the gifts have the precedence of the virtues. Because the gifts perfect the soul's powers in relation to the Holy Ghost their Mover; whereas the virtues perfect, either the reason itself, or the other powers in relation to reason: and it is evident that the more exalted the mover, the more excellent the disposition whereby the thing moved requires to be disposed. Therefore the gifts are more perfect than the virtues.

Reply Obj. 1. Charity is a theological virtue; and such we grant to be more perfect than the gifts.

Reply Obj. 2. There are two ways in which one thing precedes another. One is in order of perfection and dignity, as love of God precedes love of our neighbor: and in this way the gifts precede the intellectual and moral virtues, but follow the theological virtues. The other is the order of generation or disposition: thus love of one's neighbor precedes love of God, as regards the act: and in this way moral and intellectual virtues precede the gifts, since man, through being well subordinate to his own reason, is disposed to be rightly subordinate to God.

Reply Obj. 3. Wisdom and understanding and the like are gifts of the Holy Ghost, according as they are quickened by charity, which *dealeth not perversely* (1 Cor. xiii. 4). Consequently wisdom and understanding and the like cannot be used to evil purpose, in so far as they are gifts of the Holy Ghost. But, lest they depart from the perfection of charity, they assist one another. This is what Gregory means to say.

QUESTION 69

Of the Beatitudes

(In Four Articles)

We must now consider the beatitudes: under which head there are four points of inquiry: (1) Whether the beatitudes differ from the gifts and virtues? (2) Of the rewards of the beatitudes: whether they refer to this life? (3) Of the number of the beatitudes. (4) Of the fittingness of the rewards ascribed to the beatitudes.

FIRST ARTICLE

Whether the Beatitudes Differ from the Virtues and Gifts?

We proceed thus to the First Article:—

Objection 1. It would seem that the beatitudes do not differ from the virtues and gifts. For Augustine (*De Serm. Dom. in Monte,* i. 4) assigns the beatitudes recited by Matthew (v. 3, *seqq.*) to the gifts of the Holy Ghost; and Ambrose in his commentary on Luke vi. 20, *seqq.*, ascribes the beatitudes mentioned there, to the four cardinal virtues. Therefore the beatitudes do not differ from the virtues and gifts.

Obj. 2. Further, there are but two rules of the human will;—the reason and the eternal law, as stated above (Q. 19, A. 3; Q. 21, A. 1). Now the virtues perfect man in relation to reason; while the gifts perfect him in relation to the eternal law of the Holy Ghost, as is clear from what has been said (Q. 68, AA. 1, 3, *seqq.*). Therefore there cannot be anything else pertaining to the rectitude of the human will, besides the virtues and gifts. Therefore the beatitudes do not differ from them.

Obj. 3. Further, among the beatitudes are included meekness, justice, and mercy, which are said to be virtues. Therefore the beatitudes do not differ from the virtues and gifts.

On the contrary, Certain things are included among the beatitudes, that are neither virtues nor gifts, e.g. poverty, mourning, and peace. Therefore the beatitudes differ from the virtues and gifts.

I answer that, As stated above (Q. 2, A. 7; Q. 3, A. 1), happiness is the last end of human life. Now one is said to possess the end already, when one hopes to possess it; wherefore the Philosopher says (*Ethic. i.* 9) that *children are said to be happy because they are full of hope;* and the Apostle says (Rom. viii. 24): *We are saved by hope.* Again, we hope to obtain an end, because we are suitably moved towards that end, and approach thereto; and this implies some action. And a man is moved towards, and approaches the happy end by works of virtue, and above all by the works of the gifts, if we speak of eternal happiness, for which our reason is not sufficient, since we need to be moved by the Holy Ghost, and to be perfected with His gifts that we may obey and follow him. Consequently the beatitudes differ from the virtues and gifts, not as habit from habit, but as act from habit.

Reply Obj. 1. Augustine and Ambrose assign the beatitudes to the gifts and virtues, as acts are ascribed to habits. But the gifts are more excellent than the cardinal virtues, as stated above (Q. 68, A. 8). Wherefore Ambrose, in explaining the beatitudes propounded to the throng, assigns them to the cardinal virtues, whereas Augustine, who is explaining the beatitudes delivered to the disciples on the mountain, and so to those who were more perfect, ascribes them to the gifts of the Holy Ghost.

Reply Obj. 2. This argument proves that no other habits, besides the virtues and gifts, rectify human conduct.

Reply Obj. 3. Meekness is to be taken as denoting the act of meekness: and the same applies to justice and mercy. And though these might seem to be virtues, they are nevertheless ascribed to gifts, because the gifts perfect man in all matters wherein the virtues perfect him, as stated above (Q. 68, A. 2).

SECOND ARTICLE

Whether the Rewards Assigned to the Beatitudes Refer to This Life?

We proceed thus to the Second Article:—

Objection 1. It would seem that the rewards assigned to the beatitudes do not refer to this life. Because some are said to be happy because they hope for a reward, as stated above (A. 1). Now the object of hope is future happiness. Therefore these rewards refer to the life to come.

Obj. 2. Further, certain punishments are set down in opposition to the beatitudes, Luke vi. 25, where we read: *Woe to you that are filled; for you shall hunger. Woe to you that now laugh, for you shall mourn and weep.* Now these punishments do not refer to this life, because frequently men are not punished in this life, according to Job xxi. 13: *They spend their days in wealth.* Therefore neither do the rewards of the beatitudes refer to this life.

Obj. 3. Further, the kingdom of heaven which is set down as the reward of poverty is the happiness of heaven, as Augustine says (*De Civ. Dei* xix).* Again, abundant fullness is not to be had save in the life to come, according to Ps. xvi. 15: *I shall be filled* (Douay, —*satisfied*) *when Thy glory shall appear.*— Again, it is only in the future life that we shall see God, and that our Divine sonship will be made manifest, according to 1 Jo. iii. 2: *We are now the sons of God; and it hath not yet appeared what we shall be. We know that, when He shall appear, we shall be like to Him, because we shall see Him as He is.* Therefore these rewards refer to the future life.

On the contrary, Augustine says (*De Serm. Dom. in Monte* i. 4): *These promises can be fulfilled in this life, as we believe them to have been fulfilled in the apostles. For no words can express that complete change into the likeness even of an angel, which is promised to us after this life.*

I answer that, Expounders of Holy Writ are not agreed in speaking of these rewards. For some, with Ambrose (*Super Luc.* v.), hold that all these rewards refer to the life to come; while Augustine (*loc. cit.*) holds them to refer to the present life; and Chrysostom in his homilies (*In Matth.* xv) says that some refer to the future, and some to the present life.

In order to make the matter clear we must take note that hope of future happiness may be in us for two reasons. First, by reason of our having a preparation for, or a disposition to future happiness; and this is by way of merit; secondly, by a kind of imperfect inchoation of future happiness in holy men, even in this life. For it is one thing to hope that the tree will bear fruit, when the leaves begin to appear, and another, when we see the first signs of the fruit.

Accordingly, those things which are set down as merits in the beatitudes, are a kind

* *Cf. De Serm. Dom. in Monte,* i. 1.

of preparation for, or disposition to happiness, either perfect or inchoate: while those that are assigned as rewards, may be either perfect happiness, so as to refer to the future life, or some beginning of happiness, such as is found in those who have attained perfection, in which case they refer to the present life. Because when a man begins to make progress in the acts of the virtues and gifts, it is to be hoped that he will arrive at perfection, both as a wayfarer, and as a citizen of the heavenly kingdom.

Reply Obj. 1. Hope regards future happiness as the last end: yet it may also regard the assistance of grace as that which leads to that end, according to Ps. xxvii. 7: *In Him hath my heart hoped, and I have been helped.*

Reply Obj. 2. Although sometimes the wicked do not undergo temporal punishment in this life, yet they suffer spiritual punishment. Hence Augustine says (*Conf.* i): *Thou hast decreed, and it is so, Lord,—that the disordered mind should be its own punishment.* The Philosopher, too, says of the wicked (*Ethic.* ix. 4) that *their soul is divided against itself, . . . one part pulls this way, another that;* and afterwards he concludes, saying: *If wickedness makes a man so miserable, he should strain every nerve to avoid vice.*—In like manner, although, on the other hand, the good sometimes do not receive material rewards in this life, yet they never lack spiritual rewards, even in this life, according to Matth. xix. 29, and Mark x. 30: *Ye shall receive a hundred times as much* even *in this time.*

Reply Obj. 3. All these rewards will be fully consummated in the life to come: but meanwhile they are, in a manner, begun, even in this life. Because the *kingdom of heaven,* as Augustine says (*loc. cit.*), can denote the beginning of perfect wisdom, in so far as *the spirit* begins to reign in men.—The *possession* of the land denotes the well-ordered affections of the soul that rests, by its desire, on the solid foundation of the eternal inheritance, signified by *the land.*—They are *comforted* in this life, by receiving the Holy Ghost, Who is called the *Paraclete,* i.e., the Comforter.—They *have their fill,* even in this life, of that food of which Our Lord said (Jo. iv. 34): *My meat is to do the will of Him that sent Me.*—Again, in this life, men *obtain* God's *Mercy.*—Again, the eye being cleansed by the gift of understanding, we can, so to speak, *see God.*—Likewise, in this life, those who are the *peacemakers* of their own movements, approach to likeness to God, and are called *the children of God.*—Nevertheless these things will be more perfectly fulfilled in heaven.

* See Q. 3.

THIRD ARTICLE

Whether the Beatitudes Are Suitably Enumerated?

We proceed thus to the Third Article:—

Objection 1. It would seem that the beatitudes are unsuitably enumerated. For the beatitudes are assigned to the gifts, as stated above (A. 1, *ad* 1). Now some of the gifts, viz. wisdom and understanding, belong to the contemplative life: yet no beatitude is assigned to the act of contemplation, for all are assigned to matters connected with the active life. Therefore the beatitudes are insufficiently enumerated.

Obj. 2. Further, not only do the executive gifts belong to the active life, but also some of the directive gifts, e.g. knowledge and counsel: yet none of the beatitudes seems to be directly connected with the acts of knowledge or counsel. Therefore the beatitudes are insufficiently indicated.

Obj. 3. Further, among the executive gifts connected with the active life, fear is said to be connected with poverty, while piety seems to correspond to the beatitude of mercy: yet nothing is included directly connected with justice. Therefore the beatitudes are insufficiently enumerated.

Obj. 4. Further, many other beatitudes are mentioned in Holy Writ. Thus, it is written (Job v. 17): *Blessed is the man whom God correcteth;* and (Ps. i. 1): *Blessed is the man who hath not walked in the counsel of the ungodly;* and (Prov. iii. 13): *Blessed is the man that findeth wisdom.* Therefore the beatitudes are insufficiently enumerated.

Obj. 5. *On the other hand,* it seems that too many are mentioned. For there are seven gifts of the Holy Ghost: whereas eight beatitudes are indicated.

Obj. 6. Further, only four beatitudes are indicated in the sixth chapter of Luke. Therefore the seven or eight mentioned in Matth. v. are too many.

I answer that, These beatitudes are most suitably enumerated. To make this evident it must be observed that beatitude has been held to consist in one of three things: for some have ascribed it to a sensual life, some, to an active life, and some, to a contemplative life.* Now these three kinds of happiness stand in different relations to future beatitude, by hoping for which we are said to be happy. Because sensual happiness, being false and contrary to reason, is an obstacle to future beatitude; while happiness of the active life is a disposition of future beatitude; and contemplative happiness, if perfect, is the very essence of future beatitude, and, if imperfect, is a beginning thereof.

And so Our Lord, in the first place, indi-

cated certain beatitudes as removing the obstacle of sensual happiness. For a life of pleasure consists of two things. First, in the affluence of external goods, whether riches or honors; from which man is withdrawn,—by a virtue so that he uses them in moderation,—and by a gift, in a more excellent way, so that he despises them altogether. Hence the first beatitude is: *Blessed are the poor in spirit,* which may refer either to the contempt of riches, or to the contempt of honors, which results from humility. Secondly, the sensual life consists in following the bent of one's passions, whether irascible or concupiscible. From following the irascible passions man is withdrawn,—by a virtue, so that they are kept within the bounds appointed by the ruling of reason,—and by a gift, in a more excellent manner, so that man, according to God's will, is altogether undisturbed by them: hence the second beatitude is: *Blessed are the meek.* From following the concupiscible passions, man is withdrawn,—by a virtue, so that man uses these passions in moderation,—and by a gift, so that, if necessary, he casts them aside altogether; nay more, so that, if need be, he makes a deliberate choice of sorrow;* hence the third beatitude is: *Blessed are they that mourn.*

Active life consists chiefly in man's relations with his neighbor, either by way of duty or by way of spontaneous gratuity. To the former we are disposed,—by a virtue, so that we do not refuse to do our duty to our neighbor, which pertains to justice;— and by a gift, so that we do the same much more heartily, by accomplishing works of justice with an ardent desire, even as a hungry and thirsty man eats and drinks with eager appetite. Hence the fourth beatitude is: *Blessed are they that hunger and thirst after justice.* With regard to spontaneous favors we are perfected,—by a virtue, so that we give where reason dictates we should give, e.g. to our friends or others united to us; which pertains to the virtue of liberality,— and by a gift, so that, through reverence for God, we consider only the needs of those on whom we bestow our gratuitous bounty: hence it is written (Luke xiv. 12, 13): *When thou makest a dinner or supper, call not thy friends, nor thy brethren,* etc. . . . *but . . . call the poor, the maimed,* etc.; which, properly, is to have mercy: hence the fifth beatitude is: *Blessed are the merciful.*

Those things which concern the contemplative life, are either final beatitude itself, or some beginning thereof: wherefore they are included in the beatitudes, not as merits, but as rewards. Yet the effects of the active life, which dispose man for the contemplative life, are included in the beatitudes. Now the effect of the active life, as regards those virtues and gifts whereby man is perfected in himself, is the cleansing of man's heart, so that it is not defiled by the passions: hence the sixth beatitude is: *Blessed are the clean of heart.* But as regards the virtues and gifts whereby man is perfected in relation to his neighbor, the effect of the active life is peace, according to Isaias xxxii. 17: *The work of justice shall be peace:* hence the seventh beatitude is *Blessed are the peacemakers.*

Reply Obj. 1. The acts of the gifts which belong to the active life are indicated in the merits: but the acts of gifts pertaining to the contemplative life are indicated in the rewards, for the reason given above. Because to *see God* corresponds to the gift of understanding; and to be like God by being adopted *children of God,* corresponds to the gift of wisdom.

Reply Obj. 2. In things pertaining to the active life, knowledge is not sought for its own sake, but for the sake of operation, as even the Philosopher states (*Ethic.* ii. 2). And therefore, since beatitude implies something ultimate, the beatitudes do not include the acts of those gifts which direct man in the active life, such acts, to wit, as are elicited by those gifts, as, e.g. to counsel is the act of counsel, and to judge, the act of knowledge: but, on the other hand, they include those operative acts of which the gifts have the direction, as, e.g. mourning in respect of knowledge, and mercy in respect of counsel.

Reply Obj. 3. In applying the beatitudes to the gifts we may consider two things. One is likeness of matter. In this way all the first five beatitudes may be assigned to knowledge and counsel as to their directing principles: whereas they must be distributed among the executive gifts: so that, to wit, hunger and thirst for justice, and mercy too, correspond to piety, which perfects man in his relations to others; meekness to fortitude, for Ambrose says on Luke vi. 22: *It is the business of fortitude to conquer anger, and to curb indignation,* fortitude being about the irascible passions: poverty and mourning to the gift of fear, whereby man withdraws from the lusts and pleasures of the world.

Secondly, we may consider the motives of the beatitudes: and, in this way, some of them will have to be assigned differently. Because the principal motive for meekness is reverence for God, which belongs to piety. The chief motive for mourning is knowledge, whereby man knows his failings and those of worldly things, according to Eccles. i. 18: *He that addeth knowledge, addeth also sorrow* (Vulg., *labor*). The principal motive for hungering after the works of justice, is fortitude of the

* *Cf.* Q. 35, A. 3.

soul: and the chief motive for being merciful is God's counsel, according to Dan. iv. 24: *Let my counsel be acceptable to the king* (Vulg., *—to thee, O king*): *and redeem thou thy sins with alms, and thy iniquities with works of mercy to the poor.*—It is thus that Augustine assigns them (*De Serm. Dom. in Monte* i. 4).

Reply Obj. 4. All the beatitudes mentioned in Holy Writ must be reduced to these, either as to the merits or as to the rewards: because they must all belong either to the active or to the contemplative life. Accordingly, when we read, *Blessed is the man whom the Lord correcteth,* we must refer this to the beatitude of mourning: when we read, *Blessed is the man that hath not walked in the counsel of the ungodly,* we must refer it to cleanness of heart: and when we read, *Blessed is the man that findeth wisdom,* this must be referred to the reward of the seventh beatitude. The same applies to all others that can be adduced.

Reply Obj. 5. The eighth beatitude is a confirmation and declaration of all those that precede. Because from the very fact that a man is confirmed in poverty of spirit, meekness, and the rest, it follows that no persecution will induce him to renounce them. Hence the eighth beatitude corresponds, in a way, to all the preceding seven.

Reply Obj. 6. Luke relates Our Lord's sermon as addressed to the multitude (vi. 17). Hence he sets down the beatitudes according to the capacity of the multitude, who know no other happiness than pleasure, temporal and earthly: wherefore by these four beatitudes Our Lord excludes four things which seem to belong to such happiness. The first of these is abundance of external goods, which he sets aside by saying: *Blessed are ye poor.*—The second is that man be well off as to his body, in food and drink and so forth; this he excludes by saying in the second place: *Blessed are ye that hunger.* The third is that it should be well with man as to joyfulness of heart, and this he puts aside by saying: *Blessed are ye that weep now.* The fourth is the outward favor of man; and this he excludes, saying, fourthly: *Blessed shall you be, when men shall hate you.* And as Ambrose says on Luke vi. 20, *poverty corresponds to temperance, which is unmoved by delights; hunger, to justice, since who hungers is compassionate and, through compassion gives; mourning, to prudence, which deplores perishable things; endurance of men's hatred belongs to fortitude.*

FOURTH ARTICLE

Whether the Rewards of the Beatitudes Are Suitably Enumerated?

We proceed thus to the Fourth Article:—

Objection 1. It would seem that the rewards of the beatitudes are unsuitably enumerated. Because the kingdom of heaven, which is eternal life, contains all good things. Therefore, once given the kingdom of heaven, no other rewards should be mentioned.

Obj. 2. Further, the kingdom of heaven is assigned as the reward, both of the first and of the eighth beatitude. Therefore, on the same ground, it should have been assigned to all.

Obj. 3. Further, the beatitudes are arranged in the ascending order, as Augustine remarks (*De Serm. Dom. in Monte* i. 4): whereas the rewards seem to be placed in the descending order, since to *possess the land* is less than to possess *the kingdom of heaven.* Therefore these rewards are unsuitably enumerated.

On the contrary stands the authority of Our Lord Who propounded these rewards.

I answer that, These rewards are most suitably assigned, considering the nature of the beatitudes in relation to the three kinds of happiness indicated above (A. 3). For the first three beatitudes concerned the withdrawal of man from those things in which sensual happiness consists: which happiness man desires by seeking the object of his natural desire, not where he should seek it, viz. in God, but in temporal and perishable things. Wherefore the rewards of the first three beatitudes correspond to these things which some men seek to find in earthly happiness. For men seek in external things, viz. riches and honors, a certain excellence and abundance, both of which are implied in the kingdom of heaven, whereby man attains to excellence and abundance of good things in God. Hence Our Lord promised the kingdom of heaven to the poor in spirit. Again, cruel and pitiless men seek by wrangling and fighting to destroy their enemies so as to gain security for themselves. Hence Our Lord promised the meek a secure and peaceful possession of the land of the living, whereby the solid reality of eternal goods is denoted. Again, men seek consolation for the toils of the present life, in the lusts and pleasures of the world. Hence Our Lord promises comfort to those that mourn.

Two other beatitudes belong to the works of active happiness, which are the works of virtues directing man in his relations to his neighbor; from which operations some men withdraw through inordinate love of their own good. Hence Our Lord assigns to these beatitudes rewards in correspondence with the motives for which men recede from them. For there are some who recede from acts of justice, and instead of rendering what is due, lay hands on what is not theirs, that they may abound in temporal goods. Wherefore Our

Lord promised those who hunger after justice, that they shall have their fill. Some, again, recede from works of mercy, lest they be busied with other people's misery. Hence Our Lord promised the merciful that they should obtain mercy, and be delivered from all misery.

The last two beatitudes belong to contemplative happiness or beatitude: hence the rewards are assigned in correspondence with the dispositions included in the merit. For cleanness of the eye disposes one to see clearly: hence the clean of heart are promised that they shall see God—Again, to make peace either in oneself or among others, shows a man to be a follower of God, Who is the God of unity and peace. Hence, as a reward, he is promised the glory of the Divine sonship, consisting in perfect union with God through consummate wisdom.

Reply Obj. 1. As Chrysostom says (*Hom.* xv. in *Matth.*), all these rewards are one in reality, viz. eternal happiness, which the human intellect cannot grasp. Hence it was necessary to describe it by means of various boons known to us, while observing due proportion to the merits to which those rewards are assigned.

Reply Obj. 2. Just as the eighth beatitude is a confirmation of all the beatitudes, so it deserves all the rewards of the beatitudes. Hence it returns to the first, that we may understand all the other rewards to be attributed to it in consequence. Or else, according to Ambrose (*Super Luc.* v), the kingdom of heaven is promised to the poor in spirit, as regards the glory of the soul; but to those who suffer persecution in their bodies, it is promised as regards the glory of the body.

Reply Obj. 3. The rewards are also arranged in ascending order. For it is more to possess the land of the heavenly kingdom than simply to have it: since we have many things without possessing them firmly and peacefully. Again, it is more to be comforted in the kingdom than to have and possess it, for there are many things the possession of which is accompanied by sorrow. Again, it is more to have one's fill than simply to be comforted, because fulness implies abundance of comfort. And mercy surpasses satiety, for thereby man receives more than he merited or was able to desire. And yet more is it to see God, even as he is a greater man who not only dines at court, but also sees the king's countenance. Lastly, the highest place in the royal palace belongs to the king's son.

QUESTION 70

Of the Fruits of the Holy Ghost

(In Four Articles)

We must now consider the Fruits of the Holy Ghost: under which head there are four points of inquiry: (1) Whether the fruits of the Holy Ghost are acts? (2) Whether they differ from the beatitudes? (3) Of their number? (4) Of their opposition to the works of the flesh.

FIRST ARTICLE

Whether the Fruits of the Holy Ghost Which the Apostle Enumerates (Gal. v.) Are Acts?

We proceed thus to the First Article:—

Objection 1. It would seem that the fruits of the Holy Ghost, enumerated by the Apostle (Gal. v. 22, 23), are not acts. For that which bears fruit, should not itself be called a fruit, else we should go on indefinitely. But our actions bear fruit: for it is written (Wis. iii. 15): *The fruit of good labor is glorious,* and (Jo. iv. 36): *He that reapeth receiveth wages, and gathereth fruit unto life everlasting.* Therefore our actions are not to be called fruits.

Obj. 2. Further, as Augustine says (*De Trin.* x. 10), *we enjoy* the things we know, when the will rests by rejoicing in them.* But our will should not rest in our actions for their own sake. Therefore our actions should not be called fruits.

Obj. 3. Further, among the fruits of the Holy Ghost, the Apostle numbers certain virtues, viz. charity, meekness, faith, and chastity. Now virtues are not actions but habits, as stated above (Q. 55, A. 1). Therefore the fruits are not actions.

On the contrary, It is written (Matth. xii. 33): *By the fruit the tree is known;* that is to say, man is known by his works, as holy men explain the passage. Therefore human actions are called fruits.

I answer that, The word *fruit* has been transferred from the material to the spiritual world. Now fruit, among material things, is the product of a plant when it comes to perfection, and has a certain sweetness. This fruit has a twofold relation—to the tree that produces it, and to the man who gathers the fruit from the tree. Accordingly, in spiritual matters, we may take the word *fruit* in two ways:

**Fruimur,* from which verb we have the Latin *fructus* and the English *fruit.*

first, so that the fruit of man, who is likened to the tree, is that which he produces; secondly, so that man's fruit is what he gathers.

Yet not all that man gathers is fruit, but only that which is last and gives pleasure. For a man has both a field and a tree, and yet these are not called fruits; but that only which is last, to wit, that which man intends to derive from the field and from the tree. In this sense man's fruit is his last end which is intended for his enjoyment.

If, however, by man's fruit we understand a product of man, then human actions are called fruits: because operation is the second act of the operator, and gives pleasure if it is suitable to him. If then man's operation proceeds from man in virtue of his reason, it is said to be the fruit of his reason: but if it proceeds from him in respect of a higher power, which is the power of the Holy Ghost, then man's operation is said to be the fruit of the Holy Ghost, as of a Divine seed, for it is written (1 Jo. iii. 9): *Whosoever is born of God, committeth no sin, for His seed abideth in him.*

Reply Obj. 1. Since fruit is something last and final, nothing hinders one fruit bearing another fruit, even as one end is subordinate to another. And so our works, in so far as they are produced by the Holy Ghost working in us, are fruits: but, in so far as they are referred to the end which is eternal life, they should rather be called flowers: hence it is written (Ecclus. xxiv. 23): *My flowers are the fruits of honor and riches.*

Reply Obj. 2. When the will is said to delight in a thing for its own sake, this may be understood in two ways. First, so that the expression *for the sake of* be taken to designate the final cause; and in this way, man delights in nothing for its own sake, except the last end. Secondly, so that it express the formal cause; and in this way a man may delight in anything that is delightful by reason of its form. Thus it is clear that a sick man delights in health, for its own sake, as in an end; in a nice medicine, not as in an end, but as in something tasty; and in a nasty medicine, nowise for its own sake, but only for the sake of something else.—Accordingly we must say that man must delight in God for His own sake, as being his last end, and in virtuous deeds, not as being his end, but for the sake of their inherent goodness which is delightful to the virtuous. Hence Ambrose says (*De Parad.* xiii) that virtuous deeds are called fruits because *they refresh those that have them, with a holy and genuine delight.*

Reply Obj. 3. Sometimes the names of the virtues are applied to their actions: thus Augustine writes (*Tract.* xl. *in Joan.*): *Faith is to believe what thou seest not;* and (*De Doctr.* Christ. iii. 10): *Charity is the movement of the soul in loving God and our neighbor.* It is thus that the names of the virtues are used in reckoning the fruits.

SECOND ARTICLE

Whether the Fruits Differ from the Beatitudes?

We proceed thus to the Second Article:—

Objection 1. It would seem that the fruits do not differ from the beatitudes. For the beatitudes are assigned to the gifts, as stated above (Q. 69, A. 1 *ad* i). But the gifts perfect man in so far as he is moved by the Holy Ghost. Therefore the beatitudes themselves are fruits of the Holy Ghost.

Obj. 2. Further, as the fruit of eternal life is to future beatitude which is that of actual possession, so are the fruits of the present life to the beatitudes of the present life, which are based on hope. Now the fruit of eternal life is identified with future beatitude. Therefore the fruits of the present life are the beatitudes.

Obj. 3. Further, fruit is essentially something ultimate and delightful. Now this is the very nature of beatitude, as stated above (Q. 3, A. 1; Q. 4, A. 1). Therefore fruit and beatitude have the same nature, and consequently should not be distinguished from one another.

On the contrary, Things divided into different species, differ from one another. But fruits and beatitudes are divided into different parts, as is clear from the way in which they are enumerated. Therefore the fruits differ from the beatitudes.

I answer that, More is required for a beatitude than for a fruit. Because it is sufficient for a fruit to be something ultimate and delightful; whereas for a beatitude, it must be something perfect and excellent. Hence all the beatitudes may be called fruits, but not vice versa. For the fruits are any virtuous deeds in which one delights: whereas the beatitudes are none but perfect works, and which, by reason of their perfection, are assigned to the gifts rather than to the virtues, as already stated (Q. 69, A. 1 *ad* 1).

Reply Obj. 1. This argument proves the beatitudes to be fruits, but not that all the fruits are beatitudes.

Reply Obj. 2. The fruit of eternal life is ultimate and perfect simply: hence it nowise differs from future beatitude. On the other hand the fruits of the present life are not simply ultimate and perfect; wherefore not all the fruits are beatitudes.

Reply Obj. 3. More is required for a beatitude than for a fruit, as stated.

THIRD ARTICLE

Whether the Fruits Are Suitably Enumerated by the Apostle?

We proceed thus to the Third Article:—

Objection 1. It would seem that the fruits are unsuitably enumerated by the Apostle (Gal. v. 22, 23). Because, elsewhere, he says that there is only one fruit of the present life; according to Rom. vi. 22: *You have your fruit unto sanctification.* Moreover it is written (Isa. xxvii. 9): *This is all the fruit . . . that the sin . . . be taken away.* Therefore we should not reckon twelve fruits.

Obj. 2. Further, fruit is the product of spiritual seed, as stated (A. 1). But Our Lord mentions (Matth. xiii. 23) a threefold fruit as growing from a spiritual seed in a good ground, viz. *hundredfold, sixtyfold* and *thirtyfold.* Therefore one should not reckon twelve fruits.

Obj. 3. Further, the very nature of fruit is to be something ultimate and delightful. But this does not apply to all the fruits mentioned by the Apostle: for patience and long-suffering seem to imply a painful object, while faith is not something ultimate, but rather something primary and fundamental. Therefore too many fruits are enumerated.

Obj. 4. *On the other hand,* It seems that they are enumerated insufficiently and incompletely. For it has been stated (A. 2) that all the beatitudes may be called fruits; yet not all are mentioned here. Nor is there anything corresponding to the acts of wisdom, and of many other virtues. Therefore it seems that the fruits are insufficiently enumerated.

I answer that, The number of the twelve fruits enumerated by the Apostle is suitable, and that there may be a reference to them in the twelve fruits of which it is written (Apoc. xxii. 2): *On both sides of the river was the tree of life bearing twelve fruits.* Since, however, a fruit is something that proceeds from a source as from a seed or root, the difference between these fruits must be gathered from the various ways in which the Holy Ghost proceeds in us: which process consists in this, that the mind of man is set in order, first of all, in regard to itself; secondly, in regard to things that are near it; thirdly, in regard to things that are below it.

Accordingly man's mind is well disposed in regard to itself when it has a good disposition towards good things and towards evil things. Now the first disposition of the human mind towards the good is effected by love, which is the first of our emotions and the root of them all, as stated above (Q. 27, A. 4). Wherefore among the fruits of the Holy Ghost, we reckon *charity,* wherein the Holy Ghost is given in a special manner, as in His own likeness, since He Himself is love. Hence it is written (Rom. v. 5): *The charity of God is poured forth in our hearts by the Holy Ghost, Who is given to us.*—The necessary result of the love of charity is joy: because every lover rejoices at being united to the beloved. Now charity has always actual presence of God Whom it loves, according to 1 Jo. iv. 16: *He that abideth in charity, abideth in God, and God in Him:* wherefore the sequel of charity is *joy.* Now the perfection of joy is peace in two respects. First, as regards freedom from outward disturbance; for it is impossible to rejoice perfectly in the beloved good, if one is disturbed in the enjoyment thereof; and again, if a man's heart is perfectly set at peace in one object, he cannot be disquieted by any other, since he accounts all others as nothing; hence it is written (Ps. cxviii. 165): *Much peace have they that love Thy Law, and to them there is no stumbling-block,* because, to wit, external things do not disturb them in their enjoyment of God. Secondly, as regards the calm of the restless desire: for he does not perfectly rejoice, who is not satisfied with the object of his joy. Now peace implies these two things, namely, that we be not disturbed by external things, and that our desires rest altogether in one object. Wherefore after charity and joy, *peace* is given the third place.—In evil things the mind has a good disposition, in respect of two things. First, by not being disturbed whenever evil threatens: which pertains to *patience;* secondly, by not being disturbed, whenever good things are delayed; which belongs to *long suffering,* since *to lack good is a kind of evil* (*Ethic.* v. 3).

Man's mind is well disposed as regards what is near him, viz. his neighbor, first, as to the will to do good; and to this belongs *goodness.* —Secondly, as to the execution of well-doing; and to this belongs *benignity,* for the benign are those in whom the salutary flame (*bonus ignis*) of love has enkindled the desire to be kind to their neighbor. Thirdly, as to his suffering with equanimity the evils his neighbor inflicts on him. To this belongs *meekness,* which curbs anger. Fourthly, in the point of our refraining from doing harm to our neighbor not only through anger, but also through fraud or deceit. To this pertains *faith,* if we take it as denoting fidelity. But if we take it for the faith whereby we believe in God, then man is directed thereby to that which is above him, so that he subject his intellect and, consequently, all that is his, to God.

Man is well disposed in respect of that which is below him, as regards external action, by *modesty,* whereby we observe the *mode* in all our words and deeds: as regards

internal desires, by *continency* and *chastity:* whether these two differ because chastity withdraws man from unlawful desires, continency also from lawful desires: or because the continent man is subject to concupiscence, but is not led away; whereas the chaste man is neither subject to, nor led away from them.

Reply Obj. 1. Sanctification is effected by all the virtues, by which also sins are taken away. Consequently fruit is mentioned there in the singular, on account of its being generically one, though divided into many species which are spoken of as so many fruits.

Reply Obj. 2. The hundredfold, sixtyfold, and thirtyfold fruits do not differ as various species of virtuous acts, but as various degrees of perfection, even in the same virtue. Thus continency of the married state is said to be signified by the thirtyfold fruit; the continency of widowhood, by the sixtyfold; and virginal continency, by the hundredfold fruit. There are, moreover, other ways in which holy men distinguish three evangelical fruits according to the three degrees of virtue: and they speak of three degrees, because the perfection of anything is considered with respect to its beginning, its middle, and its end.

Reply Obj. 3. The fact of not being disturbed by painful things is something to delight in.—And as to faith, if we consider it as the foundation, it has the aspect of being ultimate and delightful, in as much as it contains certainty: hence a gloss expounds thus: *Faith, which is certainly about the unseen.*

Reply Obj. 4. As Augustine says on Gal. v. 22, 23, *the Apostle had no intention of teaching us how many* (either works of the flesh, or fruits of the Spirit) *there are; but to show how the former should be avoided, and the latter sought after.* Hence either more or fewer fruits might have been mentioned. Nevertheless, all the acts of the gifts and virtues can be reduced to these by a certain kind of fittingness, in so far as all the virtues and gifts must needs direct the mind in one of the above-mentioned ways. Wherefore the acts of wisdom and of any gifts directing to good, are reduced to charity, joy, and peace. The reason why he mentions these rather than others, is that these imply either enjoyment of good things, or relief from evils, which things seem to belong to the notion of fruit.

FOURTH ARTICLE

Whether the Fruits of the Holy Ghost Are Contrary to the Works of the Flesh?

We proceed thus to the Fourth Article:—

Objection 1. It would seem that the fruits of the Holy Ghost are not contrary to the works of the flesh, which the Apostle enumerates (Gal. v. 19, *seqq.*). Because contraries are in the same genus. But the works of the flesh are not called fruits. Therefore the fruits of the Spirit are not contrary to them.

Obj. 2. Further, one thing has one contrary. Now the Apostle mentions more works of the flesh than fruits of the Spirit. Therefore the fruits of the Spirit and the works of the flesh are not contrary to one another.

Obj. 3. Further, among the fruits of the Spirit, the first place is given to charity, joy, and peace: to which, fornication, uncleanness, and immodesty, which are the first of the works of flesh, are not opposed. Therefore the fruits of the Spirit are not contrary to the works of the flesh.

On the contrary, The Apostle says (*ibid.* 17) that *the flesh lusteth against the spirit, and the spirit against the flesh.*

I answer that, The works of the flesh and the fruits of the Spirit may be taken in two ways. First, in general: and in this way the fruits of the Holy Ghost considered in general are contrary to the works of the flesh. Because the Holy Ghost moves the human mind to that which is in accord with reason, or rather to that which surpasses reason: whereas the fleshly, viz. the sensitive, appetite draws man to sensible goods which are beneath him. Wherefore, since upward and downward are contrary movements in the physical order, so in human actions the works of the flesh are contrary to the fruits of the Spirit.

Secondly, both fruits and fleshly works as enumerated may be considered singly, each according to its specific nature. And in this they are not of necessity contrary each to each: because, as stated above (A. 3 *ad* 4), the Apostle did not intend to enumerate all the works, whether spiritual or carnal.—However, by a kind of adaptation, Augustine, commenting on Gal. v. 22, 23, contrasts the fruits with the carnal works, each to each. Thus *to fornication, which is the love of satisfying lust outside lawful wedlock, we may contrast charity, whereby the soul is wedded to God: wherein also is true chastity. By uncleanness we must understand whatever disturbances arise from fornication: and to these the joy of tranquillity is opposed. Idolatry, by reason of which war was waged against the Gospel of God, is opposed to peace. Against witchcrafts, enmities, contentions, emulations, wraths and quarrels, there is longsuffering, which helps us to bear the evils inflicted on us by those among whom we dwell; while kindness helps us to cure those evils; and goodness, to forgive them. In contrast to heresy there is faith; to envy, mildness; to drunkenness and revellings, continency.*

Reply Obj. 1. That which proceeds from a

tree against the tree's nature, is not called its fruit, but rather its corruption. And since works of virtue are connatural to reason, while works of vice are contrary to nature, therefore it is that works of virtue are called fruits, but not so works of vice.

Reply Obj. 2. *Good happens in one way, evil, in all manner of ways,* as Dionysius says (*Div. Nom.* iv.): so that to one virtue many vices are contrary. Consequently we must not be surprised if the works of the flesh are more numerous than the fruits of the spirit.

The Reply to the Third Objection is clear from what has been said.

			Question	Article	Page
Bad Habits: Sins and Vices	1. Vice and Sin Considered in Themselves		71	6	897
	2. Their Distinction		72	9	902
	3. Their Comparison with One Another		73	10	910
	4. The Subject of Sin		74	10	919
	5. The Cause of Sin	1. In General	75	4	927
		2. In Particular — 1. The internal causes — 1. Ignorance, cause of sin on the part of reason	76	4	930
		2. In Particular — 1. The internal causes — 2. Passion, cause of sin on the part of the sensitive appetite	77	8	934
		2. In Particular — 1. The internal causes — 3. Malice, cause of sin on the part of the will	78	4	941
		2. In Particular — 2. The external causes — 1. Is God a cause of sin?	79	4	944
		2. In Particular — 2. The external causes — 2. The devil	80	4	948
		2. In Particular — 2. The external causes — 3. Man — 1. By outward suggestion	..	..	...
		2. In Particular — 2. The external causes — 3. Man — 2. By way of origin — 1. The transmission of original sin	81	5	951
		2. In Particular — 2. The external causes — 3. Man — 2. By way of origin — 2. Its essence	82	4	...
		2. In Particular — 2. The external causes — 3. Man — 2. By way of origin — 3. Its subject	83	4	959
		2. In Particular — 3. The cause of sin in so far as one sin can be the cause of another	84	4	962
	6. The Effects of Sin	1. The corruption of the good of nature	85	6	966
		2. The stain on the soul	86	2	971
		3. The debt of punishment — 1. The debt of punishment itself	87	8	973
		3. The debt of punishment — 2. Venial sin as compared to mortal sin	88	6	980
		3. The debt of punishment — 3. Venial sin in itself	89	6	985

QUESTION 71

Of Vice and Sin Considered in Themselves

(In Six Articles)

We have in the next place to consider vice and sin: about which six points have to be considered: (1) Vice and sin considered in themselves; (2) their distinction; (3) their comparison with one another; (4) the subject of sin; (5) the cause of sin; (6) the effect of sin.

Under the first head there are six points of inquiry: (1) Whether vice is contrary to virtue? (2) Whether vice is contrary to nature? (3) Which is worse, a vice or a vicious act? (4) Whether a vicious act is compatible with virtue? (5) Whether every sin includes action? (6) Of the definition of sin proposed by Augustine (*Contra Faust.* xxii): *Sin is a word, deed, or desire against the eternal law.*

FIRST ARTICLE

Whether Vice Is Contrary to Virtue?

We proceed thus to the First Article:—

Objection 1. It would seem that vice is not contrary to virtue. For one thing has one contrary, as proved in *Metaph.* x., text. 17. Now sin and malice are contrary to virtue. Therefore vice is not contrary to it: since vice applies also to undue disposition of bodily members or of any things whatever.

Obj. 2. Further, virtue denotes a certain perfection of power. But vice does not denote anything relative to power. Therefore vice is not contrary to virtue.

Obj. 3. Further, Cicero (*De Quæst. Tusc.* iv) says that *virtue is the soul's health.* Now sickness or disease, rather than vice, is opposed to health. Therefore vice is not contrary to virtue.

On the contrary, Augustine says (*De Perfect. Justit.* ii) that *vice is a quality in respect of which the soul is evil.* But *virtue is a quality which makes its subject good,* as was shown above (Q. 55, AA. 3, 4). Therefore vice is contrary to virtue.

I answer that, Two things may be considered in virtue,— the essence of virtue, and that to which virtue is ordained. In the essence of virtue we may consider something directly, and we may consider something consequently. Virtue implies *directly* a disposition whereby the subject is well disposed according to the mode of its nature: wherefore the Philosopher says (*Phys.* vii., text. 17) that *virtue is a disposition of a perfect thing to that which is best; and by perfect I mean that which is disposed according to its nature.* That which virtue implies *consequently* is that it is a kind of goodness: because the goodness of a thing consists in its being well disposed according to the mode of its nature.—That to which virtue is directed is a good act, as was shown above (Q. 56, A. 3).

Accordingly three things are found to be contrary to virtue. One of these is *sin,* which is opposed to virtue in respect of that to which virtue is ordained: since, properly speaking, sin denotes an inordinate act; even as an act of virtue is an ordinate and due act:—in respect of that which virtue implies consequently, viz. that it is a kind of goodness, the contrary of virtue is *malice:*—while in respect of that which belongs to the essence of virtue directly, its contrary is *vice:* because the vice of a thing seems to consist in its not being disposed in a way befitting its nature: hence Augustine says (*De Lib. Arb.* iii): *Whatever is lacking for a thing's natural perfection may be called a vice.*

Reply Obj. 1. These three things are contrary to virtue, but not in the same respect: for sin is opposed to virtue, according as the latter is productive of a good work; malice, according as virtue is a kind of goodness; while vice is opposed to virtue properly as such.

Reply Obj. 2. Virtue implies not only perfection of power, the principle of action; but also the due disposition of its subject. The reason for this is because a thing operates according as it is in act: so that a thing needs to be well disposed if it has to produce a good work. It is in this respect that vice is contrary to virtue.

Reply Obj. 3. As Cicero says (*De Quæst. Tusc.* iv), *disease and sickness are vicious qualities,* for in speaking of the body *he calls it* disease *when the whole body is infected,* for instance, with fever or the like; he calls it sickness *when the disease is attended with weakness;* and vice *when the parts of the body are not well compacted together.* And although at times there may be disease in the body without sickness, for instance, when a man has a hidden complaint without being hindered outwardly from his wonted occupations; *yet, in the soul,* as he says, *these two things are indistinguishable, except in thought.* For whenever a man is ill-disposed inwardly, through some inordinate affection, he is rendered thereby unfit for fulfilling his duties; since *a tree is*

known by its fruit, i.e. man by his works, according to Matth. xii. 33. But *vice of the soul,* as Cicero says (*ibid.*), *is a habit or affection of the soul discordant and inconsistent with itself through life:* and this is to be found even without disease and sickness, e.g. when a man sins from weakness or passion. Consequently vice is of wider extent than sickness or disease; even as virtue extends to more things than health; for health itself is reckoned a kind of virtue (*Phys.* vii., text. 17). Consequently vice is reckoned as contrary to virtue, more fittingly than sickness or disease.

SECOND ARTICLE

Whether Vice Is Contrary to Nature?

We proceed thus to the Second Article:—

Objection 1. It would seem that vice is not contrary to nature. Because vice is contrary to virtue, as stated above (A. 1). Now virtue is in us, not by nature but by infusion or habituation, as stated above (Q. 63, AA. 1, 2, 3). Therefore vice is not contrary to nature.

Obj. 2. Further, it is impossible to become habituated to that which is contrary to nature: thus *a stone never becomes habituated to upward movement* (*Ethic.* ii. 1). But some men become habituated to vice. Therefore vice is not contrary to nature.

Obj. 3. Further, anything contrary to a nature, is not found in the greater number of individuals possessed of that nature. Now vice is found in the greater number of men; for it is written (Matth. vii. 13): *Broad is the way that leadeth to destruction, and many there are who go in thereat.* Therefore vice is not contrary to nature.

Obj. 4. Further, sin is compared to vice, as act to habit, as stated above (A. 1). Now sin is defined as *a word, deed, or desire, contrary to the Law of God,* as Augustine shows (*Contra Faust.* xxii. 27). But the Law of God is above nature. Therefore we should say that vice is contrary to the Law, rather than to nature.

On the contrary, Augustine says (*De Lib. Arb.* iii. 13): *Every vice, simply because it is a vice, is contrary to nature.*

I answer that, As stated above (A. 1), vice is contrary to virtue. Now the virtue of a thing consists in its being well disposed in a manner befitting its nature, as stated above (A. 1). Hence the vice of any thing consists in its being disposed in a manner not befitting its nature, and for this reason is that thing *vituperated,* which word is derived from *vice* according to Augustine (*De Lib. Arb.* iii. 14).

But it must be observed that the nature of a thing is chiefly the form from which that thing derives its species. Now man derives his species from his rational soul: and consequently whatever is contrary to the order of reason is, properly speaking, contrary to the nature of man, as man; while whatever is in accord with reason, is in accord with the nature of man, as man. Now *man's good is to be in accord with reason, and his evil is to be against reason,* as Dionysius states (*Div. Nom.* iv). Therefore human virtue, which makes a man good, and his work good, is in accord with man's nature, for as much as it accords with his reason: while vice is contrary to man's nature, in so far as it is contrary to the order of reason.

Reply Obj. 1. Although the virtues are not caused by nature as regards their perfection of being, yet they incline us to that which accords with reason, i.e. with the order of reason. For Cicero says (*De Inv. Rhet.* ii) that *virtue is a habit in accord with reason, like a second nature:* and it is in this sense that virtue is said to be in accord with nature, and on the other hand that vice is contrary to nature.

Reply Obj. 2. The Philosopher is speaking there of a thing being against nature, in so far as *being against nature* is contrary to *being from nature:* and not in so far as *being against nature* is contrary to *being in accord with nature,* in which latter sense virtues are said to be in accord with nature, in as much as they incline us to that which is suitable to nature.

Reply Obj. 3. There is a twofold nature in man, rational nature, and the sensitive nature. And since it is through the operation of his senses that man accomplishes acts of reason, hence there are more who follow the inclinations of the sensitive nature, than who follow the order of reason: because more reach the beginning of a business than achieve its completion. Now the presence of vices and sins in man is owing to the fact that he follows the inclination of his sensitive nature against the order of his reason.

Reply Obj. 4. Whatever is irregular in a work of art, is unnatural to the art which produced that work. Now the eternal law is compared to the order of human reason, as art to a work of art. Therefore it amounts to the same that vice and sin are against the order of human reason, and that they are contrary to the eternal law. Hence Augustine says (*De Lib. Arb.* iii. 6) that *every nature, as such, is from God; and is a vicious nature, in so far as it fails from the Divine art whereby it was made.*

THIRD ARTICLE

Whether Vice Is Worse Than a Vicious Act?

Objection 1. It would seem that vice, i.e. a bad habit, is worse than a sin, i.e. a bad act. For, as the more lasting a good is, the better

it is, so the longer an evil lasts, the worse it is. Now a vicious habit is more lasting than vicious acts, that pass forthwith. Therefore a vicious habit is worse than a vicious act.

Obj. 2. Further, several evils are more to be shunned than one. But a bad habit is virtually the cause of many bad acts. Therefore a vicious habit is worse than a vicious act.

Obj. 3. Further, a cause is more potent than its effect. But a habit produces its actions both as to their goodness and as to their badness. Therefore a habit is more potent than its act, both in goodness and in badness.

On the contrary, A man is justly punished for a vicious act; but not for a vicious habit, so long as no act ensues. Therefore a vicious action is worse than a vicious habit.

I answer that, A habit stands midway between power and act. Now it is evident that both in good and in evil, act precedes power, as stated in *Metaph.* ix. 19. For it is better to do well than to be able to do well, and in like manner, it is more blameworthy to do evil, than to be able to do evil: whence it also follows that both in goodness and in badness, habit stands midway between power and act, so that, to wit, even as a good or evil habit stands above the corresponding power in goodness or in badness, so does it stand below the corresponding act. This is also made clear from the fact that a habit is not called good or bad, save in so far as it induces to a good or bad act: wherefore a habit is called good or bad by reason of the goodness or badness of its act: so that an act surpasses its habit in goodness or badness, since *the cause of a thing being such, is yet more so.*

Reply Obj. 1. Nothing hinders one thing from standing above another simply, and below it in some respect. Now a thing is deemed above another simply if it surpasses it in a point which is proper to both; while it is deemed above it in a certain respect, if it surpasses it in something which is accidental to both. Now it has been shown from the very nature of act and habit, that act surpasses habit both in goodness and in badness. Whereas the fact that habit is more lasting than act, is accidental to them, and is due to the fact that they are both found in a nature such that it cannot always be in action, and whose action consists in a transient movement. Consequently act simply excels in goodness and badness, but habit excels in a certain respect.

Reply Obj. 2. A habit is several acts, not simply, but in a certain respect, i.e., virtually. Wherefore this does not prove that habit precedes act simply, both in goodness and in badness.

Reply Obj. 3. Habit causes act by way of efficient causality: but act causes habit, by way of final causality, in respect of which we consider the nature of good and evil. Consequently act surpasses habit both in goodness and in badness.

FOURTH ARTICLE

Whether Sin Is Compatible with Virtue?

We proceed thus to the Fourth Article:—

Objection 1. It would seem that a vicious act, i.e. sin, is incompatible with virtue. For contraries cannot be together in the same subject. Now sin is, in some way, contrary to virtue, as stated above (A. 1). Therefore sin is incompatible with virtue.

Obj. 2. Further, sin is worse than vice, i.e. evil act than evil habit. But vice cannot be in the same subject with virtue: neither, therefore, can sin.

Obj. 3. Further, sin occurs in natural things, even as in voluntary matters (*Phys.* ii., text. 82). Now sin never happens in natural things, except through some corruption of the natural power; thus monsters are due to corruption of some elemental force in the seed, as stated in *Phys.* ii. Therefore no sin occurs in voluntary matters, except through the corruption of some virtue in the soul: so that sin and virtue cannot be together in the same subject.

On the contrary, The Philosopher says (*Ethic.* ii. 2, 3) that *virtue is engendered and corrupted by contrary causes.* Now one virtuous act does not cause a virtue, as stated above (Q. 51, A. 3): and, consequently, one sinful act does not corrupt virtue. Therefore they can be together in the same subject.

I answer that, Sin is compared to virtue, as evil act to good habit. Now the position of a habit in the soul is not the same as that of a form in a natural thing. For the form of a natural thing produces, of necessity, an operation befitting itself; wherefore a natural form is incompatible with the act of a contrary form: thus heat is incompatible with the act of cooling, and lightness with downward movement (except perhaps violence be used by some extrinsic mover): whereas the habit that resides in the soul, does not, of necessity, produce its operation, but is used by man when he wills. Consequently man, while possessing a habit, may either fail to use the habit, or produce a contrary act; and so a man having a virtue may produce an act of sin. And this sinful act, so long as there is but one, cannot corrupt virtue, if we compare the act to the virtue itself as a habit: since, just as habit is not engendered by one act, so neither is it destroyed by one act, as stated above (Q. 63, A. 2 *ad* 2). But if we compare the sinful act to the cause of the virtues, then it is possible for some virtues to be destroyed by one sinful act. For

every mortal sin is contrary to charity, which is the root of all the infused virtues, as virtues; and consequently, charity being banished by one act of mortal sin, it follows that all the infused virtues are expelled *as virtues*. And I say on account of faith and hope, whose habits remain unquickened after mortal sin, so that they are no longer virtues. On the other hand, since venial sin is neither contrary to charity, nor banishes it, as a consequence, neither does it expel the other virtues. As to the acquired virtues, they are not destroyed by one act of any kind of sin.

Accordingly, mortal sin is incompatible with the infused virtues, but is consistent with acquired virtue: while venial sin is compatible with virtues, whether infused or acquired.

Reply Obj. 1. Sin is contrary to virtue, not by reason of itself, but by reason of its act. Hence sin is incompatible with the act, but not with the habit, of virtue.

Reply Obj. 2. Vice is directly contrary to virtue, even as sin to virtuous act: and so vice excludes virtue, just as sin excludes acts of virtue.

Reply Obj. 3. The natural powers act of necessity, and hence so long as the power is unimpaired, no sin can be found in the act. On the other hand, the virtues of the soul do not produce their acts of necessity; hence the comparison fails.

FIFTH ARTICLE

Whether Every Sin Includes an Action?

We proceed thus to the Fifth Article:—

Objection 1. It would seem that every sin includes an action. For as merit is compared with virtue, even so is sin compared with vice. Now there can be no merit without an action. Neither, therefore, can there be sin without action.

Obj. 2. Further, Augustine says (*De Lib. Arb.* iii. 18):* *So true is it that every sin is voluntary, that, unless it be voluntary, it is no sin at all.* Now nothing can be voluntary, save through an act of the will. Therefore every sin implies an act.

Obj. 3. Further, if sin could be without act, it would follow that a man sins as soon as he ceases doing what he ought. Now he who never does something that he ought to do, ceases continually doing what he ought. Therefore it would follow that he sins continually; and this is untrue. Therefore there is no sin without an act.

On the contrary, It is written (James iv. 17): *To him . . . who knoweth to do good, and doth it not, to him it is a sin.* Now *not to do* does not imply an act. Therefore sin can be without act.

I answer that, The reason for urging this question has reference to the sin of omission, about which there have been various opinions. For some say that in every sin of omission there is some act, either interior or exterior; —interior, as when a man wills *not to go to church,* when he is bound to go:—exterior, as when a man, at the very hour that he is bound to go to church (or even before), occupies himself in such a way that he is hindered from going. This seems, in a way, to amount to the same as the first, for whoever wills one thing that is incompatible with this other, wills, consequently, to go without this other: unless, perchance, it does not occur to him, that what he wishes to do, will hinder him from that which he is bound to do, in which case he might be deemed guilty of negligence. On the other hand, others say, that a sin of omission does not necessarily suppose an act: for the mere fact of not doing what one is bound to do is a sin.

Now each of these opinions has some truth in it. For if in the sin of omission we look merely at that in which the essence of the sin consists, the sin of omission will be sometimes with an interior act, as when a man wills *not to go to church:* while sometimes it will be without any act at all, whether interior or exterior, as when a man, at the time that he is bound to go to church, does not think of going or not going to church.

If, however, in the sin of omission, we consider also the causes, or occasions of the omission, then the sin of omission must of necessity include some act. For there is no sin of omission, unless we omit what we can do or not do: and that we turn aside so as not to do what we can do or not do, must needs be due to some cause or occasion, either united with the omission or preceding it. Now if this cause be not in man's power, the omission will not be sinful, as when anyone omits going to church on account of sickness: but if the cause or occasion be subject to the will, the omission is sinful; and such cause, in so far as it is voluntary, must needs always include some act, at least the interior act of the will: which act sometimes bears directly on the omission, as when a man wills *not to go to church,* because it is too much trouble; and in this case this act, of its very nature, belongs to the omission, because the volition of any sin whatever, pertains, of itself, to that sin, since voluntariness is essential to sin. Sometimes, however, the act of the will bears directly on something else, which hinders man from doing what he ought, whether this something else be united with the omission, as when a man wills to play

*Cf. *De Vera Relig.* xiv.

at the time he ought to go to church,—or precede the omission, as when a man wills to sit up late at night, the result being that he does not go to church in the morning. In this case the act, interior or exterior, is accidental to the omission, since the omission follows outside the intention, and that which is outside the intention is said to be accidental (*Phys.* ii., text. 49, 50). Wherefore it is evident that then the sin of omission has indeed an act united with, or preceding the omission, but that this act is accidental to the sin of omission.

Now in judging about things, we must be guided by that which is proper to them, and not by that which is accidental: and consequently it is truer to say that a sin can be without any act; else the circumstantial acts and occasions would be essential to other actual sins.

Reply Obj. 1. More things are required for good than for evil, since *good results from a whole and entire cause, whereas evil results from each single defect, as* Dionysius states (*Div. Nom.* iv.): so that sin may arise from a man doing what he ought not, or by his not doing what he ought; while there can be no merit, unless a man do willingly what he ought to do: wherefore there can be no merit without act, whereas there can be sin without act.

Reply Obj. 2. The term *voluntary* is applied not only to that on which the act of the will is brought to bear, but also to that which we have the power to do or not to do, as stated in *Ethic.* iii. 5. Hence even not to will may be called voluntary, in so far as man has it in his power to will, and not to will.

Reply Obj. 3. The sin of omission is contrary to an affirmative precept which binds always, but not for always. Hence, by omitting to act, a man sins only for the time at which the affirmative precept binds him to act.

SIXTH ARTICLE

Whether Sin Is Fittingly Defined As a Word, Deed, or Desire Contrary to the Eternal Law?

We proceed thus to the Sixth Article:—

Objection 1. It would seem that sin is unfittingly defined by saying: *Sin is a word, deed, or desire, contrary to the eternal law.* Because *word, deed,* and *desire* imply an act; whereas not every sin implies an act, as stated above (A. 5). Therefore this definition does not include every sin.

Obj. 2. Further, Augustine says (*De duab. anim.* xii.): *Sin is the will to retain or obtain what justice forbids.* Now will is comprised under desire, in so far as desire denotes any act of the appetite. Therefore it was enough to say: *Sin is a desire contrary to the eternal law,* nor was there need to add *word* or *deed.*

Obj. 3. Further, sin apparently consists properly in aversion from the end: because good and evil are measured chiefly with regard to the end, as explained above (Q. 1, A. 3; Q. 18, AA. 4, 6; Q. 20, AA. 2, 3): wherefore, Augustine (*De Lib. Arb.* i) defines sin in reference to the end, by saying that *sin is nothing else than to neglect eternal things, and seek after temporal things:* and again he says (*Qq.* lxxxiii., qu. 30) *that all human wickedness consists in using what we should enjoy, and in enjoying what we should use.* Now the definition in question contains no mention of aversion from our due end: therefore it is an insufficient definition of sin.

Obj. 4. Further, a thing is said to be forbidden, because it is contrary to the law. Now not all sins are evil through being forbidden, but some are forbidden because they are evil. Therefore sin in general should not be defined as being against the law of God.

Obj. 5. Further, a sin denotes a bad human act, as was explained above (A. 1). Now man's evil is to be against reason, as Dionysius states (*Div. Nom.* iv). Therefore it would have been better to say that sin is against reason than to say that it is contrary to the eternal law.

On the contrary, the authority of Augustine suffices (*Contra Faust.* xxii. 27).

I answer that, As was shown above (A. 1), sin is nothing else than a bad human act. Now that an act is a human act is due to its being voluntary, as stated above (Q. 1, A. 1), whether it be voluntary, as being elicited by the will, e.g. to will or to choose, or as being commanded by the will, e.g. the exterior actions of speech or operation. Again, a human act is evil through lacking conformity with its due measure: and conformity of measure in a thing depends on a rule, from which if that thing depart, it is incommensurate. Now there are two rules of the human will: one is proximate and homogeneous, viz. the human reason; the other is the first rule, viz. the eternal law, which is God's reason, so to speak. Accordingly Augustine (*loc. cit.*) includes two things in the definition of sin; one, pertaining to the substance of a human act, and which is the matter, so to speak, of sin, when he says, *word, deed, or desire;* the other, pertaining to the nature of evil, and which is the form, as it were, of sin, when he says, *contrary to the eternal law.*

Reply Obj. 1. Affirmation and negation are reduced to one same genus: e.g. in Divine things, begotten and unbegotten are reduced to the genus *relation,* as Augustine states (*De Trin.* v. 6, 7): and so *word* and *deed* denote equally what is said and what is not said, what is done and what is not done.

Reply Obj. 2. The first cause of sin is in

the will, which commands all voluntary acts, in which alone is sin to be found: and hence it is that Augustine sometimes defines sin in reference to the will alone. But since external acts also pertain to the substance of sin, through being evil of themselves, as stated, it was necessary in defining sin to include something referring to external action.

Reply Obj. 3. The eternal law first and foremost directs man to his end, and in consequence, makes man to be well disposed in regard to things which are directed to the end: hence when he says, *contrary to the eternal law,* he includes aversion from the end and all other forms of inordinateness.

Reply Obj. 4. When it is said that not every sin is evil through being forbidden, this must be understood of prohibition by positive law. If, however, the prohibition be referred to the natural law, which is contained primarily in the eternal law, but secondarily in the natural code of the human reason, then every sin is evil through being prohibited: since it is contrary to natural law, precisely because it is inordinate.

Reply Obj. 5. The theologian considers sin chiefly as an offense against God; and the moral philosopher, as something contrary to reason. Hence Augustine defines sin with reference to its being *contrary to the eternal law,* more fittingly than with reference to its being contrary to reason; the more so, as the eternal law directs us in many things that surpass human reason, e.g. in matters of faith.

QUESTION 72

Of the Distinction of Sins

(In Nine Articles)

We must now consider the distinction of sins or vices: under which head there are nine points of inquiry: (1) Whether sins are distinguished specifically by their objects? (2) Of the distinction between spiritual and carnal sins; (3) Whether sins differ in reference to their causes? (4) Whether they differ with respect to those who are sinned against? (5) Whether sins differ in relation to the debt of punishment? (6) Whether they differ in regard to omission and commission? (7) Whether they differ according to their various stages? (8) Whether they differ in respect of excess and deficiency? (9) Whether they differ according to their various circumstances?

FIRST ARTICLE

Whether Sins Differ in Species according to Their Objects?

We proceed thus to the First Article:—

Objection 1. It would seem that sins do not differ in species, according to their objects. For acts are said to be good or evil, in relation, chiefly, to their end, as shown above (Q. 1, A. 3; Q. 18, AA. 4, 6). Since then sin is nothing else than a bad human act, as stated above (Q. 71, A. 1), it seems that sins should differ specifically according to their ends rather than according to their objects.

Obj. 2. Further, evil, being a privation, differs specifically according to the different species of opposites. Now sin is an evil in the genus of human acts. Therefore sins differ specifically according to their opposites rather than according to their objects.

Obj. 3. Further, if sins differed specifically according to their objects, it would be impossible to find the same specific sin with diverse objects: and yet such sins are to be found. For pride is about things spiritual and material as Gregory says (*Moral.* xxxiv. 18); and avarice is about different kinds of things. Therefore sins do not differ in species according to their objects.

On the contrary, Sin is a word, deed, or desire against God's law. Now words, deeds, and desires differ in species according to their various objects: since acts differ by their objects, as stated above (Q. 18, A. 2). Therefore sins also differ in species according to their objects.

I answer that, As stated above (Q. 71, A. 6), two things concur in the nature of sin, viz. the voluntary act, and its inordinateness, which consists in departing from God's law. Of these two, one is referred essentially to the sinner, who intends such and such an act in such and such matter; while the other, viz. the inordinateness of the act, is referred accidentally to the intention of the sinner, for *no one acts intending evil,* as Dionysius declares (*Div. Nom.* iv). Now it is evident that a thing derives its species from that which is essential and not from that which is accidental: because what is accidental is outside the specific nature. Consequently sins differ specifically on the part of the voluntary acts rather than of the inordinateness inherent to sin. Now voluntary acts differ in species according to their objects, as was proved above (Q. 18, A. 2). Therefore it follows that sins are properly distinguished in species by their objects.

Reply Obj. 1. The aspect of good is found chiefly in the end: and therefore the end stands in the relation of object to the act of the will which is at the root of every sin. Consequently it amounts to the same whether sins differ by their objects or by their ends.

Reply Obj. 2. Sin is not a pure privation but an act deprived of its due order: hence sins differ specifically according to the objects of their acts rather than according to their opposites, although, even if they were distinguished in reference to their opposite virtues, it would come to the same: since virtues differ specifically according to their objects, as stated above (Q. 60, A. 5).

Reply Obj. 3. In various things, differing in species or genus, nothing hinders our finding one formal aspect of the object, from which aspect sin receives its species. It is thus that pride seeks excellence in reference to various things; and avarice seeks abundance of things adapted to human use.

SECOND ARTICLE

Whether Spiritual Sins Are Fittingly Distinguished from Carnal Sins?

We proceed thus to the Second Article:—

Objection 1. It would seem that spiritual sins are unfittingly distinguished from carnal sins. For the Apostle says (Gal. v. 19): *The works of the flesh are manifest, which are fornication, uncleanness, immodesty, luxury, idolatry, witchcrafts,* etc., from which it seems that all kinds of sins are works of the flesh. Now carnal sins are called works of the flesh. Therefore carnal sins should not be distinguished from spiritual sins.

Obj. 2. Further, whosoever sins, walks according to the flesh, as stated in Rom. viii. 13: *If you live according to the flesh, you shall die. But if by the spirit you mortify the deeds of the flesh, you shall live.* Now to live or walk according to the flesh seems to pertain to the nature of carnal sin. Therefore carnal sins should not be distinguished from spiritual sins.

Obj. 3. Further, the higher part of the soul, which is the mind or reason, is called the spirit, according to Eph. iv. 23: *Be renewed in the spirit of your mind,* where spirit stands for reason, according to a gloss. Now every sin, which is committed in accordance with the flesh, flows from the reason by its consent; since consent in a sinful act belongs to the higher reason, as we shall state further on (Q. 74, A. 7). Therefore the same sins are both carnal and spiritual, and consequently they should not be distinguished from one another.

Obj. 4. Further, if some sins are carnal specifically, this, seemingly, should apply chiefly to those sins whereby man sins against his own body. But, according to the Apostle (1 Cor. vi. 18), *every sin that a man doth, is without the body: but he that committeth fornication, sinneth against his own body.* Therefore fornication would be the only carnal sin, whereas the Apostle (Eph. v. 3) reckons covetousness with the carnal sins.

On the contrary, Gregory (*Moral.* xxxi. 17) says that *of the seven capital sins five are spiritual, and two carnal.*

I answer that, As stated above (A. 1), sins take their species from their objects. Now every sin consists in the desire for some mutable good, for which man has an inordinate desire, and the possession of which gives him inordinate pleasure. Now, as explained above (Q. 31, A. 3), pleasure is twofold. One belongs to the soul, and is consummated in the mere apprehension of a thing possessed in accordance with desire; this can also be called spiritual pleasure, e.g. when one takes pleasure in human praise or the like. The other pleasure is bodily or natural, and is realized in bodily touch, and this can also be called carnal pleasure.

Accordingly, those sins which consist in spiritual pleasure, are called spiritual sins; while those which consist in carnal pleasure, are called carnal sins, e.g. gluttony, which consists in the pelasures of the table; and lust, which consists in sexual pleasures. Hence the Apostle says (2 Cor. vii. 1): *Let us cleanse ourselves from all defilement of the flesh and of the spirit.*

Reply Obj. 1. As a gloss says on the same passage, these vices are called works of the flesh, not as though they consisted in carnal pleasure; but flesh here denotes man, who is said to live according to the flesh, when he lives according to himself, as Augustine says (*De Civ. Dei* xiv. 2, 3). The reason of this is because every failing in the human reason is due in some way to the carnal sense.

This suffices for the Reply to the Second Objection.

Reply Obj. 3. Even in the carnal sins there is a spiritual act, viz. the act of reason: but the end of these sins, from which they are named, is carnal pleasure.

Reply Obj. 4. As the gloss says (*ibid.*), *in the sin of fornication the soul is the body's slave in a special sense, because at the moment of sinning it can think of nothing else:* whereas the pleasure of gluttony, although carnal, does not so utterly absorb the reason.—It may also be said that in this sin, an injury is done to the body also, for it is defiled inordinately: wherefore by this sin alone is man said specially to sin against his body. While covetous-

ness, which is reckoned among the carnal sins, stands here for adultery, which is the unjust appropriation of another's wife.—Again, it may be said that the thing in which the covetous man takes pleasure is something bodily, and in this respect covetousness is numbered with the carnal sins: but the pleasure itself does not belong to the body, but to the spirit, wherefore Gregory says (*loc. cit.*) that it is a spiritual sin.

THIRD ARTICLE

Whether Sins Differ Specifically in Reference to Their Causes?

We thus proceed to the Third Article:—

Objection 1. It would seem that sins differ specifically in reference to their causes. For a thing takes its species from that whence it derives its being. Now sins derive their being from their causes. Therefore they take their species from them also. Therefore they differ specifically in reference to their causes.

Obj. 2. Further, of all the causes the material cause seems to have least reference to the species. Now the object in a sin is like its material cause. Since, therefore, sins differ specifically according to their objects, it seems that much more do they differ in reference to their other causes.

Obj. 3. Further, Augustine, commenting on Ps. lxxix. 17, *Things set on fire and dug down,* says that *every sin is due either to fear inducing false humility, or to love enkindling us to undue ardor.* For it is written (1 Jo. ii. 16) that *all that is in the world, is the concupiscence of the flesh, or* (Vulg.,—*and*) *the concupiscence of the eyes, or* (Vulg.,—*and*) *the pride of life.* Now a thing is said to be in the world on account of sin, in as much as the world denotes lovers of the world, as Augustine observes (*Tract.* ii. *in Joan.*). Gregory, too (*Moral.* xxxi. 17), distinguishes all sins according to the seven capital vices. Now all these divisions refer to the causes of sins. Therefore, seemingly, sins differ specifically according to the diversity of their causes.

On the contrary, If this were the case all sins would belong to one species, since they are due to one cause. For it is written (Eccl. x. 15) that *pride is the beginning of all sin,* and (1 Tim. vi. 10) that *the desire of money is the root of all evils.* Now it is evident that there are various species of sins. Therefore sins do not differ specifically according to their different causes.

I answer that, Since there are four kinds of causes, they are attributed to various things in various ways. Because the *formal* and *the material* cause regard properly the substance of a thing; and consequently substances differ in respect of their matter and form, both in species and in genus.—The *agent* and the *end* regard directly movement and operation: wherefore movements and operations differ specifically in respect of these causes; in different ways, however, because the natural active principles are always determined to the same acts; so that the different species of natural acts are taken not only from the objects, which are the ends or terms of those acts, but also from their active principles: thus heating and cooling are specifically distinct with reference to hot and cold. On the other hand, the active principles in voluntary acts, such as the acts of sins, are not determined, of necessity, to one act, and consequently from one active or motive principle, diverse species of sins can proceed: thus from fear engendering false humility man may proceed to theft, or murder, or to neglect the flock committed to his care; and these same things may proceed from love enkindling to undue ardor. Hence it is evident that sins do not differ specifically according to their various active or motive causes, but only in respect of diversity in the final cause, which is the end and object of the will. For it has been shown above (Q. 1, A. 3; Q. 18, AA. 4, 6) that human acts take their species from the end.

Reply Obj. 1. The active principles in voluntary acts, not being determined to one act, do not suffice for the production of human acts, unless the will be determined to one by the intention of the end, as the Philosopher proves (*Metaph.* ix., text. 15, 16), and consequently sin derives both its being and its species from the end.

Reply Obj. 2. Objects, in relation to external acts, have the character of matter *about which;* but, in relation to the interior act of the will, they have the character of end; and it is owing to this that they give the act its species. Nevertheless, even considered as the matter *about which,* they have the character of term, from which movement takes its species (*Phys.* v., text. 4; *Ethic.* x. 4); yet even terms of movement specify movements, in so far as term has the character of end.

Reply Obj. 3. These distinctions of sins are given, not as distinct species of sins, but to show their various causes.

FOURTH ARTICLE

Whether Sin Is Fittingly Divided into Sin against God, against Oneself, and against One's Neighbor?

We proceed thus to the Fourth Article:—

Objection 1. It would seem that sin is unfittingly divided into sin against God, against one's neighbor, and against oneself. For that

which is common to all sins should not be reckoned as a part in the division of sin. But it is common to all sins to be against God: for it is stated in the definition of sin that it is *against God's law,* as stated above (Q. 66, A. 6). Therefore sin against God should not be reckoned a part of the division of sin.

Obj. 2. Further, every division should consist of things in opposition to one another. But these three kinds of sin are not opposed to one another: for whoever sins against his neighbor, sins against himself and against God. Therefore sin is not fittingly divided into these three.

Obj. 3. Further, specification is not taken from things external. But God and our neighbor are external to us. Therefore sins are not distinguished specifically with regard to them: and consequently sin is unfittingly divided according to these three.

On the contrary, Isidore (*De Summo Bono*), in giving the division of sins, says that *man is said to sin against himself, against God, and against his neighbor.*

I answer that, As stated above (Q. 71, AA. 1, 6), sin is an inordinate act. Now there should be a threefold order in man: one in relation to the rule of reason, in so far as all our actions and passions should be commensurate with the rule of reason:—another order is in relation to the rule of the Divine law, whereby man should be directed in all things: and if man were by nature a solitary animal, this twofold order would suffice.—But since man is naturally a civic and social animal, as is proved in *Polit.* i. 2, hence a third order is necessary, whereby man is directed in relation to other men among whom he has to dwell. Of these orders the second contains the first and surpasses it. For whatever things are comprised under the order of reason, are comprised under the order of God Himself. Yet some things are comprised under the order of God, which surpass the human reason, such as matters of faith, and things due to God alone. Hence he that sins in such matters, for instance, by heresy, sacrilege, or blasphemy, is said to sin against God. In like manner, the first order includes the third and surpasses it, because in all things wherein we are directed in reference to our neighbor, we need to be directed according to the order of reason. Yet in some things we are directed according to reason, in relation to ourselves only, and not in reference to our neighbor; and when man sins in these matters, he is said to sin against himself, as is seen in the glutton, the lustful, and the prodigal. But when man sins in matters concerning his neighbor, he is said to sin against his neighbor, as appears in the thief and the murderer. Now the things whereby man is directed to God, his neighbor, and himself are diverse. Wherefore this distinction of sins is in respect of their objects, according to which the species of sins are diversified: and consequently this distinction of sins is properly one of different species of sins: because the virtues also, to which sins are opposed, differ specifically in respect of these three. For it is evident from what has been said (Q. 62, AA. 1, 2, 3) that by the theological virtues man is directed to God; by temperance and fortitude, to himself; and by justice to his neighbor.

Reply Obj. 1. To sin against God is common to all sins, in so far as the order to God includes every human order; but in so far as order to God surpasses the other two orders, sin against God is a special kind of sin.

Reply Obj. 2. When several things, of which one includes another, are distinct from one another, this distinction is understood to refer, not to the part contained in another, but to that in which one goes beyond another. This may be seen in the division of numbers and figures: for a triangle is distinguished from a four-sided figure not in respect of its being contained thereby, but in respect of that in which it is surpassed thereby: and the same applies to the numbers three and four.

Reply Obj. 3. Although God and our neighbor are external to the sinner himself, they are not external to the act of sin, but are related to it as its object.

FIFTH ARTICLE

Whether the Division of Sins according to Their Debt of Punishment Diversifies Their Species?

We proceed thus to the Fifth Article:—

Objection 1. It would seem that the division of sins according to their debt of punishment diversifies their species; for instance, when sin is divided into *mortal* and *venial.* For things which are infinitely apart, cannot belong to the same species, nor even to the same genus. But venial and mortal sin are infinitely apart, since temporal punishment is due to venial sin, and eternal punishment to mortal sin; and the measure of the punishment corresponds to the gravity of the fault, according to Deut. xxv. 2: *According to the measure of the sin shall the measure also of the stripes be.* Therefore venial and mortal sins are not of the same genus, nor can they be said to belong to the same species.

Obj. 2. Further, some sins are mortal in virtue of their species,* as murder and adultery; and some are venial in virtue of their species,* as an idle word, and excessive laugh-

* *Ex genere,* genus in this case denoting the species.

ter. Therefore venial and mortal sins differ specifically.

Obj. 3. Further, just as a virtuous act stands in relation to its reward, so does sin stand in relation to punishment. But the reward is the end of the virtuous act. Therefore punishment is the end of sin. Now sins differ specifically in relation to their ends, as stated above (A. 1 *ad* 1). Therefore they are also specifically distinct according to the debt of punishment.

On the contrary, Those things that constitute a species are prior to the species, e.g. specific differences. But punishment follows sin as the effect thereof. Therefore sins do not differ specifically according to the debt of punishment.

I answer that, In things that differ specifically we find a twofold difference:—the first causes the diversity of species, and is not to be found save in different species, e.g. *rational* and *irrational, animate* and *inanimate*:—the other difference is consequent to specific diversity; and though, in some cases, it may be consequent to specific diversity, yet, in others, it may be found within the same species; thus *white* and *black* are consequent to the specific diversity of crow and swan, and yet this difference is found within the one species of man.

We must therefore say that the difference between venial and mortal sin, or any other difference in respect of the debt of punishment, cannot be a difference constituting specific diversity. For what is accidental never constitutes a species; and what is outside the agent's intention is accidental (*Phys.* ii., text. 50). Now it is evident that punishment is outside the intention of the sinner, wherefore it is accidentally referred to sin on the part of the sinner. Nevertheless it is referred to sin by an extrinsic principle, viz. the justice of the judge, who imposes various punishments according to the various manners of sin. Therefore the difference derived from the debt of punishment, may be consequent to the specific diversity of sins, but cannot constitute it.

Now the difference between venial and mortal sin is consequent to the diversity of that inordinateness which constitutes the notion of sin. For inordinateness is twofold, one that destroys the principle of order, and another which, without destroying the principle of order, implies inordinateness in the things which follow the principle: thus, in an animal's body, the frame may be so out of order that the vital principle is destroyed; this is the inordinateness of death; while, on the other hand, saving the vital principle, there may be disorder in the bodily humors; and then there is sickness. Now the principle of the entire moral order is the last end, which stands in the same relation to matters of action, as the indemonstrable principle does to matters of speculation (*Ethic.* vii. 8). Therefore when the soul is so disordered by sin as to turn away from its last end, viz. God, to Whom it is united by charity, there is mortal sin; but when it is disordered without turning away from God, there is venial sin. For even as in the body, the disorder of death which results from the destruction of the principle of life, is irreparable according to nature, while the disorder of sickness can be repaired by reason of the vital principle being preserved, so it is in matters concerning the soul. Because, in speculative matters, it is impossible to convince one who errs in the principles, whereas one who errs, but retains the principles, can be brought back to the truth by means of the principles. Likewise in practical matters, he who, by sinning, turns away from his last end, if we consider the nature of his sin, falls irreparably, and therefore is said to sin mortally and to deserve eternal punishment: whereas when a man sins without turning away from God, by the very nature of his sin, his disorder can be repaired, because the principle of the order is not destroyed; wherefore he is said to sin venially, because, to wit, he does not sin so as to deserve to be punished eternally.

Reply Obj. 1. Mortal and venial sins are infinitely apart as regards what they *turn away from,* not as regards what they *turn to,* viz. the object which specifies them. Hence nothing hinders the same species from including mortal and venial sins; for instance, in the species *adultery* the first movement is a venial sin; while an idle word, which is, generally speaking, venial, may even be a mortal sin.

Reply Obj. 2. From the fact that one sin is mortal by reason of its species, and another venial by reason of its species, it follows that this difference is consequent to the specific difference of sins, not that it is the cause thereof. And this difference may be found even in things of the same species, as stated above.

Reply Obj. 3. The reward is intended by him that merits or acts virtually; whereas the punishment is not intended by the sinner, but, on the contrary, is against his will. Hence the comparison fails.

SIXTH ARTICLE

Whether Sins of Commission and Omission Differ Specifically?

We proceed thus to the Sixth Article:—

Objection 1. It would seem that sins of commission and omission differ specifically. For *offense* and *sin* are condivided with one another (*Eph.* ii. 1), where it is written: *When*

you were dead in your offenses and sins, which words a gloss explains, saying: *"Offenses," by omitting to do what was commanded, and "sins," by doing what was forbidden.* Whence it is evident that *offense* here denotes sins of omission; while *sin* denotes sins of commission. Therefore they differ specifically, since they are contrasted with one another as different species.

Obj. 2. Further, it is essential to sin to be against God's law, for this is part of its definition, as is clear from what has been said (Q. 71, A. 6). Now in God's law, the affirmative precepts, against which is the sin of omission, are different from the negative precepts, against which is the sin of commission. Therefore sins of omission and commission differ specifically.

Obj. 3. Further, omission and commission differ as affirmation and negation. Now affirmation and negation cannot be in the same species, since negation has no species; for *there is neither species nor difference of non-being,* as the Philosopher states (*Phys.* iv, text. 67). Therefore omission and commission cannot belong to the same species.

On the contrary, Omission and commission are found in the same species of sin. For the covetous man both takes what belongs to others, which is a sin of commission; and gives not of his own to whom he should give, which is a sin of omission. Therefore omission and commission do not differ specifically.

I answer that, There is a twofold difference in sins; a material difference and a formal difference: the material difference is to be observed in the natural species of the sinful act; while the formal difference is gathered from their relation to one proper end, which is also their proper object. Hence we find certain acts differing from one another in the material specific difference, which are nevertheless formally in the same species of sin, because they are directed to the one same end: thus strangling, stoning, and stabbing come under the one species of murder, although the actions themselves differ specifically according to the natural species.—Accordingly, if we refer to the material species in sins of omission and commission, they differ specifically, using species in a broad sense, in so far as negation and privation may have a species.—But if we refer to the formal species in sins of omission and commission, they do not differ specifically, because they are directed to the same end, and proceed from the same motive. For the covetous man, in order to hoard money, both robs, and omits to give what he ought, and in like manner, the glutton, to satiate his appetite, both eats too much and omits the prescribed fasts. The same applies to other sins: for in things, negation is aways founded on affirmation, which, in a manner, is its cause. Hence in the physical order it comes under the same head, that fire gives forth heat, and that it does not give forth cold.

Reply Obj. 1. This division in respect of commission and omission, is not according to different formal species, but only according to material species, as stated.

Reply Obj. 2. In God's law, the necessity for various affirmative and negative precepts, was that men might be gradually led to virtue, first by abstaining from evil, being induced to this by the negative precepts, and afterwards by doing good, to which we are induced by the affirmative precepts. Wherefore the affirmative and negative precepts do not belong to different virtues, but to different degrees of virtue; and consequently they are not of necessity, opposed to sins of different species. Moreover sin is not specified by that from which it turns away, because in this respect it is a negation or privation, but by that to which it turns, in so far as sin is an act. Consequently sins do not differ specificaly according to the various precepts of the Law.

Reply Obj. 3. This objection considers the material diversity of sins. It must be observed, however, that although, properly speaking, negation is not in a species, yet it is allotted to a species by reduction to the affirmation on which it is based.

SEVENTH ARTICLE

Whether Sins Are Fittingly Divided into Sins of Thought, Word, and Deed?

We proceed thus to the Seventh Article:—

Objection 1. It would seem that sins are unfittingly divided into sins of thought, word, and deed. For Augustine (*De Trin.* xii. 12) describes three stages of sin, of which the first is *when the carnal sense offers a bait,* which is the sin of thought; the second stage is reached *when one is satisfied with the mere pleasure of thought;* and the third stage, *when consent is given to the deed.* Now these three belong to the sin of thought. Therefore it is unfitting to reckon sin of thought as one kind of sin.

Obj. 2. Further, Gregory (*Moral.* iv. 25) reckons four degrees of sin; the first of which is *a fault hidden in the heart;* the second, *when it is done openly;* the third, *when it is formed into a habit;* and the fourth, *when man goes so far as to presume on God's mercy or to give himself up to despair:* where no distinction is made between sins of deed and sins of word, and two other degrees of sin are added. Therefore the first division was unfitting.

Obj. 3. Further, there can be no sin of word

or deed unless there precede sin of thought. Therefore these sins do not differ specifically. Therefore they should not be condivided with one another.

On the contrary, Jerome in commenting on Ezech. xliii. 23, says: *The human race is subject to three kinds of sin, for when we sin, it is either by thought, or word, or deed.*

I answer that, Things differ specifically in two ways:—first, when each has the complete species; thus a horse and an ox differ specifically:—secondly, when the diversity of species is derived from diversity of degree in generation or movement: thus the building is the complete generation of a house, while the laying of the foundations, and the setting up of the walls are incomplete species, as the Philosopher declares (*Ethic.* x. 4); and the same can apply to the generation of animals.—Accordingly sins are divided into these three, viz., sins of thought, word, and deed, not as into various complete species: for the consummation of sin is in the deed, wherefore sins of deed have the complete species; but the first beginning of sin is its foundation, as it were, in the sin of thought; the second degree is the sin of word, in so far as man is ready to break out into a declaration of his thought; while the third degree consists in the consummation of the deed. Consequently these three differ in respect of the various degrees of sin. Nevertheless it is evident that these three belong to the one complete species of sin, since they proceed from the same motive. For the angry man, through desire of vengeance, is at first disturbed in thought, then he breaks out into words of abuse, and lastly he goes on to wrongful deeds; and the same applies to lust and to any other sin.

Reply Obj. 1. All sins of thought have the common note of secrecy, in respect of which they form one degree, which is, however, divided into three stages, viz. of cogitation, pleasure, and consent.

Reply Obj. 2. Sins of words and deed are both done openly, and for this reason Gregory (*loc. cit.*) reckons them under one head: whereas Jerome (*loc. cit.*) distinguishes between them, because in sins of word there is nothing but manifestation which is intended principally; while in sins of deed, it is the consummation of the inward thought which is principally intended, and the outward manifestation is by way of sequel. Habit and despair are stages following the complete species of sin, even as boyhood and youth follow the complete generation of a man.

Reply Obj. 3. Sin of thought and sin of word are not distinct from the sin of deed when they are united together with it, but when each is found by itself: even as one part of a movement is not distinct from the whole movement, when the movement is continuous, but only when there is a break in the movement.

EIGHTH ARTICLE

Whether Excess and Deficiency Diversify the Species of Sins

We proceed thus to the Eighth Article:—

Objection 1. It would seem that excess and deficiency do not diversify the species of sins. For excess and deficiency differ in respect of more and less. Now *more* and *less* do not diversify a species. Therefore excess and deficiency do not diversify the species of sins.

Obj. 2. Further, just as sin, in matters of action, is due to straying from the rectitude of reason, so falsehood, in speculative matters, is due to straying from the truth of the reality. Now the species of falsehood is not diversified by saying more or less than the reality. Therefore neither is the species of sin diversified by straying more or less from the rectitude of reason.

Obj. 3. Further, *one species cannot be made out of two,* as Porphyry declares.* Now excess and deficiency are united in one sin; for some are at once illiberal and wasteful—illiberality being a sin by deficiency, and prodigality, by excess. Therefore excess and deficiency do not diversify the species of sins.

On the contrary, Contraries differ specifically, for *contrariety is a difference of form,* as stated in *Metaph.* x., text. 13, 14. Now vices that differ according to excess and deficiency are contrary to one another, as illiberality to wastefulness. Therefore they differ specifically.

I answer that, While there are two things in sin, viz. the act itself and its inordinateness, in so far as sin is a departure from the order of reason and the Divine law, the species of sin is gathered, not from its inordinateness, which is outside the sinner's intention, as stated above (A. 1), but on the contrary, from the act itself as terminating in the object to which the sinner's intention is directed. Consequently wherever we find a different motive inclining the intention to sin, there will be a different species of sin. Now it is evident that the motive for sinning, in sins by excess, is not the same as the motive for sinning, in sins by deficiency; in fact, they are contrary to one another, just as the motive in the sin of intemperance is love for bodily pleasures, while the motive in the sin of insensibility is hatred of the same. Therefore these sins not only differ specifically, but are contrary to one another.

Reply Obj. 1. Although *more* and *less* do

* *Isagog.; cf.* Arist., *Metaph.* i.

not cause diversity of species, yet they are sometimes consequent to specific difference, in so far as they are the result of diversity of form; thus we may say that fire is lighter than air. Hence the Philosopher says (*Ethic.* viii. 1) that *those who held that there are no different species of friendship, by reason of its admitting of degree, were led by insufficient proof.* In this way to exceed reason or to fall short thereof belongs to sins specifically different, in so far as they result from different motives.

Reply Obj. 2. It is not the sinner's intention to depart from reason; and so sins of excess and deficiency do not become of one kind through departing from the one rectitude of reason. On the other hand, sometimes he who utters a falsehood, intends to hide the truth, wherefore in this respect, it matters not whether he tells more or less. If, however, departure from the truth be not outside the intention, it is evident that then one is moved by different causes to tell more or less; and in this respect there are different kinds of falsehood, as is evident of the *boaster,* who exceeds in telling untruths for the sake of fame, and the *cheat,* who tells less than the truth, in order to escape from paying his debts. This also explains how some false opinions are contrary to one another.

Reply Obj. 3. One may be prodigal and illiberal with regard to different objects: for instance one may be illiberal* in taking what one ought not, and prodigal in giving what one ought not: and nothing hinders contraries from being in the same subject, in different respects.

NINTH ARTICLE

Whether Sins Differ Specifically in Respect of Different Circumstances?

We proceed thus to the Ninth Article:—

Objection 1. It would seem that vices and sins differ specifically in respect of different circumstances. For, as Dionysius says (*Div. Nom.* iv), *evil results from each single defect.* Now individual defects are corruptions of individual circumstances. Therefore from the corruption of each circumstance there results a corresponding species of sin.

Obj. 2. Further, sins are human acts. But human acts sometimes take their species from circumstances, as stated above (Q. 18, A. 10). Therefore sins differ specifically according as different circumstances are corrupted.

Obj. 3. Further, diverse species are assigned to gluttony, according to the words contained in the following verse:

Hastily, sumptuously, too much, greedily, daintily.

Now these pertain to various circumstances, for *hastily* means sooner than is right; *too much,* more than is right, and so on with the the others. Therefore the species of sin is diversified according to the various circumstances.

On the contrary, The Philosopher says (*Ethic.* iii. 7, iv. 1) that *every vice sins by doing more than one ought, and when one ought not;* and in like manner as to the other circumstances. Therefore the species of sins are not diversified in this respect.

I answer that, As stated above (A. 8), wherever there is a special motive for sinning, there is a different species of sin, because the motive for sinning is the end and object of sin. Now it happens sometimes that although different circumstances are corrupted, there is but one motive: thus the illiberal man, for the same motive, takes when he ought not, where he ought not, and more than he ought, and so on with the circumstances, since he does this through an inordinate desire of hoarding money: and in such cases the corruption of different circumstances does not diversify the species of sins, but belongs to one and the same species.

Sometimes, however, the corruption of different circumstances arises from different motives: for instance that a man eat hastily, may be due to the fact that he cannot brook the delay in taking food, on account of a rapid exhaustion of the digestive humors; and that he desire too much food, may be due to a naturally strong digestion; that he desire choice meats, is due to his desire for pleasure in taking food. Hence in such matters, the corruption of different circumstances entails different species of sins.

Reply Obj. 1. Evil, as such, is a privation, and so it has different species in respect of the things of which the subject is deprived, even as other privations. But sin does not take its species from the privation or aversion, as stated above (A. 1), but from turning to the object of the act.

Reply Obj. 2. A circumstance never transfers an act from one species to another, save when there is another motive.

Reply Obj. 3. In the various species of gluttony there are various motives, as stated.

* *Cf.* II-II, Q. 119, A. 1 *ad* 1.

QUESTION 73

Of the Comparison of One Sin with Another

(In Ten Articles)

We must now consider the comparison of one sin with another; under which head there are ten points of inquiry: (1) Whether all sins and vices are connected with one another? (2) Whether all are equal? (3) Whether the gravity of sin depends on its object? (4) Whether it depends on the excellence of the virtue to which it is opposed? (5) Whether carnal sins are more grievous than spiritual sins? (6) Whether the gravity of sins depends on their causes? (7) Whether it depends on their circumstances? (8) Whether it depends on how much harm ensues? (9) Whether on the position of the person sinned against? (10) Whether sin is aggravated by reason of the excellence of the person sinning?

FIRST ARTICLE

Whether All Sins Are Connected with One Another?

We proceed thus to the First Article:—

Objection 1. It would seem that all sins are connected. For it is written (James ii. 10): *Whosoever shall keep the whole Law, but offend in one point, is become guilty of all.* Now to be guilty of transgressing all the precepts of Law, is the same as to commit all sins, because, as Ambrose says (*De Parad.* viii), *sin is a transgression of the Divine law, and disobedience of the heavenly commandments.* Therefore whoever commits one sin is guilty of all.

Obj. 2. Further, each sin banishes its opposite virtue. Now whoever lacks one virtue lacks them all, as was shown above (Q. 65, A. 1). Therefore whoever commits one sin, is deprived of all the virtues. But whoever lacks a virtue, has its opposite vice. Therefore whoever commits one sin, is guilty of all sins.

Obj. 3. Further, all virtues are connected, because they have a principle in common, as stated above (Q. 65, AA. 1, 2). Now as the virtues have a common principle, so have sins, because, as the love of God, which builds the city of God, is the beginning and root of all the virtues, so self-love, which builds the city of Babylon, is the root of all sins, as Augustine declares (*De Civ. Dei,* xiv. 28). Therefore all vices and sins are also connected so that whoever has one, has them all.

On the contrary, Some vices are contrary to one another, as the Philosopher states (*Ethic.* ii. 8). But contraries cannot be together in the same subject. Therefore it is impossible for all sins and vices to be connected with one another.

I answer that, The intention of the man who acts according to virtue in pursuance of his reason, is different from the intention of the sinner in straying from the path of reason. For the intention of every man acting according to virtue is to follow the rule of reason, wherefore the intention of all the virtues is directed to the same end, so that all the virtues are connected together in the right reason of things to be done, viz. prudence, as stated above (Q. 65, A. 1). But the intention of the sinner is not directed to the point of straying from the path of reason; rather is it directed to tend to some appetible good whence it derives its species. Now these goods, to which the sinner's intention is directed when departing from reason, are of various kinds, having no mutual connection; in fact they are sometimes contrary to one another. Since, therefore, vices and sins take their species from that to which they turn, it is evident that, in respect of that which completes a sin's species, sins are not connected with one another. For sin does not consist in passing from the many to the one, as is the case with virtues, which are connected, but rather in forsaking the one for the many.

Reply Obj. 1. James is speaking of sin, not as regards the thing to which it turns and which causes the distinction of sins, as stated above (Q. 72, A. 1), but as regards that from which sin turns away, in as much as man, by sinning, departs from a commandment of the law. Now all the commandments of the law are from one and the same, as he also says in the same passage, so that the same God is despised in every sin; and in this sense he says that whoever *offends in one point, is become guilty of all,* for as much as, by committing one sin, he incurs the debt of punishment through his contempt of God, which is the origin of all sins.

Reply Obj. 2. As stated above (Q. 71, A. 4), the opposite virtue is not banished by every act of sin; because venial sin does not destroy virtue; while mortal sin destroys infused virtue, by turning man away from God. Yet one act, even of mortal sin, does not destroy the habit of acquired virtue; though if such acts be repeated so as to engender a contrary habit, the habit of acquired virtue is destroyed, the destruction of which entails the loss of pru-

dence, since when man acts against any virtue whatever, he acts against prudence, without which no moral virtue is possible, as stated above (Q. 58, A. 4; Q. 65, A. 1). Consequently all the moral virtues are destroyed as to the perfect and formal being of virtue, which they have in so far as they partake of prudence, yet there remain the inclinations to virtuous acts, which inclinations, however, are not virtues. Nevertheless it does not follow that for this reason man contracts all vices or sins—first, because several vices are opposed to one virtue, so that a virtue can be destroyed by one of them, without the others being present; secondly, because sin is directly opposed to virtue, as regards the virtue's inclination to act, as stated above (Q. 71, A. 1). Wherefore, as long as any virtuous inclinations remain, it cannot be said that man has the opposite vices or sins.

Reply Obj. 3. The love of God is unitive, in as much as it draws man's affections from the many to the one; so that the virtues, which flow from the love of God, are connected together. But self-love disunites man's affections among different things, in so far as man loves himself, by desiring for himself temporal goods, which are various and of many kinds: hence vices and sins, which arise from self-love, are not connected together.

SECOND ARTICLE

Whether All Sins Are Equal?

We proceed thus to the Second Article:—

Objection 1. It would seem that all sins are equal. Because sin is to do what is unlawful. Now to do what is unlawful is reproved in one and the same way in all things. Therefore sin is reproved in one and the same way. Therefore one sin is not graver than another.

Obj. 2. Further, every sin is a transgression of the rule of reason, which is to human acts what a linear rule is in corporeal things. Therefore to sin is the same as to pass over a line. But passing over a line occurs equally and in the same way, even if one go a long way from it or stay near it, since privations do not admit of more or less. Therefore all sins are equal.

Obj. 3. Further, sins are opposed to virtues. But all virtues are equal, as Cicero states (*Paradox.* iii). Therefore all sins are equal.

On the contrary, Our Lord said to Pilate (Jo. xix. 11): *He that hath delivered me to thee, hath the greater sin,* and yet it is evident that Pilate was guilty of some sin. Therefore one sin is greater than another.

I answer that, The opinion of the Stoics, which Cicero adopts in the book on *Paradoxes* (*loc. cit.*), was that all sins are equal: from which opinion arose the error of certain heretics, who not only hold all sins to be equal, but also maintain that all the pains of hell are equal. So far as can be gathered from the words of Cicero the Stoics arrived at their conclusion through looking at sin on the side of the privation only, in so far, to wit, as it is a departure from reason; wherefore considering simply that no privation admits of more or less, they held that all sins are equal. Yet, if we consider the matter carefully, we shall see that there are two kinds of privation. For there is a simple and pure privation, which consists, so to speak, in *being* corrupted; thus death is privation of life, and darkness is privation of light. Such like privations do not admit of more or less, because nothing remains of the opposite habit; hence a man is not less dead on the first day after his death, or on the third or fourth days, than after a year, when his corpse is already dissolved; and, in like manner, a house is no darker if the light be covered with several shades, than if it were covered by a single shade shutting out all the light.—There is, however, another privation which is not simple, but retains something of the opposite habit; it consists in *becoming* corrupted rather than in *being* corrupted, like sickness which is a privation of the due commensuration of the humors, yet so that something remains of that commensuration, else the animal would cease to live: and the same applies to deformity and the like. Such privations admit of more or less on the part of what remains or the contrary habit. For it matters much in sickness or deformity, whether one departs more or less from the due commensuration of humors or members. The same applies to vices and sins: because in them the privation of the due commensuration of reason is such as not to destroy the order of reason altogether; else evil, if total, destroys itself, as stated in *Ethic.* iv. 5. For the substance of the act, or the affection of the agent could not remain, unless something remained of the order of reason. Therefore it matters much to the gravity of a sin whether one departs more or less from the rectitude of reason: and accordingly we must say that sins are not all equal.

Reply Obj. 1. To commit sin is unlawful on account of some inordinateness therein: wherefore those which contain a greater inordinateness are more unlawful, and consequently graver sins.

Reply Obj. 2. This argument looks upon sin as though it were a pure privation.

Reply Obj. 3. Virtues are proportionately equal in one and the same subject: yet one virtue surpasses another in excellence accord-

ing to its species; and again, one man is more virtuous than another, in the same species of virtue, as stated above (Q. 66, AA. 1, 2). Moreover, even if virtues were equal, it would not follow that vices are equal, since virtues are connected, and vices or sins are not.

THIRD ARTICLE

Whether the Gravity of Sins Varies according to Their Objects?

We proceed thus to the Third Article:—

Objection 1. It would seem that the gravity of sins does not vary according to their objects. Because the gravity of a sin pertains to its mode or quality: whereas the object is the matter of the sin. Therefore the gravity of sins does not vary according to their various objects.

Obj. 2. Further, the gravity of a sin is the intensity of its malice. Now sin does not derive its malice from its proper object to which it turns, and which is some appetible good, but rather from that which it turns away from. Therefore the gravity of sins does not vary according to their various objects.

Obj. 3. Further, sins that have different objects are of different kinds. But things of different kinds cannot be compared with one another, as is proved in *Phys.* vii., text. 30, *seqq.* Therefore one sin is not graver than another by reason of the difference of objects.

On the contrary, Sins take their species from their objects, as was shown above (Q. 72, A. 1). But some sins are graver than others in respect of their species, as murder is graver than theft. Therefore the gravity of sins varies according to their objects.

I answer that, As is clear from what has been said (Q. 71, A. 5), the gravity of sins varies in the same way as one sickness is graver than another: for just as the good of health consists in a certain commensuration of the humors, in keeping with an animal's nature, so the good of virtue consists in a certain commensuration of the human act in accord with the rule of reason. Now it is evident that the higher the principle the disorder of which causes the disorder in the humors, the graver is the sickness: thus a sickness which comes on the human body from the heart, which is the principle of life, or from some neighboring part, is more dangerous. Wherefore a sin must needs be so much the graver, as the disorder occurs in a principle which is higher in the order of reason. Now in matters of action the reason directs all things in view of the end: wherefore the higher the end which attaches to sins in human acts, the graver the sin. Now the object of an act is its end, as stated above (Q.72, A. 3, *ad* 2); and consequently the difference of gravity in sins depends on their objects. Thus it is clear that external things are directed to man as their end, while man is further directed to God as his end. Wherefore a sin which is about the very substance of man, e.g. murder, is graver than a sin which is about external things, e.g. theft; and graver still is a sin committed directly against God, e.g. unbelief, blasphemy, and the like: and in each of these grades of sin, one sin will be graver than another according as it is about a higher or a lower principle. And forasmuch as sins take their species from their objects, the difference of gravity which is derived from the objects is first and foremost, as resulting from the species.

Reply Obj. 1. Although the object is the matter about which an act is concerned, yet it has the character of an end, in so far as the intention of the agent is fixed on it, as stated above (Q. 72, A. 3, *ad* 2). Now the form of a moral act depends on the end, as was shown above (Q. 72, A. 6; Q. 18, A. 6).

Reply Obj. 2. From the very fact that man turns unduly to some mutable good, it follows that he turns away from the immutable Good, which aversion completes the nature of evil. Hence the various degrees of malice in sins must needs follow the diversity of those things to which man turns.

Reply Obj. 3. All the objects of human acts are related to one another, wherefore all human acts are somewhat of one kind, in so far as they are directed to the last end. Therefore nothing prevents all sins from being compared with one another.

FOURTH ARTICLE

Whether the Gravity of Sins Depends on the Excellence of the Virtues to Which They Are Opposed?

We proceed thus to the Fourth Article:—

Objection 1. It would seem that the gravity of sins does not vary according to the excellence of the virtues to which they are opposed, so that, to wit, the graver sin is opposed to the greater virtue. For, according to Prov. xv. 5, *In abundant justice there is the greatest strength.* Now, as Our Lord says (Matth. v. 20, *seqq.*), abundant justice restrains anger, which is a less grievous sin than murder, which less abundant justice restrains. Therefore the least grievous sin is opposed to the greatest virtue.

Obj. 2. Further, it is stated in *Ethic.* ii 3 that *virtue is about the difficult and the good:* whence it seems to follow that the greater vir-

tue is about what is more difficult. But it is a less grievous sin to fail in what is more difficult, than in what is less difficult. Therefore the less grievous sin is opposed to the greater virtue.

Obj. 3. Further, charity is a greater virtue than faith or hope (1 Cor. xiii. 13). Now hatred which is opposed to charity is a less grievous sin than unbelief or despair which are opposed to faith and hope. Therefore the less grievous sin is opposed to the greater virtue.

On the contrary, The Philosopher says (*Ethic.* viii. 10) that the *worst is opposed to the best.* Now in morals the best is the greatest virtue; and the worst is the most grievous sin. Therefore the most grievous sin is opposed to the greatest virtue.

I answer that, A sin is opposed to a virtue in two ways:—first, principally and directly; that sin, to wit, which is about the same object: because contraries are about the same thing. In this way, the more grievous sin must needs be opposed to the greater virtue: because, just as the degrees of gravity in a sin depend on the object, so also does the greatness of a virtue, since both sin and virtue take their species from the object, as shown above (Q. 60, A. 5; Q. 72, A. 1). Wherefore the greatest sin must needs be directly opposed to the greatest virtue, as being furthest removed from it in the same genus.—Secondly, the opposition of virtue to sin may be considered in respect of a certain extension of the virtue in checking sin. For the greater a virtue is, the further it removes man from the contrary sin, so that it withdraws man not only from that sin, but also from whatever leads to it. And thus it is evident that the greater a virtue is, the more it withdraws man also from less grievous sins: even as the more perfect health is, the more does it ward off even minor ailments. And in this way the less grievous sin is opposed to the greater virtue, on the part of the latter's effect.

Reply Obj. 1. This argument considers the opposition which consists in restraining from sin; for thus abundant justice checks even minor sins.

Reply Obj. 2. The greater virtue that is about a more difficult good is opposed directly to the sin which is about a more difficult evil. For in each case there is a certain superiority, in that the will is shown to be more intent on good or evil, through not being overcome by the difficulty.

Reply Obj. 3. Charity is not any kind of love, but the love of God: hence not any kind of hatred is opposed to it directly, but the hatred of God, which is the most grievous of all sins.

* The quotation is from *De Civ. Dei* ii. 4 and iv. 31.

FIFTH ARTICLE

Whether Carnal Sins Are of Less Guilt Than Spiritual Sins?

We proceed thus to the Fifth Article:—

Objection 1. It would seem that carnal sins are not of less guilt than spiritual sins. Because adultery is a more grievous sin than theft: for it is written (*Prov.* vi. 30, 32): *The fault is not so great when a man has stolen, . . . but he that is an adulterer, for the folly of his heart shall destroy his own soul.* Now theft belongs to covetousness, which is a spiritual sin; while adultery pertains to lust, which is a carnal sin. Therefore carnal sins are of greater guilt than spiritual sins.

Obj. 2. Further, Augustine says in his commentary on Leviticus* that *the devil rejoices chiefly in lust and idolatry.* But he rejoices more in the greater sin. Therefore, since lust is a carnal sin, it seems that the carnal sins are of most guilt.

Obj. 3. Further, the Philosopher proves (*Ethic.* vii. 6) that *it is more shameful to be incontinent in lust than in anger.* But anger is a spiritual sin, according to Gregory (*Moral.* xxxi. 17); while lust pertains to carnal sins. Therefore carnal sin is more grievous than spiritual sin.

On the contrary, Gregory says (*Moral.* xxxiii. 11) that carnal sins are of less guilt, but of more shame than spiritual sins.

I answer that, Spiritual sins are of greater guilt than carnal sins: yet this does not mean that each spiritual sin is of greater guilt than each carnal sin; but that, considering the sole difference between spiritual and carnal, spiritual sins are more grievous than carnal sins, other things being equal. Three reasons may be assigned for this. The first is on the part of the subject: because spiritual sins belong to the spirit, to which it is proper to turn to God, and to turn away from Him; whereas carnal sins are consummated in the carnal pleasure of the appetite, to which it chiefly belongs to turn to goods of the body; so that carnal sin, as such, denotes more a *turning to* something, and for that reason, implies a closer cleaving; whereas spiritual sin denotes more a *turning from* something, whence the notion of guilt arises; and for this reason it involves greater guilt.—A second reason may be taken on the part of the person against whom sin is committed: because carnal sin, as such, is against the sinner's own body, which he ought to love less, in the order of charity, than God and his neighbor, against whom he commits spiritual sins, and consequently spiritual sins, as such, are of greater guilt.—A third reason may be taken from the motive, since the stronger the impulse to sin,

the less grievous the sin, as we shall state further on (A. 6). Now carnal sins have a stronger impulse, viz. our innate concupiscence of the flesh. Therefore spiritual sins, as such, are of greater guilt.

Reply Obj. 1. Adultery belongs not only to the sin of lust, but also to the sin of injustice, and in this respect may be brought under the head of covetousness, as a gloss observes on Eph. v. 5, *No fornicator, or unclean, or covetous person,* etc.; so that adultery is so much more grievous than theft, as a man loves his wife more than his chattels.

Reply Obj. 2. The devil is said to rejoice chiefly in the sin of lust, because it is of the greatest adhesion, and man can with difficulty be withdrawn from it. *For the desire of pleasure is insatiable,* as the Philosopher states (*Ethic.* iii. 12).

Reply Obj. 3. As the Philosopher himself says (*ibid.*), the reason why it is more shameful to be incontinent in lust than in anger, is that lust partakes less of reason; and in the same sense he says (*Ethic.* iii. 10) that *sins of intemperance are most worthy of reproach, because they are about those pleasures which are common to us and irrational animals:* hence, by these sins man is, so to speak, brutalized; for which same reason Gregory says (*loc. cit.*) that they are more shameful.

SIXTH ARTICLE

Whether the Gravity of a Sin Depends on Its Cause?

We proceed thus to the Sixth Article:—

Objection 1. It would seem that the gravity of a sin does not depend on its cause. Because the greater a sin's cause, the more forcibly it moves to sin, and so the more difficult is it to resist. But sin is lessened by the fact that it is difficult to resist; for it denotes weakness in the sinner, if he cannot easily resist sin; and a sin that is due to weakness is deemed less grievous. Therefore sin does not derive it gravity from its cause.

Obj. 2. Further, concupiscence is a general cause of sin; wherefore a gloss on Rom. vii. 7, *For I had not known concupiscence,* says: *The law is good, since by forbidding concupiscence, it forbids all evils.* Now the greater the concupiscence by which man is overcome, the less grievous his sin. Therefore the gravity of a sin is diminished by the greatness of its cause.

Obj. 3. Further, as rectitude of the reason is the cause of a virtuous act, so defect in the reason seems to be the cause of sin. Now the greater the defect in the reason, the less grievous the sin: so much so that he who lacks the use of reason, is altogether excused from sin, and he who sins through ignorance, sins less grievously. Therefore the gravity of a sin is not increased by the greatness of its cause.

On the contrary, If the cause be increased, the effect is increased. Therefore the greater the cause of sin, the more grievous the sin.

I answer that, In the genus of sin, as in every other genus, two causes may be observed. The first is the direct and proper cause of sin, and is the will to sin: for it is compared to the sinful act, as a tree to its fruit, as a gloss observes on Matth. vii. 18, *A good tree cannot bring forth evil fruit:* and the greater this cause is, the more grievous will the sin be, since the greater the will to sin, the more grievously does man sin.

The other causes of sin are extrinsic and remote, as it were, being those whereby the will is inclined to sin. Among these causes we must make a distinction; for some of them induce the will to sin in accord with the very nature of the will: such is the end, which is the proper object of the will; and by a such like cause sin is made more grievous, because a man sins more grievously if his will is induced to sin by the intention of a more evil end.—Other causes incline the will to sin, against the nature and order of the will, whose natural inclination is to be moved freely of itself in accord with the judgment of reason. Wherefore those causes which weaken the judgment of reason (e.g. ignorance), or which weaken the free movement of the will (e.g. weakness, violence, fear, or the like), diminish the gravity of sin, even as they diminish its voluntariness; and so much so, that if the act be altogether involuntary, it is no longer sinful.

Reply Obj. 1. This argument considers the extrinsic moving cause, which diminishes voluntariness. The increase of such a cause diminishes the sin, as stated.

Reply Obj. 2. If concupiscence be understood to include the movement of the will, then, where there is greater concupiscence, there is a greater sin. But if by concupiscence we understand a passion, which is a movement of the concupiscible power, then a greater concupiscence, forestalling the judgment of reason and the movement of the will, diminishes the sin, because the man who sins, being stimulated by a greater concupiscence, falls through a more grievous temptation, wherefore he is less to be blamed. On the other hand, if concupiscence taken in this sense follows the judgment of reason, and the movement of the will, then the greater the concupiscence, the graver the sin: because sometimes the movement of concupiscence is redoubled by the will tending unrestrainedly to its object.

Reply Obj. 3. This argument considers the cause which renders the act involuntary, and

such a cause diminishes the gravity of sin, as stated.

SEVENTH ARTICLE

Whether a Circumstance Aggravates a Sin?

We proceed thus to the Seventh Article:—

Objection 1. It would seem that a circumstance does not aggravate a sin. Because sin takes its gravity from its species. Now a circumstance does not specify a sin, for it is an accident thereof. Therefore the gravity of a sin is not taken from a circumstance.

Obj. 2. Further, a circumstance is either evil or not: if it is evil, it causes, of itself, a species of evil; and if it is not evil, it cannot make a thing worse. Therefore a circumstance nowise aggravates a sin.

Obj. 3. Further, the malice of a sin is derived from its turning away (from God). But circumstances affect sin on the part of the object to which it turns. Therefore they do not add to the sin's malice.

On the contrary, Ignorance of a circumstance diminishes sin: for he who sins through ignorance of a circumstance, deserves to be forgiven (*Ethic.* iii. 1). Now this would not be the case unless a circumstance aggravated a sin. Therefore a circumstance makes a sin more grievous.

I answer that, As the Philosopher says in speaking of habits of virtue (*Ethic.* ii. 1, 2), *it is natural for a thing to be increased by that which causes it.* Now it is evident that a sin is caused by a defect in some circumstance: because the fact that a man departs from the order of reason is due to his not observing the due circumstances in his action. Wherefore it is evident that it is natural for a sin to be aggravated by reason of its circumstances. This happens in three ways. First, in so far as a circumstance draws a sin from one kind to another: thus fornication is the intercourse of a man with one who is not his wife: but if to this be added the circumstance that the latter is the wife of another, the sin is drawn to another kind of sin, viz. injustice, in so far as he usurps another's property; and in this respect adultery is a more grievous sin than fornication.—Secondly, a circumstance aggravates a sin, not by drawing it into another genus, but only by multiplying the ratio of sin: thus if a wasteful man gives both when he ought not, and to whom he ought not to give, he commits the same kind of sin in more ways than if he were merely to give to whom he ought not, and for that very reason his sin is more grievous; even as that sickness is the graver which affects more parts of the body. Hence Cicero says (*Paradox.* iii) that *in taking his father's life a man commits many sins; for he outrages one who begot him, who fed him, who educated him, to whom he owes his lands, his house, his position in the republic.* —Thirdly, a circumstance aggravates a sin by adding to the deformity which the sin derives from another circumstance: thus, taking another's property constitutes the sin of theft; but if to this be added the circumstance that much is taken of another's property, the sin will be more grievous; although in itself, to take more or less has not the character of a good or of an evil act.

Reply Obj. 1. Some circumstances do specify a moral act, as stated above (Q. 18, A. 10). Nevertheless a circumstance which does not give the species, may aggravate a sin; because, even as the goodness of a thing is weighed, not only in reference to its species, but also in reference to an accident, so the malice of an act is measured, not only according to the species of that act, but also according to a circumstance.

Reply Obj. 2 A circumstance may aggravate a sin either way. For if it is evil, it does not follow that it constitutes the sin's species; because it may multiply the ratio of evil within the same species, as stated above. And if it be not evil, it may aggravate a sin in relation to the malice of another circumstance.

Reply Obj. 3. Reason should direct the action not only as regards the object, but also as regards every circumstance. Therefore one may turn aside from the rule of reason through corruption of any single circumstance; for instance, by doing something when one ought not or where one ought not; and to depart thus from the rule of reason suffices to make the act evil. This turning aside from the rule of reason results from man's turning away from God, to Whom man ought to be united by right reason.

EIGHTH ARTICLE

Whether Sin Is Aggravated by Reason of Its Causing More Harm?

We proceed thus to the Eighth Article:—

Objection 1. It would seem that a sin is not aggravated by reason of its causing more harm. Because the harm done is an issue consequent to the sinful act. But the issue of an act does not add to its goodness or malice, as stated above (Q. 20, A. 5). Therefore a sin is not aggravated on account of its causing more harm.

Obj. 2. Further, harm is inflicted by sins against our neighbor. Because no one wishes to harm himself: and no one can harm God, according to Job xxxv. 6, 8: *If thy iniquities be multiplied, what shalt thou do against Him? . . . Thy wickedness may hurt a man that is like thee.* If, therefore, sins were aggra-

vated through causing more harm, it would follow that sins against our neighbor are more grievous than sins against God or oneself.

Obj. 3. Further, greater harm is inflicted on a man by depriving him of the life of grace, than by taking away his natural life; because the life of grace is better than the life of nature, so far that, man ought to despise his natural life lest he lose the life of grace. Now, speaking absolutely, a man who leads a woman to commit fornication deprives her of the life of grace by leading her into mortal sin. If therefore a sin were more grievous on account of its causing a greater harm, it would follow that fornication, absolutely speaking, is a more grievous sin than murder, which is evidently untrue. Therefore a sin is not more grievous on account of its causing a greater harm.

On the contrary, Augustine says (*De Lib. Arb.* iii. 14): *Since vice is contrary to nature, a vice is the more grievous according as it diminishes the integrity of nature.* Now the diminution of the integrity of nature is a harm. Therefore a sin is graver according as it does more harm.

I answer that, Harm may bear a threefold relation to sin. Because sometimes the harm resulting from a sin is foreseen and intended, as when a man does something with a mind to harm another, e.g. a murderer or a thief. In this case the quantity of harm aggravates the sin directly, because then the harm is the direct object of the sin.—Sometimes the harm is foreseen, but not intended; for instance, when a man takes a short cut through a field, the result being that he knowingly injures the growing crops, although his intention is not to do this harm, but to commit fornication. In this case again the quantity of the harm done aggravates the sin; indirectly, however, in so far, to wit, as it is owing to his will being strongly inclined to sin, that a man does not forbear from doing, to himself or to another, a harm which he would not wish simply.—Sometimes, however, the harm is neither foreseen nor intended: and then if this harm is connected with the sin accidentally, it does not aggravate the sin directly; but, on account of his neglecting to consider the harm that might ensue, a man is deemed punishable for the evil results of his action if it be unlawful. If, on the other hand, the harm follow directly from the sinful act, although it be neither foreseen nor intended, it aggravates the sin directly, because whatever is directly consequent to a sin, belongs, in a manner, to the very species of that sin: for instance, if a man is a notorious fornicator, the result is that many are scandalized; and although such was not his intention, nor was it perhaps foreseen by him, yet it aggravates his sin directly.

But this does not seem to apply to penal harm, which the sinner himself incurs. Such like harm, if accidentally connected with the sinful act, and if neither foreseen nor intended, does not aggravate a sin, nor does it correspond with the gravity of the sin: for instance, if a man in running to slay, slips and hurts his foot. If, on the other hand, this harm is directly consequent to the sinful act, although perhaps it be neither foreseen nor intended, then greater harm does not make greater sin, but, on the contrary, a graver sin calls for the infliction of a greater harm. Thus, an unbeliever who has heard nothing about the pains of hell, would suffer greater pain in hell for a sin of murder than for a sin of theft: but his sin is not aggravated on account of his neither intending nor foreseeing this, as it would be in the case of a believer, who, seemingly, sins more grievously in the very fact that he despises a greater punishment, that he may satisfy his desire to sin; but the gravity of this harm is caused by the sole gravity of sin.

Reply Obj. 1. As we have already stated (Q. 20, A. 5), in treating of the goodness and malice of external actions, the result of an action if foreseen and intended adds to the goodness and malice of an act.

Reply Obj. 2. Although the harm done aggravates a sin, it does not follow that this alone renders a sin more grievous: in fact, it is inordinateness which of itself aggravates a sin. Wherefore the harm itself that ensues aggravates a sin, in so far only as it renders the act more inordinate. Hence it does not follow, supposing harm to be inflicted chiefly by sins against our neighbor, that such sins are the most grievous, since a much greater inordinateness is to be found in sins which man commits against God, and in some which he commits against himself.—Moreover we might say that although no man can do God any harm in His substance, yet he can endeavor to do so in things concerning Him, e.g. by destroying faith, by outraging holy things, which are most grievous sins.—Again, a man sometimes knowingly and freely inflicts harm on himself, as in the case of suicide, though this be referred finally to some apparent good, for example, delivery from some anxiety.

Reply Obj. 3. This argument does not prove, for two reasons: — first, because the murderer intends directly to do harm to his neighbors; whereas the fornicator who solicits the woman intends not harm but pleasure;—secondly, because murder is the direct and sufficient cause of bodily death; whereas no man can of himself be the sufficient cause of another's spiritual death, because no man

dies spiritually except by sinning of his own will.

NINTH ARTICLE

Whether a Sin Is Aggravated by Reason of the Condition of the Person against Whom It Is Committed?

We proceed thus to the Ninth Article:—

Objection 1. It would seem that sin is not aggravated by reason of the condition of the person against whom it is committed. For if this were the case a sin would be aggravated chiefly by being committed against a just and holy man. But this does not aggravate a sin: because a virtuous man who bears a wrong with equanimity is less harmed by the wrong done him, than others, who, through being scandalized, are also hurt inwardly. Therefore the condition of the person against whom a sin is committed does not aggravate the sin.

Obj. 2. Further, if the condition of the person aggravated the sin, this would be still more the case if the person be near of kin, because, as Cicero says (*Paradox.* iii). *The man who kills his slave sins once: he that takes his father's life sins many times.* But the kinship of a person sinned against does not apparently aggravate a sin, because every man is most akin to himself; and yet it is less grievous to harm oneself than another, e.g. to kill one's own, than another's horse, as the Philosopher declares (*Ethic.* v. 11). Therefore kinship of the person sinned against does not aggravate the sin.

Obj. 3. Further, the condition of the person who sins aggravates a sin chiefly on account of his position or knowledge, according to Wis. vi. 7: *The mighty shall be mightily tormented,* and Luke xii. 47: *The servant who knew the will of his lord . . . and did* it *not . . . shall be beaten with many stripes.* Therefore, in like manner, on the part of the person sinned against, the sin is made more grievous by reason of his position and knowledge. But, apparently, it is not a more grievous sin to inflict an injury on a rich and powerful person than on a poor man, since *there is no respect of persons with God* (Col. iii. 25), according to Whose judgment the gravity of a sin is measured. Therefore the condition of the person sinned against does not aggravate the sin.

On the contrary, Holy Writ censures especially those sins that are committed against the servants of God. Thus it is written (3 Kings xix. 14): *They have destroyed Thy altars, they have slain Thy prophets with the sword.*—Moreover much blame is attached to the sin committed by a man against those who are akin to him, according to Mich. vii. 6: *the son dishonoreth the father, and the daughter riseth up against her mother.*—Furthermore sins committed against persons of rank are expressly condemned: thus it is written (Job xxxiv. 18): *Who saith to the king: "Thou art an apostate"; who calleth rulers ungodly.* Therefore the condition of the person sinned against aggravates the sin.

I answer that, The person sinned against is, in a manner, the object of the sin. Now it has been stated above (A. 3) that the primary gravity of a sin is derived from its object; so that a sin is deemed to be so much the more grave, as its object is a more principal end. But the principal ends of human acts are God, man himself, and his neighbor: for whatever we do, it is on account of one of these that we do it; although one of them is subordinate to the other. Therefore the greater or lesser gravity of a sin, in respect of the person sinned against, may be considered on the part of these three.

First, on the part of God, to Whom man is the more closely united, as he is more virtuous or more sacred to God: so that an injury inflicted on such a person redounds on to God, according to Zach. ii. 8: *He that toucheth you, toucheth the apple of My eye.* Wherefore a sin is the more grievous, according as it is committed against a person more closely united to God by reason of personal sanctity, or official station.—On the part of man himself, it is evident that he sins all the more grievously, according as the person against whom he sins, is more united to him, either through natural affinity or kindness received or any other bond; because he seems to sin against himself rather than the other, and, for this very reason, sins all the more grievously, according to Ecclus. xiv. 5: *He that is evil to himself, to whom will he be good?*—On the part of his neighbor, a man sins the more grievously, according as his sin affects more persons: so that a sin committed against a public personage, e.g. a sovereign prince who stands in the place of the whole people, is more grievous than a sin committed against a private person; hence it is expressly prohibited (Exod. xxii. 28): *The prince of thy people thou shalt not curse.* In like manner it would seem that an injury done to a person of prominence, is all the more grave, on account of the scandal and the disturbance it would cause among many people.

Reply Obj. 1. He who inflicts an injury on a virtuous person, so far as he is concerned, disturbs him internally and externally; but that the latter is not disturbed internally is due to his goodness, which does not extenuate the sin of the injurer.

Reply Obj. 2. The injury which a man inflicts on himself in those things which are subject to the dominion of his will, for instance

his possessions, is less sinful than if it were inflicted on another, because he does it of his own will; but in those things that are not subject to the dominion of his will, such as natural and spiritual goods, it is a graver sin to inflict an injury on oneself: for it is more grievous for a man to kill himself than another. Since, however, things belonging to our neighbor are not subject to the dominion of our will, the argument fails to prove, in respect of injuries done to such like things, that it is less grievous to sin in their regard, unless indeed our neighbor be willing, or give his approval.

Reply Obj. 3. There is no respect for persons if God punishes more severely those who sin against a person of higher rank; for this is done because such an injury redounds to the harm of many.

TENTH ARTICLE

Whether the Excellence of the Person Sinning Aggravates the Sin?

We proceed thus to the Tenth Article:—

Objection 1. It would seem that the excellence of the person sinning does not aggravate the sin. For man becomes great chiefly by cleaving to God, according to Ecclus. xxv. 13: *How great is he that findeth wisdom and knowledge! but there is none above him that feareth the Lord.* Now the more a man cleaves to God, the less is a sin imputed to him: for it is written (2 Paral. xxx. 18, 19): *The Lord Who is good will show mercy to all them, who with their whole heart seek the Lord the God of their fathers; and will not impute it to them that they are not sanctified.* Therefore a sin is not aggravated by the excellence of the person sinning.

Obj. 2. Further, *there is no respect of persons with God* (Rom. ii. 11). Therefore He does not punish one man more than another, for one and the same sin. Therefore a sin is not aggravated by the excellence of the person sinning.

Obj. 3. Further, no one should reap disadvantage from good. But he would, if his action were the more blameworthy on account of his goodness. Therefore a sin is not aggravated by reason of the excellence of the person sinning.

On the contrary, Isidore says (*De Summo Bono* ii. 18): *A sin is deemed so much the more grievous as the sinner is held to be a more excellent person.*

I answer that, Sin is twofold. There is a sin which takes us unawares on account of the weakness of human nature: and such like sins are less imputable to one who is more virtuous, because he is less negligent in checking those sins, which nevertheless human weakness does not allow us to escape altogether.—But there are other sins which proceed from deliberation: and these sins are all the more imputed to man according as he is more excellent. Four reasons may be assigned for this. First, because a more excellent person, e.g. one who excels in knowledge and virtue, can more easily resist sin; hence Our Lord said (Luke xii. 47) that the *servant who knew the will of his lord, . . . and did* it *not . . . shall be beaten with many stripes.*—Secondly, on account of ingratitude, because every good in which a man excels, is a gift of God, to Whom man is ungrateful when he sins: and in this respect any excellence, even in temporal goods, aggravates a sin, according to Wis. vi. 7: *The mighty shall be mightily tormented.*—Thirdly, on account of the sinful act being specially inconsistent with the excellence of the person sinning: for instance, if a prince were to violate justice, whereas he is set up as the guardian of justice, or if a priest were to be a fornicator, whereas he has taken the vow of chastity.—Fourthly, on account of the example or scandal; because, as Gregory says (*Pastor.* i. 2): *Sin becomes much more scandalous, when the sinner is honored for his position:* and the sins of the great are much more notorious and men are wont to bear them with more indignation.

Reply Obj. 1. The passage quoted alludes to those things which are done negligently when we are taken unawares through human weakness.

Reply Obj. 2. God does not respect persons in punishing the great more severely, because their excellence conduces to the gravity of their sin, as stated.

Reply Obj. 3. The man who excels in anything reaps disadvantage, not from the good which he has, but from his abuse thereof.

QUESTION 74

Of the Subject of Sin

(In Ten Articles)

We must now consider the subject of vice or sin: under which head there are ten points of inquiry: (1) Whether the will can be the subject of sin? (2) Whether the will alone is the subject of sin? (3) Whether the sensuality can be the subject of sin? (4) Whether it can be the subject of mortal sin? (5) Whether the reason can be the subject of sin? (6) Whether morose delectation or non-morose delectation be subjected in the higher reason? (7) Whether the sin of consent in the act of sin is subjected in the higher reason? (8) Whether the lower reason can be the subject of mortal sin? (9) Whether the higher reason can be the subject of venial sin? (10) Whether there can be in the higher reason a venial sin directed to its proper object?

FIRST ARTICLE

Whether the Will Is a Subject of Sin?

We proceed thus to the First Article:—

Objection 1. It would seem that the will cannot be a subject of sin. For Dionysius says (*Div. Nom.* iv) that *evil is outside the will and the intention.* But sin has the character of evil. Therefore sin cannot be in the will.

Obj. 2. Further, the will is directed either to the good or to what seems good. Now from the fact that the will wishes the good, it does not sin: and that it wishes what seems good but is not truly good, points to a defect in the apprehensive power rather than in the will. Therefore sin is nowise in the will.

Obj. 3. Further, the same thing cannot be both subject and efficient cause of sin: because *the efficient and the material cause do not coincide* (*Phys.* 2, text. 70). Now the will is the efficient cause of sin: because the first cause of sinning is the will, as Augustine states (*De Duabus Anim.* x, 10, 11). Therefore it is not the subject of sin.

On the contrary, Augustine says (*Retract.* i. 9) that *it is by the will that we sin, and live righteously.*

I answer that, Sin is an act, as stated above (Q. 71, AA. 1, 6). Now some acts pass into external matter, e.g. *to cut* and *to burn:* and such like acts have for their matter and subject, the thing into which the action passes: thus the Philosopher states (*Phys.* iii, text. 18) that *movement is the act of the thing moved, caused by a mover.*—On the other hand, there are acts which do not pass into external matter, but remain in the agent, e.g. *to desire* and *to know:* and such are all moral acts, whether virtuous or sinful. Consequently the proper subject of sin must needs be the power which is the principle of the act. Now since it is proper to moral acts that they are voluntary, as stated above (Q. 1, A. 1; Q. 18, A. 6), it follows that the will, which is the principle of voluntary acts, both of good acts, and of evil acts or sins, is the principle of sins. Therefore it follows that sin is in the will as its subject.

Reply Obj. 1. Evil is said to be outside the will, because the will does not tend to it under the aspect of evil. But since some evil is an apparent good, the will sometimes desires an evil, and in this sense sin is in the will.

Reply Obj. 2. If the defect in the apprehensive power were nowise subject to the will, there would be no sin, either in the will, or in the apprehensive power, as in the case of those whose ignorance is invincible. It remains therefore that when there is in the apprehensive power a defect that is subject to the will, this defect also is deemed a sin.

Reply Obj. 3. This argument applies to those efficient causes whose actions pass into external matter, and which do not move themselves, but move other things; the contrary of which is to be observed in the will; hence the argument does not prove.

SECOND ARTICLE

Whether the Will Alone Is the Subject of Sin?

We proceed thus to the Second Article:—

Objection 1. It would seem that the will alone is the subject of sin. For Augustine says (*De Duabus Anim.* x. 10) that *no one sins except by the will.* Now the subject of sin is the power by which we sin. Therefore the will alone is the subject of sin.

Obj. 2. Further, sin is an evil contrary to reason. Now good and evil pertaining to reason are the object of the will alone. Therefore the will alone is the subject of sin.

Obj. 3. Further, every sin is a voluntary act, because, as Augustine states (*De Lib. Arb.* iii. 18),* *so true is it that every sin is voluntary, that unless it be voluntary, it is no sin at all.* Now the acts of the other powers are not voluntary, except in so far as those powers are moved by the will; nor does this suffice for them to be the subject of sin, be-

* *Cf. De Vera Relig.* xiv.

cause then even the external members of the body, which are moved by the will, would be a subject of sin; which is clearly untrue. Therefore the will alone is the subject of sin.

On the contrary, Sin is contrary to virtue: and contraries are about one same thing. But the other powers of the soul, besides the will, are the subject of virtues, as stated above (Q. 56). Therefore the will is not the only subject of sin.

I answer that, As was shown above (A. 1), whatever is a principle of a voluntary act is a subject of sin. Now voluntary acts are not only those which are elicited by the will, but also those which are commanded by the will, as we stated above (Q. 6, A. 4) in treating of voluntariness. Therefore not only the will can be a subject of sin, but also all those powers which can be moved to their acts, or restrained from their acts, by the will; and these same powers are the subjects of good and evil moral habits, because act and habit belong to the same subject.

Reply Obj. 1. We do not sin except by the will as first mover; but we sin by the other powers as moved by the will.

Reply Obj. 2. Good and evil pertain to the will as its proper objects; but the other powers have certain determinate goods and evils, by reason of which they can be the subject of virtue, vice, and sin, in so far as they partake of will and reason.

Reply Obj. 3. The members of the body are not principles but merely organs of action: wherefore they are compared to the soul which moves them, as a slave who is moved but moves no other. On the other hand, the internal appetitive powers are compared to reason as free agents, because they both act and are acted upon, as is made clear in *Polit.* i. 3. Moreover, the acts of the external members are actions that pass into external matter, as may be seen in the blow that is inflicted in the sin of murder. Consequently there is no comparison.

THIRD ARTICLE

Whether There Can Be Sin in the Sensuality?

We proceed thus to the Third Article:—

Objection 1. It would seem that there cannot be sin in the sensuality. For sin is proper to man who is praised or blamed for his actions. Now the sensuality is common to us and irrational animals. Therefore sin cannot be in the sensuality.

Obj. 2. Further, *no man sins in what he cannot avoid,* as Augustine states (*De Lib. Arb.* iii. 18). But man cannot prevent the movement of the sensuality from being inordinate, since *the sensuality ever remains corrupt, so long as we abide in this mortal life; wherefore it is signified by the serpent,* as Augustine declares (*De Trin.* xii. 12, 13). Therefore the inordinate movement of the sensuality is not a sin.

Obj. 3. Further, that which man himself does not do is not imputed to him as a sin. Now *that alone do we seem to do ourselves, which we do with the deliberation of reason,* as the Philosopher says (*Ethic.* ix. 8). Therefore the movement of the sensuality, which is without the deliberation of reason, is not imputed to a man as a sin.

On the contrary, It is written (Rom. vii. 19): *The good which I will I do not; but the evil which I will not, that I do:* which words Augustine explains (*Contra Julian.* iii. 26; *De Verb. Apost.* xii. 2, 3), as referring to the evil of concupiscence, which is clearly a movement of the sensuality. Therefore there can be sin in the sensuality.

I answer that, As stated above (AA. 2, 3), sin may be found in any power whose act can be voluntary and inordinate, wherein consists the nature of sin. Now it is evident that the act of the sensuality can be voluntary, in so far as the sensuality, or sensitive appetite, is naturally inclined to be moved by the will. Wherefore it follows that sin can be in the sensuality.

Reply Obj. 1. Although some of the powers of the sensitive part are common to us and irrational animals, nevertheless, in us, they have a certain excellence through being united to the reason; thus we surpass other animals in the sensitive part for as much as we have the powers of cogitation and reminiscence, as stated in the First Part (Q. 78, A. 4). In the same way our sensitive appetite surpasses that of other animals by reason of a certain excellence consisting in its natural aptitude to obey the reason; and in this respect it can be the principle of a voluntary action, and, consequently, the subject of sin.

Reply Obj. 2. The continual corruption of the sensuality is to be understood as referring to the "fomes," which is never completely destroyed in this life, since, though the stain of original sin passes, its effect remains. However, this corruption of the "fomes" does not hinder man from using his rational will to check individual inordinate movements, if he be presentient of them, for instance by turning his thoughts to other things. Yet while he is turning his thoughts to something else, an inordinate movement may arise about this also: thus when a man, in order to avoid the movements of concupiscence, turns his thoughts away from carnal pleasures, to the considerations of science, sometimes an unpremeditated movement of vainglory will arise. Conse-

quently a man cannot avoid all such movements, on account of the aforesaid corruption: but it is enough, for the conditions of a voluntary sin, that he be able to avoid each single one.

Reply Obj. 3. Man does not do perfectly himself what he does without the deliberation of reason, since the principal part of man does nothing therein: wherefore such is not perfectly a human act; and consequently it cannot be a perfect act of virtue or of sin, but is something imperfect of that kind. Therefore such movement of the sensuality as forestalls the reason, is a venial sin, which is something imperfect in the genus of sin.

FOURTH ARTICLE

Whether Mortal Sin Can Be in the Sensuality?

We proceed thus to the Fourth Article:—

Objection 1. It would seem that mortal sin can be in the sensuality. Because an act is discerned by its object. Now it is possible to commit a mortal sin about the objects of the sensuality, e.g. about carnal pleasures. Therefore the act of the sensuality can be a mortal sin, so that mortal sin can be found in the sensuality.

Obj. 2. Further, mortal sin is opposed to virtue. But virtue can be in the sensuality; for temperance and fortitude are virtues of the irrational parts, as the Philosopher states (*Ethic.* iii. 10). Therefore, since it is natural to contraries to be about the same subject, sensuality can be the subject of mortal sin.

Obj. 3. Further, venial sin is a disposition to mortal sin. Now disposition and habit are in the same subject. Since therefore venial sin may be in the sensuality, as stated above (A. 3 *ad* 3), mortal sin can be there also.

On the contrary, Augustine says (*Retract.* i. 23): *The inordinate movement of concupiscence, which is the sin of the sensuality, can even be in those who are in a state of grace,* in whom, however, mortal sin is not to be found. Therefore the inordinate movement of the sensuality is not a mortal sin.

I answer that, Just as a disorder which destroys the principle of the body's life causes the body's death, so too a disorder which destroys the principle of spiritual life, viz. the last end, causes spiritual death, which is mortal sin, as stated above (Q. 72, A. 5). Now it belongs to the reason alone, and not to the sensuality, to order anything to the end: and disorder in respect of the end can only belong to the power whose function it is to order others to the end. Wherefore mortal sin cannot be in the sensuality, but only in the reason.

Reply Obj. 1. The act of the sensuality can concur towards a mortal sin: yet the fact of its being a mortal sin is due, not to its being an act of the sensuality, but to its being an act of reason, to whom the ordering to the end belongs. Consequently mortal sin is imputed, not to the sensuality, but to reason.

Reply Obj. 2. An act of virtue is perfected not only in that it is an act of the sensuality, but still more in the fact of its being an act of reason and will, whose function it is to choose: for the act of moral virtue is not without the exercise of choice: wherefore the act of moral virtue, which perfects the appetitive power, is always accompanied by an act of prudence, which perfects the rational power; and the same applies to mortal sin, as stated (*ad* 1).

Reply Obj. 3. A disposition may be related in three ways to that to which it disposes:—for sometimes it is the same thing and is in the same subject; thus inchoate science is a disposition to perfect science:—sometimes it is in the same subject, but is not the same thing; thus heat is a disposition to the form of fire:—sometimes it is neither the same thing, nor in the same subject, as in those things which are subordinate to one another in such a way that we can arrive at one through the other, e.g. goodness of the imagination is a disposition to science which is in the intellect. In this way the venial sin that is in the sensuality, may be a disposition to mortal sin, which is in the reason.

FIFTH ARTICLE

Whether Sin Can Be in the Reason?

We proceed thus to the Fifth Article:—

Objection 1. It would seem that sin cannot be in the reason. For the sin of any power is a defect thereof. But the fault of the reason is not a sin, on the contrary, it excuses sin: for a man is excused from sin on account of ignorance. Therefore sin cannot be in the reason.

Obj. 2. Further, the primary subject of sin is the will, as stated above (A. 1). Now reason precedes the will, since it directs it. Therefore sin cannot be in the reason.

Obj. 3. Further, there can be no sin except about things which are under our control. Now perfection and defect of reason are not among those things which are under our control: since by nature some are mentally deficient, and some shrewd-minded. Therefore no sin is in the reason.

On the contrary, Augustine says (*De Trin.* xii. 12) that sin is in the lower and in the higher reason.

I answer that, The sin of any power is an act of that power, as we have clearly shown (AA. 1, 2, 3). Now reason has a twofold act: one is its proper act in respect of its proper object, and this is the act of knowing the truth; the other is the act of the reason as directing the other powers. Now in both of these ways there may be sin in the reason. First, in so far as it errs in the knowledge of truth, which error is imputed to the reason as a sin, when it is in ignorance or error about what it is able and ought to know:—secondly, when it either commands the inordinate movements of the lower powers, or deliberately fails to check them.

Reply Obj. 1. This argument considers the defect in the proper act of the reason in respect of its proper object, and with regard to the case when it is a defect of knowledge about something which one is unable to know: for then this defect of reason is not a sin, and excuses from sin, as is evident with regard to the actions of madmen.—If, however, the defect of reason be about something which a man is able and ought to know, he is not altogether excused from sin, and the defect is imputed to him as a sin.—The defect which belongs only to the act of directing the other powers, is always imputed to reason as a sin, because it can always obviate this defect by means of its proper act.

Reply Obj. 2. As stated above (Q. 17, A. 1), when we were treating of the acts of the will and reason, the will moves and precedes the reason, in one way, and the reason moves and precedes the will in another: so that both the movement of the will can be called rational, and the act of the reason, voluntary. Accordingly sin is found in the reason, either through being a voluntary defect of the reason, or through the reason being the principle of the will's act.

The Reply to the Third Objection is evident from what has been said (*ad* 1).

SIXTH ARTICLE

Whether the Sin of Morose Delectation Is in the Reason?

We proceed thus to the Sixth Article:—

Objection 1. It would seem that the sin of morose delectation is not in the reason. For delectation denotes a movement of the appetitive power, as stated above (Q. 31, A. 1). But the appetitive power is distinct from the reason, which is an apprehensive power. Therefore morose delectation is not in the reason.

Obj. 2. Further, the object shows to which power an act belongs, since it is through the act that the power is directed to its object. Now a morose delectation is sometimes about sensible goods, and not about the goods of the reason. Therefore the sin of morose delectation is not in the reason.

Obj. 3. Further, a thing is said to be morose* through taking a length of time. But length of time is no reason why an act should belong to a particular power. Therefore morose delectation does not belong to the reason.

On the contrary, Augustine says (*De Trin.* xii. 12) that *if the consent to a sensual delectation goes no further than the mere thought of the pleasure, I deem this to be like as though the woman alone had partaken of the forbidden fruit.* Now *the woman* denotes the lower reason, as he himself explains (*ibid.*). Therefore the sin of morose delectation is in the reason.

I answer that, As stated (A. 5), sin may be in the reason, not only in respect of reason's proper act, but sometimes in respect of its directing human actions. Now it is evident that reason directs not only external acts, but also internal passions. Consequently when the reason fails in directing the internal passions, sin is said to be in the reason, as also when it fails in directing external actions. Now it fails, in two ways, in directing internal passions: first, when it commands unlawful passions; for instance, when a man deliberately provokes himself to a movement of anger, or of lust:—secondly, when it fails to check the unlawful movement of a passion; for instance, when a man, having deliberately considered that a rising movement of passion is inordinate, continues, notwithstanding, to dwell (*immoratur*) upon it, and fails to drive it away. And in this sense the sin of morose delectation is said to be in the reason.

Reply Obj. 1. Delectation is indeed in the appetitive power as its proximate principle; but it is in the reason as its first mover, in accordance with what has been stated above (A. 1), viz. that actions which do not pass into external matter are subjected in their principles.

Reply Obj. 2. Reason has its proper elicited act about its proper object; but it exercises the direction of all the objects of those lower powers that can be directed by the reason: and accordingly delectation about sensible objects comes also under the direction of reason.

Reply Obj. 3. Delectation is said to be morose not from a delay of time, but because the reason in deliberating dwells (*immoratur*) thereon, and fails to drive it away, *deliberately holding and turning over what should have been cast aside as soon as it touched the mind,* as Augustine says (*De Trin.* xii. 12).

* From the Latin *mora,*—delay.

SEVENTH ARTICLE

Whether the Sin of Consent to the Act Is in the Higher Reason?

We *proceed thus to the Seventh Article:—*

Objection 1. It would seem that the sin of consent to the act is not in the higher reason. For consent is an act of the appetitive power, as stated above (Q. 15, A. 1): whereas the reason is an apprehensive power. Therefore the sin of consent to the act is not in the higher reason.

Obj. 2. Further, *the higher reason is intent on contemplating and consulting the eternal law,** as Augustine states (*De Trin.* xii. 7). But sometimes consent is given to an act, without consulting the eternal law: since man does not always think about Divine things, whenever he consents to an act. Therefore the sin of consent to the act is not always in the higher reason.

Obj. 3. Further, just as man can regulate his external actions according to the eternal law, so can he regulate his internal pleasures or other passions. But *consent to a pleasure without deciding to fulfil it by deed, belongs to the lower reason,* as Augustine states (*De Trin.* xii. 2). Therefore the consent to a sinful act should also be sometimes ascribed to the lower reason.

Obj. 4. Further, just as the higher reason excels the lower, so does the reason excel the imagination. Now sometimes man proceeds to act through the apprehension of the power of imagination, without any deliberation of his reason, as when, without premeditation, he moves his hand or foot. Therefore sometimes also the lower reason may consent to a sinful act, independently of the higher reason.

On the contrary, Augustine says (*De Trin.* xii. 12): *If the consent to the evil use of things that can be perceived by the bodily senses, so far approves of any sin, as to point, if possible, to its consummation by deed, we are to understand that the woman has offered the forbidden fruit to her husband.*

I answer that, Consent implies a judgment about the thing to which consent is given. For just as the speculative reason judges and delivers its sentence about intelligible matters, so the practical reason judges and pronounces sentence on matters of action. Now we must observe that in every case brought up for judgment, the final sentence belongs to the supreme court, even as we see that in speculative matters the final sentence touching any proposition is delivered by referring it to the first principles; since, so long as there remains a yet higher principle, the question can yet be submitted to it: wherefore the judgment is still in suspense, the final sentence not being as yet pronounced. But it is evident that human acts can be regulated by the rule of human reason, which rule is derived from the created things that man knows naturally; and further still, from the rule of the Divine law, as stated above (Q. 19, A. 4). Consequently, since the rule of the Divine law is the higher rule, it follows that the ultimate sentence, whereby the judgment is finally pronounced, belongs to the higher reason which is intent on the eternal types. Now when judgment has to be pronounced on several points, the final judgment deals with that which comes last; and, in human acts, the action itself comes last, and the delectation which is the inducement to the action is a preamble thereto. Therefore the consent to an action belongs properly to the higher reason, while the preliminary judgment which is about the delectation belongs to the lower reason, which delivers judgment in a lower court: although the higher reason can also judge of the delectation, since whatever is subject to the judgment of the lower court, is subject also to the judgment of the higher court, but not conversely.

Reply Obj. 1. Consent is an act of the appetitive power, not absolutely, but in consequence of an act of reason deliberating and judging, as stated above (Q. 15, A. 3). Because the fact that the consent is finally given to a thing is due to the fact that the will tends to that upon which the reason has already passed its judgment. Hence consent may be ascribed both to the will and to the reason.

Reply Obj. 2. The higher reason is said to consent, from the very fact that it fails to direct the human act according to the Divine law, whether or not it advert to the eternal law. For if it thinks of God's law, it holds it in actual contempt: and if not, it neglects it by a kind of omission. Therefore the consent to a sinful act always proceeds from the higher reason: because, as Augustine says (*De Trin.* xii. 12), *the mind cannot effectively decide on the commission of a sin, unless by its consent, whereby it wields its sovereign power of moving the members to action, or of restraining them from action, it become the servant or slave of the evil deed.*

Reply Obj. 3. The higher reason, by considering the eternal law, can direct or restrain the internal delectation, even as it can direct or restrain the external action: nevertheless, before the judgment of the higher reason is

* *Rationes æternæ, cf.* P. I, Q. 15, AA. 2, 3, where as in similar passages *ratio* has been rendered by the English *type,* because St. Thomas was speaking of the Divine *idea* as the archetype of the creature. Here the type or idea is a rule of conduct, and is identified with the eternal law (*cf.* A. 8, *Obj.* 1; A. 9).

pronounced the lower reason, while deliberating the matter in reference to temporal principles, sometimes approves of this delectation: and then the consent to the delectation belongs to the lower reason. If, however, after considering the eternal law, man persists in giving the same consent, such consent will then belong to the higher reason.

Reply Obj. 4. The apprehension of the power of imagination is sudden and indeliberate: wherefore it can cause an act before the higher or lower reason has time to deliberate. But the judgment of the lower reason is deliberate, and so requires time, during which the higher reason can also deliberate; consequently, if by its deliberation it does not check the sinful act, this will deservedly be imputed to it.

EIGHTH ARTICLE

Whether Consent to Delectation Is a Mortal Sin?

We proceed thus to the Eighth Article:—

Objection 1. It would seem that consent to delectation is not a mortal sin, for consent to delectation belongs to the lower reason, which does not consider the eternal types, i.e. the eternal law, and consequently does not turn away from them. Now every mortal sin consists in turning away from the Divine law, as is evident from Augustine's definition of mortal sin, which was quoted above (Q. 71, A. 6). Therefore consent to delectation is not a mortal sin.

Obj. 2. Further, consent to a thing is not evil, unless the thing to which consent is given be evil. Now *the cause of anything being such is yet more so,* or at any rate not less. Consequently the thing to which a man consents cannot be a lesser evil than his consent. But delectation without deed is not a mortal sin, but only a venial sin. Therefore neither is the consent to the delectation a mortal sin.

Obj. 3. Further, delectations differ in goodness and malice, according to the difference of the deeds, as the Philosopher states (*Ethic.* x. 3, 5). Now the inward thought is one thing, and the outward deed, e.g. fornication, is another. Therefore the delectation consequent to the act of inward thought, differs in goodness and malice from the pleasure of fornication, as much as the inward thought differs from the outward deed; and consequently there is a like difference of consent on either hand. But the inward thought is not a mortal sin, nor is the consent to that thought: and therefore neither is the consent to the delectation.

Obj. 4. Further, the external act of fornication or adultery is a mortal sin, not by reason of the delectation, since this is found also in the marriage act, but by reason of an inordinateness in the act itself. Now he that consents to the delectation does not, for this reason, consent to the inordinateness of the act. Therefore he seems not to sin mortally.

Obj. 5. Further, the sin of murder is more grievous than simple fornication. Now it is not a mortal sin to consent to the delectation resulting from the thought of murder. Much less therefore is it a mortal sin to consent to the delectation resulting from the thought of fornication.

Obj. 6. Further, the Lord's prayer is recited every day for the resmission of venial sins, as Augustine asserts (*Enchirid.* lxxviii). Now Augustine teaches that consent to delectation may be driven away by means of the Lord's Prayer: for he says (*De Trin.* xii. 12) that *this sin is much less grievous than if it be decided to fulfil it by deed: wherefore we ought to ask pardon for such thoughts also, and we should strike our breasts and say: "Forgive us our trespasses."* Therefore consent to delectation is a venial sin.

On the contrary, Augustine adds after a few words: *Man will be altogether lost unless, through the grace of the Mediator, he be forgiven those things which are deemed mere sins of thought, since without the will to do them, he desires nevertheless to enjoy them.* But no man is lost except through mortal sin. Therefore consent to delectation is a mortal sin.

I answer that, There have been various opinions on this point, for some have held that consent to delectation is not a mortal sin, but only a venial sin, while others have held it to be a mortal sin, and this opinion is more common and more probable. For we must take note that since every delectation results from some action, as stated in *Ethic.* x. 4, and again, that since every delectation has an object, it follows that every delectation may be compared to two things, viz. to the operation from which it results, and to the object in which a person takes delight. Now it happens that an action, just as a thing, is an object of delectation, because the action itself can be considered as a good and an end, in which the person who delights in it, rests. Sometimes the action itself, which results in delectation, is the object of delectation, in so far as the appetitive power, to which it belongs to take delight in anything, is brought to bear on the action itself as a good: for instance, when a man thinks and delights in his thought, in so far as his thought pleases him; while at other times the delight consequent to an action, e.g. a thought, has for its object another action, as being the object of his thought; and then his thought proceeds from the inclination of the appetite, not indeed to the thought, but

to the action thought of. Accordingly a man who is thinking of fornication, may delight in either of two things: first, in the thought itself, secondly, in the fornication thought of. Now the delectation in the thought itself results from the inclination of the appetite to the thought; and the thought itself is not in itself a mortal sin; sometimes indeed it is only a venial sin, as when a man thinks of such a thing for no purpose; and sometimes it is no sin at all, as when a man has a purpose in thinking of it; for instance, he may wish to preach or dispute about it. Consequently such affection or delectation in respect of the thought of fornication is not a mortal sin in virtue of its genus, but is sometimes a venial sin and sometimes no sin at all: wherefore neither is it a mortal sin to consent to such a thought. In this sense the first opinion is true.

But that a man in thinking of fornication takes pleasure in the act thought of, is due to his desire being inclined to this act. Wherefore the fact that a man consents to such a delectation, amounts to nothing less than a consent to the inclination of his appetite to fornication: for no man takes pleasure except in that which is in conformity with his appetite. Now it is a mortal sin, if a man deliberately chooses that his appetite be conformed to what is in itself a mortal sin. Wherefore such a consent to delectation in a mortal sin, is itself a mortal sin, as the second opinion maintains.

Reply Obj. 1. Consent to delectation may be not only in the lower reason, but also in the higher reason, as stated above (A. 7). Nevertheless the lower reason may turn away from the eternal types, for, though it is not intent on them, as regulating according to them, which is proper to the higher reason, yet, it is intent on them, as being regulated according to them: and by turning from them in this sense, it may sin mortally; since even the acts of the lower powers and of the external members may be mortal sins, in so far as the direction of the higher reason fails in directing them according to the eternal types.

Reply Obj. 2. Consent to a sin that is venial in its genus, is itself a venial sin, and accordingly one may conclude that the consent to take pleasure in a useless thought about fornication, is a venial sin. But delectation in the act itself of fornication is, in its genus, a mortal sin: and that it be a venial sin before the consent is given, is accidental, viz. on account of the incompleteness of the act: which incompleteness ceases when the deliberate consent has been given, so that therefore it has its complete nature and is a mortal sin.

Reply Obj. 3. This argument considers the delectation which has the thought for its object.

Reply Obj. 4. The delectation which has an external act for its object, cannot be without complacency in the external act as such, even though there be no decision to fulfil it, on account of the prohibition of some higher authority: wherefore the act is inordinate, and consequently the delectation will be inordinate also.

Reply Obj. 5. The consent to delectation, resulting from complacency in an act of murder thought of, is a mortal sin also: but not the consent to delectation resulting from complacency in the thought of murder.

Reply Obj. 6. The Lord's Prayer is to be said in order that we may be preserved not only from venial sin, but also from mortal sin.

NINTH ARTICLE

Whether There Can Be Venial Sin in the Higher Reason As Directing the Lower Powers?

We proceed thus to the Ninth Article:—

Objection 1. It would seem that there cannot be venial sin in the higher reason as directing the lower powers, i.e., as consenting to a sinful act. For Augustine says (*De Trin.* xii. 7) that the *higher reason is intent on considering and consulting the eternal law.* But mortal sin consists in turning away from the eternal law. Therefore it seems that there can be no other than mortal sin in the higher reason.

Obj. 2. Further, the higher reason is the principle of the spiritual life, as the heart is of the body's life. But the diseases of the heart are deadly. Therefore the sins of the higher reason are mortal.

Obj. 3. Further, a venial sin becomes a mortal sin if it be done out of contempt. But it would seem impossible to commit even a venial sin, deliberately, without contempt. Since then the consent of the higher reason is always accompanied by deliberate consideration of the eternal law, it seems that it cannot be without mortal sin, on account of the contempt of the Divine law.

On the contrary, Consent to a sinful act belongs to the higher reason, as stated above (A. 7). But consent to an act of venial sin is itself a venial sin. Therefore a venial sin can be in the higher reason.

I answer that, As Augustine says (*De Trin.* xii. 7), the higher reason *is intent on contemplating or consulting the eternal law;* it contemplates it by considering its truth; it consults it by judging and directing other things according to it: and to this pertains the fact that by deliberating through the eternal types, it consents to an act or dissents from it. Now it may happen that the inordinateness

of the act to which it consents, is not contrary to the eternal law, in the same way as mortal sin is, because it does not imply aversion from the last end, but is beside that law, as an act of venial sin is. Therefore when the higher reason consents to the act of a venial sin, it does not turn away from the eternal law: wherefore it sins, not mortally, but venially.

This suffices for the Reply to the First Objection.

Reply Obj. 2. Disease of the heart is twofold:—one which is in the very substance of the heart, and affects its natural consistency, and such a disease is always mortal:—the other is a disease of the heart consisting in some disorder either of the movement or of the parts surrounding the heart, and such a disease is not always mortal. In like manner there is mortal sin in the higher reason whenever the order itself of the higher reason to its proper object which is the eternal law, is destroyed; but when the disorder leaves this untouched, the sin is not mortal but venial.

Reply Obj. 3. Deliberate consent to a sin does not always amount to contempt of the Divine law, but only when the sin is contrary to the Divine law.

TENTH ARTICLE

Whether Venial Sin Can Be in the Higher Reason As Such?

We proceed thus to the Tenth Article:—

Objection 1. It would seem that venial sin cannot be in the higher reason as such, i.e. as considering the eternal law. For the act of a power is not found to fail except that power be inordinately disposed with regard to its object. Now the object of the higher reason is the eternal law, in respect of which there can be no disorder without mortal sin. Therefore there can be no venial sin in the higher reason as such.

Obj. 2. Further, since the reason is a deliberative power, there can be no act of reason without deliberation. Now every inordinate movement in things concerning God, if it be deliberate, is a mortal sin. Therefore venial sin is never in the higher reason as such.

Obj. 3. Further, it happens sometimes that a sin which takes us unawares, is a venial sin. Now a deliberate sin is a mortal sin, through the reason, in deliberating, having recourse to some higher good, by acting against which, man sins more grievously; just as when the reason in deliberating about an inordinate pleasurable act, considers that it is contrary to the law of God, it sins more grievously in consenting, than if it only considered that it is contrary to moral virtue. But the higher reason cannot have recourse to any higher tribunal than its own object. Therefore if a movement that takes us unawares is not a mortal sin, neither will the subsequent deliberation make it a mortal sin; which is clearly false. Therefore there can be no venial sin in the higher reason as such.

On the contrary, A sudden movement of unbelief is a venial sin. But it belongs to the higher reason as such. Therefore there can be a venial sin in the higher reason as such.

I answer that, The higher reason regards its own object otherwise than the objects of the lower powers that are directed by the higher reason. For it does not regard the objects of the lower powers, except in so far as it consults the eternal law about them, and so it does not regard them save by way of deliberation. Now deliberate consent to what is a mortal sin in its genus, is itself a mortal sin; and consequently the higher reason always sins mortally, if the acts of the lower powers to which it consents are mortal sins.

With regard to its own object it has a twofold act, viz. simple *intuition,* and *deliberation,* in respect of which it again consults the eternal law about its own object. But in respect of simple intuition, it can have an inordinate movement about Divine things, as when a man suffers a sudden movement of unbelief. And although unbelief, in its genus, is a mortal sin, yet a sudden movement of unbelief is a venial sin, because there is no mortal sin unless it be contrary to the law of God. Now it is possible for one of the articles of faith to present itself to the reason suddenly under some other aspect, before the eternal law, i.e. the law of God, is consulted, or can be consulted, on the matter; as, for instance, when a man suddenly apprehends the resurrection of the dead as impossible naturally, and rejects it, as soon as he has thus apprehended it, before he has had time to deliberate and consider that this is proposed to our belief in accordance with the Divine law. If, however, the movement of unbelief remains after this deliberation, it is a mortal sin. Therefore, in sudden movements, the higher reason may sin venially in respect of its proper object, even if it be a mortal sin in its genus; or it may sin mortally by giving a deliberate consent; but in things pertaining to the lower powers, it always sins mortally, in things which are mortal sins in their genus, but not in those which are venial sins in their genus.

Reply Obj. 1. A sin which is against the eternal law, though it be mortal in its genus, may nevertheless be venial, on account of the incompleteness of a sudden action, as stated.

Reply Obj. 2. In matters of action, the simple intuition of the principles from which deliberation proceeds, belongs to the reason,

as well as the act of deliberation: even as in speculative matters it belongs to the reason both to syllogize and to form propositions: consequently the reason also can have a sudden movement.

Reply Obj. 3. One and the same thing may be the subject of different considerations, of which one is higher than the other; thus the existence of God may be considered, either as possible to be known by the human reason, or as delivered to us by Divine revelation, which is a higher consideration. And therefore, although the object of the higher reason is, in its nature, something sublime, yet it is reducible to some yet higher consideration: and in this way, that which in the sudden movement was not a mortal sin, becomes a mortal sin in virtue of the deliberation which brought it into the light of a higher consideration, as was explained above.

QUESTION 75

Of the Causes of Sin, in General

(In Four Articles)

We must now consider the causes of sin: (1) in general; (2) in particular. Under the first head there are four points of inquiry: (1) Whether sin has a cause? (2) Whether it has an internal cause? (3) Whether it has an external cause? (4) Whether one sin is the cause of another?

FIRST ARTICLE

Whether Sin Has a Cause?

We proceed thus to the First Article:—

Objection 1. It would seem that sin has no cause. For sin has the nature of evil, as stated above (Q. 71, A. 6). But evil has no cause, as Dionysius says (*Div. Nom.* iv). Therefore sin has no cause.

Obj. 2. Further, a cause is that from which something follows of necessity. Now that which is of necessity, seems to be no sin, for every sin is voluntary. Therefore sin has no cause.

Obj. 3. Further, if sin has a cause, this cause is either good or evil. It is not a good, because good produces nothing but good, for *a good tree cannot bring forth evil fruit* (Matth. vii. 18). Likewise neither can evil be the cause of sin, because the evil of punishment is a sequel to sin, and the evil of guilt is the same as sin. Therefore sin has no cause.

On the contrary, Whatever is done has a cause, for, according to Job v. 6, *nothing upon earth is done without a cause.* But sin is something done; since it is a *word, deed, or desire contrary to the law of God.* Therefore sin has a cause.

I answer that, A sin is an inordinate act. Accordingly, so far as it is an act, it can have a direct cause, even as any other act; but, so far as it is inordinate, it has a cause, in the same way as a negation or privation can have a cause. Now two causes may be assigned to a negation: in the first place, absence of the cause of affirmation; i.e. the negation of the cause itself, is the cause of the negation in itself; since the result of removing the cause is the removal of the effect: thus the absence of the sun is the cause of darkness. In the second place, the cause of an affirmation, of which a negation is a sequel, is the accidental cause of the resulting negation: thus fire by causing heat in virtue of its principal tendency, consequently causes a privation of cold. The first of these suffices to cause a simple negation. But, since the inordinateness of sin and of every evil is not a simple negation, but the privation of that which something ought naturally to have, such an inordinateness must needs have an accidental efficient cause. For that which naturally is and ought to be in a thing, is never lacking except on account of some impeding cause. And accordingly we are wont to say that evil, which consists in a certain privation, has a deficient cause, or an accidental efficient cause. Now every accidental cause is reducible to the direct cause. Since then sin, on the part of its inordinateness, has an accidental efficient cause, and on the part of the act, a direct efficient cause, it follows that the inordinateness of sin is a result of the cause of the act. Accordingly then, the will lacking the direction of the rule of reason and of the Divine law, and intent on some mutable good, causes the act of sin directly, and the inordinateness of the act, indirectly, and beside the intention: for the lack of order in the act results from the lack of direction in the will.

Reply Obj. 1. Sin signifies not only the privation of good, which privation is its inordinateness, but also the act which is the subject of that privation, which has the nature of evil: and how this evil has a cause, has been explained.

Reply Obj. 2. If this definition is to be verified in all cases, it must be understood as applying to a cause which is sufficient and not impeded. For it happens that a thing is the

sufficient cause of something else, and that the effect does not follow of necessity, on account of some supervening impediment: else it would follow that all things happen of necessity, as is proved in *Metaph.* vi, text. 5. Accordingly, though sin has a cause, it does not follow that this is a necessary cause, since its effect can be impeded.

Reply Obj. 3. As stated above, the will in failing to apply the rule of reason or of the Divine law, is the cause of sin. Now the fact of not applying the rule of reason or of the Divine law, has not in itself the nature of evil, whether of punishment or of guilt, before it is applied to the act. Wherefore accordingly, evil is not the cause of the first sin, but some good lacking some other good.

SECOND ARTICLE

Whether Sin Has an Internal Cause?

We proceed thus to the Second Article:—

Objection 1. It would seem that sin has no internal cause. For that which is within a thing is always in it. If therefore sin had an internal cause, man would always be sinning, since given the cause, the effect follows.

Obj. 2. Further, a thing is not its own cause. But the internal movements of a man are sins. Therefore they are not the cause of sin.

Obj 3. Further, whatever is within man is either natural or voluntary. Now that which is natural cannot be the cause of sin, for sin is contrary to nature, as Damascene states (*De Fide Orthod.* ii. 3, iv. 21); while that which is voluntary, if it be inordinate, is already a sin. Therefore nothing intrinsic can be the cause of the first sin.

On the contrary, Augustine says (*De Duabus Anim.* x. 10, 11; *Retract.* i. 9) that *the will is the cause of sin.*

I answer that, As stated above (A. 1), the direct cause of sin must be considered on the part of the act. Now we may distinguish a twofold internal cause of human acts, one remote, the other proximate. The proximate internal cause of the human act is the reason and will, in respect of which man has a free-will; while the remote cause is the apprehension of the sensitive part, and also the sensitive appetite. For just as it is due to the judgment of reason, that the will is moved to something in accord with reason, so it is due to an apprehension of the senses that the sensitive appetite is inclined to something; which inclination sometimes influences the will and reason, as we shall explain further on (Q. 77, A. 1). Accordingly a double interior cause of sin may be assigned; one proximate, on the part of the reason and will; the other remote, on the part of the imagination or sensitive appetite.

But since we have said above (A. 1 *ad* 3) that the cause of sin is some apparent good as motive, yet lacking the due motive, viz. the rule of reason or the Divine law, this motive which is an apparent good, appertains to the apprehension of the senses and to the appetite; while the lack of the due rule appertains to the reason, whose nature it is to consider this rule; and the completeness of the voluntary sinful act appertains to the will, so that the act of the will, given the conditions we have just mentioned, is already a sin.

Reply Obj. 1. That which is within a thing as its natural power, is always in it: but that which is within it, as the internal act of the appetitive or apprehensive power, is not always in it. Now the power of the will is the potential cause of sin, but is made actual by the preceding movements, both of the sensitive part, in the first place, and afterwards, of the reason. For it is because a thing is proposed as appetible to the senses, and because the appetite is inclined, that the reason sometimes fails to consider the due rule, so that the will produces the act of sin. Since therefore the movements that precede it are not always actual, neither is man always actually sinning.

Reply Obj. 2. It is not true that all the internal acts belong to the substance of sin, for this consists principally in the act of the will; but some precede and some follow the sin itself.

Reply Obj. 3. That which causes sin, as a power produces its act, is natural; and again, the movement of the sensitive part, from which sin follows, is natural sometimes, as, for instance, when anyone sins through appetite for food. Yet sin results in being unnatural from the very fact that the natural rule fails, which man, in accord with his nature, ought to observe.

THIRD ARTICLE

Whether Sin Has an External Cause?

We proceed thus to the Third Article:—

Objection 1. It would seem that sin has no external cause. For sin is a voluntary act. Now voluntary acts belong to principles that are within us, so that they have no external cause. Therefore sin has no external cause.

Obj. 2. Further, as nature is an internal principle, so is the will. Now in natural things sin can be due to no other than an internal cause; for instance, the birth of a monster is due to the corruption of some internal principle. Therefore in the moral

order, sin can arise from no other than an internal cause. Therefore it has no external cause.

Obj. 3. Further, if the cause is multiplied, the effect is multiplied. Now the more numerous and weighty the external inducements to sin are, the less is a man's inordinate act imputed to him as a sin. Therefore nothing external is a cause of sin.

On the contrary, It is written (Num. xxi. 16): *Are not these they, that deceived the children of Israel by the counsel of Balaam, and made you transgress against the Lord by the sin of Phogor?* Therefore something external can be a cause of sin.

I answer that, As stated above (A. 2), the internal cause of sin is both the will, as completing the sinful act, and the reason, as lacking the due rule, and the appetite, as inclining to sin. Accordingly something external might be a cause of sin in three ways, either by moving the will itself immediately, or by moving the reason, or by moving the sensitive appetite. Now, as stated above (Q. 9, A. 6; Q. 10, A. 4), none can move the will inwardly save God alone, who cannot be a cause of sin, as we shall prove further on (Q. 79, A. 1). Hence it follows that nothing external can be a cause of sin, except by moving the reason, as a man or devil by enticing to sin; or by moving the sensitive appetite, as certain external sensibles move it. Yet neither does external enticement move the reason, of necessity, in matters of action, nor do things proposed externally, of necessity move the sensitive appetite, except perhaps it be disposed thereto in a certain way; and even the sensitive appetite does not, of necessity, move the reason and will. Therefore something external can be a cause moving to sin, but not so as to be a sufficient cause thereof: and the will alone is the sufficient completive cause of sin being accomplished.

Reply Obj. 1. From the very fact that the external motive causes of sin do not lead to sin sufficiently and necessarily, it follows that it remains in our power to sin or not to sin.

Reply Obj. 2. The fact that sin has an internal cause does not prevent its having an external cause; for nothing external is a cause of sin, except through the medium of the internal cause, as stated.

Reply Obj. 3. If the external causes inclining to sin be multiplied, the sinful acts are multiplied, because they incline to the sinful act in both greater numbers and greater frequency. Nevertheless the character of guilt is lessened, since this depends on the act being voluntary and in our power.

* *Cf. De Anima* ii.

FOURTH ARTICLE

Whether One Sin Is a Cause of Another?

We proceed thus to the Fourth Article:—

Objection 1. It would seem that one sin cannot be the cause of another. For there are four kinds of cause, none of which will fit in with one sin causing another. Because the end has the character of good; which is inconsistent with sin, which has the character of evil. In like manner neither can a sin be an efficient cause, since *evil is not an efficient cause, but is weak and powerless,* as Dionysius declares (*Div. Nom.* iv). The material and formal cause seems to have no place except in natural bodies, which are composed of matter and form. Therefore sin cannot have either a material or a formal cause.

Obj. 2. Further, *to produce its like belongs to a perfect thing,* as stated in *Meteor.* iv. 2.* But sin is essentially something imperfect. Therefore one sin cannot be a cause of another.

Obj. 3. Further, if one sin is the cause of a second sin, in the same way, yet another sin will be the cause of the first, and thus we go on indefinitely, which is absurd. Therefore one sin is not the cause of another.

On the contrary, Gregory says on Ezechiel (*Hom.* xi): *A sin that is not quickly blotted out by repentance, is both a sin and a cause of sin.*

I answer that, Forasmuch as a sin has a cause on the part of the act of sin, it is possible for one sin to be the cause of another, in the same way as one human act is the cause of another. Hence it happens that one sin may be the cause of another in respect of the four kinds of causes.—First, after the manner of an efficient or moving cause, both directly and indirectly. Indirectly, as that which removes an impediment is called an indirect cause of movement: for when man, by one sinful act, loses grace, or charity, or shame, or anything else that withdraws him from sin, he thereby falls into another sin, so that the first sin is the accidental cause of the second. Directly, as when, by one sinful act, man is disposed to commit more readily another like act: because acts cause dispositions and habits inclining to like acts.—Secondly, after the manner of a material cause, one sin is the cause of another, by preparing its matter: thus covetousness prepares the matter for strife, which is often about the wealth a man has amassed together.—Thirdly, after the manner of a final cause, one sin causes another, in so far as a man commits one sin for the sake of another which is his end;

as when a man is guilty of simony for the end of ambition, or fornication for the purpose of theft.—And since the end gives the form to moral matters, as stated above (Q. 1, A. 3; Q. 18, AA. 4, 6), it follows that one sin is also the formal cause of another: because in the act of fornication committed for the purpose of theft, the former is material while the latter is formal.

Reply Obj. 1. Sin, in so far as it is inordinate, has the character of evil; but, in so far as it is an act, it has some good, at least apparent, for its end: so that, as an act, but not as being inordinate, it can be the cause, both final and efficient, of another sin.—A sin has matter, not *of which* but *about which* it is: and it has its form from its end. Consequently one sin can be the cause of another, in respect of the four kinds of cause, as stated above.

Reply Obj. 2. Sin is something imperfect on account of its moral imperfection on the part of its inordinateness. Nevertheless, as an act it can have natural perfection: and thus it can be the cause of another sin.

Reply Obj. 3. Not every cause of one sin is another sin; so there is no need to go on indefinitely: for one may come to one sin which is not caused by another sin.

QUESTION 76

Of the Causes of Sin, in Particular

(In Four Articles)

We must now consider the causes of sin, in particular, and (1) The internal causes of sin; (2) its external causes; and (3) sins which are the causes of other sins. In view of what has been said above (A. 2), the first consideration will be threefold: so that in the first place we shall treat of ignorance, which is the cause of sin on the part of reason; secondly, of weakness or passion, which is the cause of sin on the part of the sensitive appetite; thirdly, of malice, which is the cause of sin on the part of the will.

Under the first head there are four points of inquiry: (1) Whether ignorance is a cause of sin? (2) Whether ignorance is a sin? (3) Whether it excuses from sin altogether? (4) Whether it diminishes sin?

FIRST ARTICLE

Whether Ignorance Can Be a Cause of Sin?

We proceed thus to the First Article:—

Objection 1. It would seem that ignorance cannot be a cause of sin: because a non-being is not the cause of anything. Now ignorance is a non-being, since it is a privation of knowledge. Therefore ignorance is not a cause of sin.

Obj. 2. Further, causes of sin should be reckoned in respect of sin being a *turning to* something, as was stated above (Q. 75, A. 1). Now ignorance seems to savor of *turning away* from something. Therefore it should not be reckoned a cause of sin.

Obj. 3. Further, every sin is seated in the will. Now the will does not turn to that which is not known, because its object is the good apprehended. Therefore ignorance cannot be a cause of sin.

On the contrary, Augustine says (*De Nat. et Grat.* lxvii) *that some sin through ignorance,*

I answer that, According to the Philosopher (*Phys.* viii. 27) a moving cause is twofold, direct and indirect. A direct cause is one that moves by its own power, as the generator is the moving cause of heavy and light things. An indirect cause, is either one that removes an impediment, or the removal itself of an impediment: and it is in this way that ignorance can be the cause of a sinful act; because it is a privation of knowledge perfecting the reason that forbids the act of sin, in so far as it directs human acts.

Now we must observe that the reason directs human acts in accordance with a twofold knowledge, universal and particular: because in conferring about what is to be done, it employs a syllogism, the conclusion of which is an act of judgment, or of choice, or an operation. Now actions are about singulars: wherefore the conclusion of a practical syllogism is a singular proposition. But a singular proposition does not follow from a universal proposition, except through the medium of a particular proposition: thus a man is restrained from an act of parricide, by the knowledge that it is wrong to kill one's father, and that this man is his father. Hence ignorance about either of these two propositions, viz. of the universal principle which is a rule of reason, or of the particular circumstance, could cause an act of parricide. Hence it is clear that not every kind of ignorance is the cause of a sin, but that alone which removes the knowledge which would prevent the sinful act. Consequently if a man's will be so disposed that he would not be restrained from the act of parricide, even though he recognized his father, his ignorance about his father is not the cause of his committing the sin, but is concomitant with the sin: wherefore such a

man sins, not *through ignorance* but *in ignorance,* as the Philosopher states (*Ethic.* iii. 1).

Reply Obj. 1. Non-being cannot be the direct cause of anything: but it can be an accidental cause, as being the removal of an impediment.

Reply Obj. 2. As knowledge, which is removed by ignorance, regards sin as turning towards something, so too, ignorance of this respect of a sin is the cause of that sin, as removing its impediment.

Reply Obj. 3. The will cannot turn to that which is absolutely unknown: but if something be known in one respect, and unknown in another, the will can will it. It is thus that ignorance is the cause of sin: for instance, when a man knows that what he is killing is a man, but not that it is his own father; or when one knows that a certain act is pleasurable, but not that it is a sin.

SECOND ARTICLE

Whether Ignorance Is a Sin?

We proceed thus to the Second Article:—

Objection 1. It would seem that ignorance is not a sin. For sin is *a word, deed or desire contrary to God's law,* as stated above (Q. 71, A. 5). Now ignorance does not denote an act, either internal or external. Therefore ignorance is not a sin.

Obj. 2. Further, sin is more directly opposed to grace than to knowledge. Now privation of grace is not a sin, but a punishment resulting from sin. Therefore ignorance which is privation of knowledge is not a sin.

Obj. 3. Further, if ignorance is a sin, this can only be in so far as it is voluntary. But if ignorance is a sin, through being voluntary, it seems that the sin will consist in the act itself of the will, rather than in the ignorance. Therefore the ignorance will not be a sin, but rather a result of sin.

Obj. 4. Further, every sin is taken away by repentance, nor does any sin, except only original sin, pass as to guilt, yet remain in act. Now ignorance is not removed by repentance, but remains in act, all its guilt being removed by repentance. Therefore ignorance is not a sin, unless perchance it be original sin.

Obj. 5. Further, if ignorance be a sin, then a man will be sinning, as long as he remains in ignorance. But ignorance is continual in the one who is ignorant. Therefore a person in ignorance would be continually sinning, which is clearly false, else ignorance would be a most grievous sin. Therefore ignorance is not a sin.

On the contrary, Nothing but sin deserves punishment. But ignorance deserves punishment, according to 1 Cor. xiv. 38: *If any man know not, he shall not be known.* Therefore ignorance is a sin.

I answer that, Ignorance differs from nescience, in that nescience denotes mere absence of knowledge; wherefore whoever lacks knowledge about anything, can be said to be nescient about it: in which sense Dionysius puts nescience in the angels (*Cæl. Hier.* vii). On the other hand, ignorance denotes privation of knowledge, i.e. lack of knowledge of those things that one has a natural aptitude to know. Some of these we are under an obligation to know, those, to wit, without the knowledge of which we are unable to accomplish a due act rightly. Wherefore all are bound in common to know the articles of faith, and the universal principles of right, and each individual is bound to know matters regarding his duty or state. Meanwhile there are other things which a man may have a natural aptitude to know, yet he is not bound to know them, such as the geometrical theorems, and contingent particulars, except in some individual case. Now it is evident that whoever neglects to have or do what he ought to have or do, commits a sin of omission. Wherefore through negligence, ignorance of what one is bound to know, is a sin; whereas it is not imputed as a sin to man, if he fails to know what he is unable to know. Consequently ignorance of such like things is called *invincible,* because it cannot be overcome by study. For this reason such like ignorance, not being voluntary, since it is not in our power to be rid of it, is not a sin: wherefore it is evident that no invincible ignorance is a sin. On the other hand, vincible ignorance is a sin, if it be about matters one is bound to know; but not, if it be about things one is not bound to know.

Reply Obj. 1. As stated above (Q. 71, A. 6, *ad* 1), when we say that sin is a *word, deed* or *desire,* we include the opposite negations, by reason of which omissions have the character of sin; so that negligence, in as much as ignorance is a sin, is comprised in the above definition of sin; in so far as one omits to say what one ought, or to do what one ought, or to desire what one ought, in order to acquire the knowledge which we ought to have.

Reply Obj. 2. Although privation of grace is not a sin in itself, yet by reason of negligence in preparing oneself for grace, it may have the character of sin, even as ignorance; nevertheless even here there is a difference, since man can acquire knowledge by his acts, whereas grace is not acquired by acts, but by God's favor.

Reply Obj. 3. Just as in a sin of transgression, the sin consists not only in the act of the will, but also in the act willed, which is commanded by the will; so in a sin of omission not only the act of the will is a sin, but also

the omission, in so far as it is in some way voluntary; and accordingly, the neglect to know, or even lack of consideration is a sin.

Reply Obj. 4. Although when the guilt has passed away through repentance, the ignorance remains, according as it is a privation of knowledge, nevertheless the negligence does not remain, by reason of which the ignorance is said to be a sin.

Reply Obj. 5. Just as in other sins of omission, man sins actually only at the time at which the affirmative precept is binding, so is it with the sin of ignorance. For the ignorant man sins actually indeed, not continually, but only at the time for acquiring the knowledge that he ought to have.

THIRD ARTICLE

Whether Ignorance Excuses from Sin Altogether?

We proceed thus to the Third Article:—

Objection 1. It would seem that ignorance excuses from sin altogether. For as Augustine says (*Retract.* i. 9), every sin is voluntary. Now ignorance causes involuntariness, as stated above (Q. 6, A. 8). Therefore ignorance excuses from sin altogether

Obj. 2. Further, that which is done beside the intention, is done accidentally. Now the intention cannot be about what is unknown. Therefore what a man does through ignorance is accidental in human acts. But what is accidental does not give the species. Therefore nothing that is done through ignorance in human acts, should be deemed sinful or virtuous.

Obj. 3. Further, man is the subject of virtue and sin, inasmuch as he is partaker of reason. Now ignorance excludes knowledge which perfects the reason. Therefore ignorance excuses from sin altogether.

On the contrary, Augustine says (*De Lib. Arb.* iii. 18) that *some things done through ignorance are rightly reproved.* Now those things alone are rightly reproved which are sins. Therefore some things done through ignorance are sins. Therefore ignorance does not altogether excuse from sin.

I answer that, Ignorance, by its very nature, renders the act which it causes involuntary. Now it has already been stated (AA. 1, 2) that ignorance is said to cause the act which the contrary knowledge would have prevented; so that this act, if knowledge were to hand, would be contrary to the will, which is the meaning of the word involuntary. If, however, the knowledge, which is removed by ignorance, would not have prevented the act, on account of the inclination of the will thereto, the lack of this knowledge does not make that man unwilling, but not willing, as stated in *Ethic.* iii. 1: and such like ignorance which is not the cause of the sinful act, as already stated, since it does not make the act to be involuntary, does not excuse from sin. The same applies to any ignorance that does not cause, but follows or accompanies the sinful act.

On the other hand, ignorance which is the cause of the act, since it makes it to be involuntary, of its very nature excuses from sin, because voluntariness is essential to sin.—But it may fail to excuse altogether from sin, and this for two reasons. First, on the part of the thing itself which is not known. For ignorance excuses from sin, in so far as something is not known to be a sin. Now it may happen that a person ignores some circumstance of a sin, the knowledge of which circumstance would prevent him from sinning, whether it belong to the substance of the sin, or not; and nevertheless his knowledge is sufficient for him to be aware that the act is sinful;—for instance, if a man strike someone, knowing that it is a man (which suffices for it to be sinful) and yet be ignorant of the fact that it is his father, (which is a circumstance constituting another species of sin); or, suppose that he is unaware that this man will defend himself and strike him back, and that if he had known this, he would not have struck him (which does not affect the sinfulness of the act). Wherefore, though this man sins through ignorance, yet he is not altogether excused, because, notwithstanding, he has knowledge of the sin. Secondly, this may happen on the part of the ignorance itself, because, to wit, this ignorance is voluntary, either directly, as when a man wishes of set purpose to be ignorant of certain things that he may sin the more freely; or indirectly, as when a man, through stress of work or other occupations, neglects to acquire the knowledge which would restrain him from sin. For such like negligence renders the ignorance itself voluntary and sinful, provided it be about matters one is bound and able to know. Consequently this ignorance does not altogether excuse from sin. If, however, the ignorance be such as to be entirely involuntary, either through being invincible, or through being of matters one is not bound to know, then such like ignorance excuses from sin altogether.

Reply Obj. 1. Not every ignorance causes involuntariness, as stated above (Q. 6, A. 8). Hence not every ignorance excuses from sin altogether.

Reply Obj. 2. So far as voluntariness remains in the ignorant person, the intention of sin remains in him: so that, in this respect, his sin is not accidental.

Reply Obj. 3. If the ignorance be such as to exclude the use of reason entirely, it excuses from sin altogether, as is the case with mad-

men and imbeciles: but such is not always the ignorance that causes the sin; and so it does not always excuse from sin altogether.

FOURTH ARTICLE

Whether Ignorance Diminishes a Sin?

We proceed thus to the Fourth Article:—

Objection 1. It would seem that ignorance does not diminish a sin. For that which is common to all sins does not diminish sin. Now ignorance is common to all sins, for the Philosopher says (*Ethic.* iii. 1) that *every evil man is ignorant.* Therefore ignorance does not diminish sin.

Obj. 2. Further, one sin added to another makes a greater sin. But ignorance is itself a sin, as stated above (A. 2). Therefore it does not diminish a sin.

Obj. 3. Further, the same thing does not both aggravate and diminish sin. Now ignorance aggravates sin; for Ambrose commenting on Rom. ii. 4, *Knowest thou not that the benignity of God leadeth thee to penance?* says: *Thy sin is most grievous if thou knowest not.* Therefore ignorance does not diminish sin.

Obj. 4. Further, if any kind of ignorance diminishes a sin, this would seem to be chiefly the case as regards the ignorance which removes the use of reason altogether. Now this kind of ignorance does not diminish sin, but increases it: for the Philosopher says (*Ethic.* iii. 5) that the *punishment is doubled for a drunken man.* Therefore ignorance does not diminish sin.

On the contrary, Whatever is a reason for sin to be forgiven, diminishes sin. Now such is ignorance, as is clear from 1 Tim. i. 13: *I obtained . . . mercy . . . because I did it ignorantly.* Therefore ignorance diminishes or alleviates sin.

I answer that, Since every sin is voluntary, ignorance can diminish sin, in so far as it diminishes its voluntariness; and if it does not render it less voluntary, it nowise alleviates the sin. Now it is evident that the ignorance which excuses from sin altogether (through making it altogether involuntary) does not diminish a sin, but does away with it altogether. On the other hand, ignorance which is not the cause of the sin being committed, but is concomitant with it, neither diminishes nor increases the sin.

Therefore sin cannot be alleviated by any ignorance, but only by such as is a cause of the sin being committed, and yet does not excuse from the sin altogether. Now it happens sometimes that such like ignorance is directly and essentially voluntary, as when a man is purposely ignorant that he may sin more freely, and ignorance of this kind seems rather to make the act more voluntary and more sinful, since it is through the will's intention to sin that he is willing to bear the hurt of ignorance, for the sake of freedom in sinning. Sometimes, however, the ignorance which is the cause of a sin being committed, is not directly voluntary, but indirectly or accidentally, as when a man is unwilling to work hard at his studies, the result being that he is ignorant, or as when a man willfully drinks too much wine, the result being that he becomes drunk and indiscreet, and this ignorance diminishes voluntariness and consequently alleviates the sin. For when a thing is not known to be a sin, the will cannot be said to consent to the sin directly, but only accidentally; wherefore, in that case there is less contempt, and therefore less sin.

Reply Obj. 1. The ignorance whereby *every evil man is ignorant,* is not the cause of sin being committed, but something resulting from that cause, viz. of the passion or habit inclining to sin.

Reply Obj. 2. One sin added to another makes more sins, but it does not always make a sin greater, since, perchance, the two sins do not coincide, but are separate. It may happen, if the first diminishes the second, that the two together have not the same gravity as one of them alone would have; thus murder is a more grievous sin if committed by a man when sober, than if committed by a man when drunk, although in the latter case there are two sins: because drunkenness diminishes the sinfulness of the resulting sin more than its own gravity implies.

Reply Obj. 3. The words of Ambrose may be understood as referring to simply affected ignorance; or they may have reference to a species of the sin of ingratitude, the highest degree of which is that man even ignores the benefits he has received; or again, they may be an allusion to the ignorance of unbelief, which undermines the foundation of the spiritual edifice.

Reply Obj. 4. The drunken man deserves a *double punishment* for the two sins which he commits, viz. drunkenness, and the sin which results from his drunkenness: and yet drunkenness, on account of the ignorance connected therewith, diminishes the resulting sin, and more, perhaps, than the gravity of the drunkenness implies, as stated above (*ad* 2).—It might also be said that the words quoted refer to an ordinance of the legislator named Pittacus, who ordered drunkards to be more severely punished if they assaulted anyone; having an eye, not to the indulgence which the drunkard might claim, but to expediency, since more harm is done by the drunk than by the sober, as the Philosopher observes (*Polit.* ii).

QUESTION 77

Of the Cause o. Sin, on the Part of the Sensitive Appetite

(In Eight Articles)

We must now consider the cause of sin, on the part of the sensitive appetite, as to whether a passion of the soul may be a cause of sin: and under this head there are eight points of inquiry: (1) Whether a passion of the sensitive appetite can move or incline the will? (2) Whether it can overcome the reason against the latter's knowledge? (3) Whether a sin resulting from a passion is a sin of weakness? (4) Whether the passion of self-love is the cause of every sin? (5) Of three causes mentioned in 1 Jo. ii. 16: *Concupiscence of the eyes, Concupiscence of the flesh,* and *Pride of life.* (6) Whether the passion which causes a sin diminishes it? (7) Whether passion excuses from sin altogether? (8) Whether a sin committed through passion can be mortal?

FIRST ARTICLE

Whether the Will Is Moved by a Passion of the Sensitive Appetite?

We proceed thus to the First Article:—

Objection 1. It would seem that the will is not moved by a passion of the sensitive appetite. For no passive power is moved except by its object. Now the will is a power both passive and active, inasmuch as it is mover and moved, as the Philosopher says of the appetitive power in general (*De Anima* iii, text. 54). Since therefore the object of the will is not a passion of the sensitive appetite, but good defined by the reason, it seems that a passion of the sensitive appetite does not move the will.

Obj. 2. Further, the higher mover is not moved by the lower; thus the soul is not moved by the body. Now the will, which is the rational appetite, is compared to the sensitive appetite, as a higher mover to a lower: for the Philosopher says (*De Anima* iii, text. 57) that *the rational appetite moves the sensitive appetite, even as, in the heavenly bodies, one sphere moves another.* Therefore the will cannot be moved by a passion of the sensitive appetite.

Obj. 3. Further, nothing immaterial can be moved by that which is material. Now the will is an immaterial power, because it does not use a corporeal organ, since it is in the reason, as stated in *De Anima* iii, text. 42: whereas the sensitive appetite is a material force, since it is seated in an organ of the body. Therefore a passion of the sensitive appetite cannot move the intellective appetite.

On the contrary, It is written (Dan. xiii. 56): *Lust hath perverted thy heart.*

I answer that, A passion of the sensitive appetite cannot draw or move the will directly; but it can do so indirectly, and this in two ways. First, by a kind of distraction: because, since all the soul's powers are rooted in the one essence of the soul, it follows of necessity that, when one power is intent in its act, another power becomes remiss, or is even altogether impeded, in its act, both because all energy is weakened through being divided, so that, on the contrary, through being centered on one thing, it is less able to be directed to several; and because, in the operations of the soul, a certain attention is requisite, and if this be closely fixed on one thing, less attention is given to another. In this way, by a kind of distraction, when the movement of the sensitive appetite is enforced in respect of any passion whatever, the proper movement of the rational appetite or will must, of necessity, become remiss or altogether impeded.

Secondly, this may happen on the part of the will's object, which is good apprehended by reason. Because the judgment and apprehension of reason is impeded on account of a vehement and inordinate apprehension of the imagination and judgment of the estimative power, as appears in those who are out of their mind. Now it is evident that the apprehension of the imagination and the judgment of the estimative power follow the passion of the sensitive appetite, even as the verdict of the taste follows the disposition of the tongue: for which reason we observe that those who are in some kind of passion, do not easily turn their imagination away from the object of their emotion, the result being that the judgment of the reason often follows the passion of the sensitive appetite, and consequently the will's movement follows it also, since it has a natural inclination always to follow the judgment of the reason.

Reply Obj. 1. Although the passion of the sensitive appetite is not the direct object of the will, yet it occasions a certain change in the judgment about the object of the will, as stated.

Reply Obj. 2. The higher mover is not directly moved by the lower; but, in a manner, it can be moved by it indirectly, as stated.

The Third Objection is solved in like manner.

SECOND ARTICLE

Whether the Reason Can Be Overcome by a Passion, against Its Knowledge?

We proceed thus to the Second Article:—

Objection 1. It would seem that the reason cannot be overcome by a passion, against its knowledge. For the stronger is not overcome by the weaker. Now knowledge, on account of its certitude, is the strongest thing in us. Therefore it cannot be overcome by a passion, which is weak and soon passes away.

Obj. 2. Further, the will is not directed save to the good or the apparent good. Now when a passion draws the will to that which is really good, it does not influence the reason against its knowledge; and when it draws it to that which is good apparently, but not really, it draws it to that which appears good to the reason. But what appears to the reason is in the knowledge of the reason. Therefore a passion never influences the reason against its knowledge.

Obj. 3. Further, if it be said that it draws the reason from its knowledge of something in general, to form a contrary judgment about a particular matter,—on the contrary, if a universal and a particular proposition be opposed, they are opposed by contradiction, e.g. *Every man,* and *Not every man.* Now if two opinions contradict one another, they are contrary to one another, as stated in *Peri Herm.* ii. If therefore anyone, while knowing something in general, were to pronounce an opposite judgment in a particular case, he would have two contrary opinions at the same time, which is impossible.

Obj. 4. Further, whoever knows the universal, knows also the particular which he knows to be contained in the universal: thus who knows that every mule is sterile, knows that this particular animal is sterile, provided he knows it to be a mule, as is clear from *Poster.* i., text. 2. Now he who knows something in general, e.g. that *no fornication is lawful,* knows this general proposition to contain, for example, the particular proposition, *This is an act of fornication.* Therefore it seems that his knowledge extends to the particular.

Obj. 5. Further, according to the Philosopher (*Peri Herm.* i.), *words express the thoughts of the mind.* Now it often happens that man, while in a state of passion, confesses that what he has chosen is an evil, even in that particular case. Therefore he has knowledge, even in particular.

Therefore it seems that the passions cannot draw the reason against its universal knowledge; because it is impossible for it to have universal knowledge together with an opposite particular judgment.

On the contrary, The Apostle says (Rom. vii. 23): *I see another law in my members, fighting against the law of my mind, and captivating me in the law of sin.* Now the law that is in the members is concupiscence, of which he had been speaking previously. Since then concupiscence is a passion, it seems that a passion draws the reason counter to its knowledge.

I answer that, As the Philosopher states (*Ethic.* vii. 2), the opinion of Socrates was that knowledge can never be overcome by passion; wherefore he held every virtue to be a kind of knowledge, and every sin a kind of ignorance. In this he was somewhat right, because, since the object of the will is a good or an apparent good, it is never moved to an evil, unless that which is not good appear good in some respect to the reason; so that the will would never tend to evil, unless there were ignorance or error in the reason. Hence it is written (Prov. xiv. 22): *They err that work evil.*

Experience, however, shows that many act contrary to the knowledge that they have, and this is confirmed by Divine authority, according to the words of Luke xii, 47: *The servant who knew the will of his lord . . . and did not . . . shall be beaten with many stripes,* and of James iv. 17: *To him . . . who knoweth to do good, and doth it not, to him it is a sin.* Consequently he was not altogether right, and it is necessary, with the Philosopher (*Ethic.* vii. 3) to make a distinction. Because, since man is directed to right action by a twofold knowledge, viz. universal and particular, a defect in either of them suffices to hinder the rectitude of the will and of the deed, as stated above (Q. 76, A. 1). It may happen, then, that a man has some knowledge in general, e.g. that no fornication is lawful, and yet he does not know in particular that this act, which is fornication, must not be done; and this suffices for the will not to follow the universal knowledge of the reason. Again, it must be observed that nothing prevents a thing which is known habitually from not being considered actually: so that it is possible for a man to have correct knowledge not only in general but also in particular, and yet not to consider his knowledge actually: and in such a case it does not seem difficult for a man to act counter to what he does not actually consider. Now, that a man sometimes fails to consider in particular what he knows habitually, may happen through mere lack of attention: for instance, a man who knows geometry, may not attend to the consideration of geometrical conclusions, which he is ready to consider at any moment. Sometimes man fails to consider actually what he knows habitually, on account of some hindrance supervening, e.g. some external occu-

pation, or some bodily infirmity; and, in this way, a man who is in a state of passion, fails to consider in particular what he knows in general, in so far as the passions hinder him from considering it. Now it hinders him in three ways. First, by way of distraction, as explained above (A. 1). Secondly, by way of opposition, because a passion often inclines to something contrary to what man knows in general. Thirdly, by way of bodily transmutation, the result of which is that the reason is somehow fettered so as not to exercise its act freely; even as sleep or drunkenness, on account of some change wrought on the body, fetters the use of reason. That this takes place in the passions is evident from the fact that sometimes, when the passions are very intense, man loses the use of reason altogether: for many have gone out of their minds through excess of love or anger. It is in this way that passion draws the reason to judge in particular, against the knowledge which it has in general.

Reply Obj. 1. Universal knowledge, which is most certain, does not hold the foremost place in action, but rather particular knowledge, since actions are about singulars: wherefore it is not astonishing that, in matters of action, passion acts counter to universal knowledge, if the consideration of particular knowledge be lacking.

Reply Obj. 2. The fact that something appears good in particular to the reason, whereas it is not good, is due to a passion: and yet this particular judgment is contrary to the universal knowledge of the reason.

Reply Obj. 3. It is impossible for anyone to have an actual knowledge or true opinion about a universal affirmative proposition, and at the same time a false opinion about a particular negative proposition, or vice versa: but it may well happen that a man has true habitual knowledge about a universal affirmative proposition, and actually a false opinion about a particular negative: because an act is directly opposed, not to a habit, but to an act.

Reply Obj. 4. He that has knowledge in a universal, is hindered, on account of a passion, from reasoning about that universal, so as to draw the conclusion: but he reasons about another universal proposition suggested by the inclination of the passion, and draws his conclusion accordingly. Hence the Philosopher says (*Ethic.* vii. 3) that the syllogism of an incontinent man has four propositions, two particular and two universal, of which one is of the reason, e.g. No fornication is lawful, and the other, of passion, e.g. Pleasure is to be pursued. Hence passion fetters the reason, and hinders it from arguing and concluding under the first proposition; so that while the passion lasts, the reason argues and concludes under the second.

Reply Obj. 5. Even as a drunken man sometimes gives utterance to words of deep signification, of which, however, he is incompetent to judge, his drunkenness hindering him; so a man who is in a state of passion, may indeed say in words that he ought not to do so and so, yet his inner thought is that he must do it, as stated in *Ethic.* vii. 3.

* Vulg.,—*The lust thereof shall be under thee.*

THIRD ARTICLE

Whether a Sin Committed through Passion, Should Be Called a Sin of Weakness?

We proceed thus to the Third Article:—

Objection 1. It would seem that a sin committed through passion should not be called a sin of weakness. For a passion is a vehement movement of the sensitive appetite, as stated above (A. 1). Now vehemence of movements is evidence of strength rather than of weakness. Therefore a sin committed through passion, should not be called a sin of weakness.

Obj. 2. Further, weakness in man regards that which is most fragile in him. Now this is the flesh; whence it is written (Ps. lxxvii. 39): *He remembered that they are flesh.* Therefore sins of weakness should be those which result from bodily defects, rather than those which are due to a passion.

Obj. 3. Further, man does not seem to be weak in respect of things which are subject to his will. Now it is subject to man's will, whether he do or do not the things to which his passions incline him, according to Gen. iv. 7: *Thy appetite shall be under thee,* and thou shalt have dominion over it.* Therefore sin committed through passion is not a sin of weakness.

On the contrary, Cicero (*De Quæst. Tusc.* iv) calls the passions diseases of the soul. Now weakness is another name for disease. Therefore a sin that arises from passion should be called a sin of weakness.

I answer that, The cause of sin is on the part of the soul, in which, chiefly, sin resides. Now weakness may be applied to the soul by way of likeness to weakness of the body. Accordingly, man's body is said to be weak, when it is disabled or hindered in the execution of its proper action, through some disorder of the body's parts, so that the humors and members of the human body cease to be subject to its governing and motive power. Hence a member is said to be weak, when it cannot do the work of a healthy member, the eye, for instance, when it cannot see clearly, as the Philosopher states (*De Hist. Animal.* x. 1). Therefore weakness of the soul is when the

soul is hindered from fulfilling its proper action on account of a disorder in its parts. Now as the parts of the body are said to be out of order, when they fail to comply with the order of nature, so too the parts of the soul are said to be inordinate, when they are not subject to the order of reason, for the reason is the ruling power of the soul's parts. Accordingly, when the concupiscible or irascible power is affected by any passion contrary to the order of reason, the result being that an impediment arises in the aforesaid manner to the due action of man, it is said to be a sin of weakness. Hence the Philosopher (*Ethic.* vii. 8) compares the incontinent man to an epileptic, whose limbs move in a manner contrary to his intention.

Reply Obj. 1. Just as in the body the stronger the movement against the order of nature, the greater the weakness, so likewise, the stronger the movement of passion against the order of reason, the greater the weakness of the soul.

Reply Obj. 2. Sin consists chiefly in an act of the will, which is not hindered by weakness of the body: for he that is weak in body may have a will ready for action, and yet be hindered by a passion, as stated above (A. 1). Hence when we speak of sins of weakness, we refer to weakness of soul rather than of body. And yet even weakness of soul is called weakness of the flesh, in so far as it is owing to a condition of the flesh that the passions of the soul arise in us through the sensitive appetite being a power using a corporeal organ.

Reply Obj. 3. It is in the will's power to give or refuse its consent to what passion inclines us to do, and it is in this sense that our appetite is said to be under us; and yet this consent or dissent of the will is hindered in the way already explained (A. 1).

FOURTH ARTICLE

Whether Self-Love Is the Source of Every Sin?

We proceed thus to the Fourth Article:—

Objection 1. It would seem that self-love is not the source of every sin. For that which is good and right in itself is not the proper cause of sin. Now love of self is a good and right thing in itself: wherefore man is commanded to love his neighbor as himself (Levit. xix. 18). Therefore self-love cannot be the proper cause of sin.

Obj. 2. Further, the Apostle says (Rom. vii. 8): *Sin taking occasion by the commandment wrought in me all manner of concupiscence;* on which words a gloss says that *the law is good, since by forbidding concupiscence, it forbids all evils,* the reason for which is that concupiscence is the cause of every sin. Now concupiscence is a distinct passion from love, as stated above (Q. 3, A. 2; Q. 23, A. 4). Therefore self-love is not the cause of every sin.

Obj. 3. Further, Augustine in commenting on Ps. lxxix. 17, *Things set on fire and dug down,* says that *every sin is due either to love arousing us to undue ardor or to fear inducing false humility.* Therefore self-love is not the only cause of sin.

Obj. 4. Further, as man sins at times through inordinate love of self, so does he sometimes through inordinate love of his neighbor. Therefore self-love is not the cause of every sin.

On the contrary, Augustine says (*De Civ. Dei* xiv. 28) that *self-love, amounting to contempt of God, builds up the city of Babylon.* Now every sin makes man a citizen of Babylon. Therefore self-love is the cause of every sin.

I answer that, As stated above (Q. 75, A. 1), the proper and direct cause of sin is to be considered on the part of the adherence to a mutable good; in which respect every sinful act proceeds from inordinate desire for some temporal good. Now the fact that anyone desires a temporal good inordinately, is due to the fact that he loves himself inordinately; for to wish anyone some good is to love him. Therefore it is evident that inordinate love of self is the cause of every sin.

Reply Obj. 1. Well ordered self-love, whereby man desires a fitting good for himself, is right and natural; but it is inordinate self-love, leading to the contempt of God, that Augustine (*loc. cit.*) reckons to be the cause of sin.

Reply Obj. 2. Concupiscence, whereby a man desires good for himself, is reduced to self-love as to its cause, as stated.

Reply Obj. 3. Man is said to love both the good he desires for himself, and himself to whom he desires it. Love, in so far as it is directed to the object of desire (e.g. a man is said to love wine or money) admits, as its cause, fear which pertains to avoidance of evil: for every sin arises either from inordinate desire for some good, or from inordinate avoidance of some evil. But each of these is reduced to self-love, since it is through loving himself that man either desires good things, or avoids evil things.

Reply Obj. 4. A friend is like another self (*Ethic.* ix): wherefore the sin which is committed through love for a friend, seems to be committed through self-love.

FIFTH ARTICLE

Whether Concupiscence of the Flesh, Concupiscence of the Eyes, and Pride of Life Are Fittingly Described As Causes of Sin?

We proceed thus to the Fifth Article:—

Objection 1. It would seem that *concupiscence of the flesh, concupiscence of the eyes, and pride of life* are unfittingly described as causes of sin. Because, according to the Apostle (1 Tim. vi. 10), *covetousness* is the root of all evils.* Now pride of life is not included in covetousness. Therefore it should not be reckoned among the causes of sin.

Obj. 2. Further, concupiscence of the flesh is aroused chiefly by what is seen by the eyes, according to Dan. xiii. 56: *Beauty hath deceived thee.* Therefore concupiscence of the eyes should not be condivided with concupiscence of the flesh.

Obj. 3. Further, concupiscence is desire for pleasure, as stated above (Q. 30, A. 2). Now objects of pleasure are perceived not only by the sight, but also by the other senses. Therefore *concupiscence of the hearing* and of the other senses should also have been mentioned.

Obj. 4. Further, just as man is induced to sin, through inordinate desire of good things, so is he also, through inordinate avoidance of evil things, as stated above (A. 4 *ad* 3). But nothing is mentioned here pertaining to avoidance of evil. Therefore the causes of sin are insufficiently described.

On the contrary, It is written (1 Jo. ii. 16): *All that is in the world is concupiscence of the flesh, or* (Vulg.,—*and*) *concupiscence of the eyes, or* (Vulg.,—*and*) *pride of life.* Now a thing is said to be *in the world* by reason of sin: wherefore it is written (*ibid* v. 19): *The whole world is seated in wickedness.* Therefore these three are causes of sin.

I answer that, As stated above (A. 4), inordinate self-love is the cause of every sin. Now self-love includes inordinate desire of good: for a man desires good for the one he loves. Hence it is evident that inordinate desire of good is the cause of every sin. Now good is, in two ways, the object of the sensitive appetite, wherein are the passions which are the cause of sin: first, absolutely, according as it is the object of the concupiscible part; secondly, under the aspect of difficulty, according as it is the object of the irascible part, as stated above (Q. 23, A. 1). Again, concupiscence is twofold, as stated above (Q. 30, A. 3). One is natural, and is directed to those things which sustain the nature of the body, whether as regards the preservation of the individual, such as food, drink, and the like, or as regards the preservation of the species, such as sexual matters: and the inordinate appetite of such things is called *concupiscence of the flesh.* The other is spiritual concupiscence, and is directed to those things which do not afford sustentation or pleasure in respect of the fleshly senses, but are delectable in respect of the apprehension or imagination, or some similar mode of perception; such are money, apparel, and the like; and this spiritual concupiscence is called *concupiscence of the eyes,* whether this be taken as referring to the sight itself, of which the eyes are the organ, so as to denote curiosity, according to Augustine's exposition (*Conf.* x); or to the concupiscence of things which are proposed outwardly to the eyes, so as to denote covetousness, according to the explanation of others.

The inordinate appetite of the arduous good pertains to the *pride of life;* for pride is the inordinate appetite of excellence, as we shall state further on (Q. 84, A. 2; (II-II, Q. 162, A. 1).

It is therefore evident that all passions that are a cause of sin can be reduced to these three: since all the passions of the concupiscible part can be reduced to the first two, and all the irascible passions to the third, which is not divided into two because all the irascible passions conform to spiritual concupiscence.

Reply Obj. 1. *Pride of life* is included in covetousness according as the latter denotes any kind of appetite for any kind of good. How covetousness, as a special vice, which goes by the name of *avarice,* is the root of all sins, shall be explained further on (Q. 84, A. 1).

Reply Obj. 2. *Concupiscence of the eyes* does not mean here the concupiscence for all things that can be seen by the eyes, but only for such things as afford, not carnal pleasure in respect of touch, but in respect of the eyes, i.e. of any apprehensive power.

Reply Obj. 3. The sense of sight is the most excellent of all the senses, and covers a larger ground, as stated in *Metaph.* i.: and so its name is transferred to all the other senses, and even to the inner apprehensions, as Augustine states (*De Verb. Dom.,* serm. xxxiii).

Reply Obj. 4. Avoidance of evil is caused by the appetite for good, as stated above (Q. 25, A. 2; Q. 39, A. 2); and so those passions alone are mentioned which incline to good, as being the causes of those which cause inordinately the avoidance of evil.

SIXTH ARTICLE

Whether Sin Is Alleviated on Account of a Passion?

We proceed thus to the Sixth Article:—

Objection 1. It would seem that sin is not alleviated on account of passion. For increase of cause adds to the effect: thus if a hot thing causes something to melt, a hotter will do so yet more. Now passion is a cause of sin, as stated (A. 5). Therefore the more intense the passion, the greater the sin. Therefore passion does not diminish sin, but increases it.

* Douay,—*The desire of money.*

Obj. 2. Further, a good passion stands in the same relation to merit, as an evil passion does to sin. Now a good passion increases merit: for a man seems to merit the more, according as he is moved by a greater pity to help a poor man. Therefore an evil passion also increases rather than diminishes a sin.

Obj. 3. Further, a man seems to sin the more grievously, according as he sins with a more intense will. But the passion that impels the will makes it tend with greater intensity to the sinful act. Therefore passion aggravates a sin.

On the contrary, The passion of concupiscence is called a temptation of the flesh. But the greater the temptation that overcomes a man, the less grievous his sin, as Augustine states (*De Civ. Dei.* iv. 12).

I answer that, Sin consists essentially in an act of the free will, which is a faculty of the will and reason; while passion is a movement of the sensitive appetite. Now the sensitive appetite can be related to the free-will, antecedently and consequently: antecedently, according as a passion of the sensitive appetite draws or inclines the reason or will, as stated above (AA. 1, 2; Q. 10, A. 3); and consequently, in so far as the movements of the higher powers redound on to the lower, since it is not possible for the will to be moved to anything intensely, without a passion being aroused in the sensitive appetite.

Accordingly if we take passion as preceding the sinful act, it must needs diminish the sin: because the act is a sin in so far as it is voluntary, and under our control. Now a thing is said to be under our control, through the reason and will: and therefore the more the reason and will do anything of their own accord, and not through the impulse of a passion, the more is it voluntary and under our control. In this respect passion diminishes sin, in so far as it diminishes its voluntariness.

On the other hand, a consequent passion does not diminish a sin, but increases it; or rather it is a sign of its gravity, in so far, to wit, as it shows the intensity of the will towards the sinful act; and so it is true that the greater the pleasure or the concupiscence with which anyone sins, the greater the sin.

Reply Obj. 1. Passion is the cause of sin on the part of that to which the sinner turns. But the gravity of a sin is measured on the part of that from which he turns, which results accidentally from his turning to something else,—accidentally, i.e. beside his intention. Now an effect is increased by the increase, not of its accidental cause, but of its direct cause.

Reply Obj. 2. A good passion consequent to the judgment of reason increases merit; but if it precede, so that a man is moved to do well, rather by his passion than by the judgment of his reason, such a passion diminishes the goodness and praiseworthiness of his action.

Reply Obj. 3. Although the movement of the will incited by the passion is more intense, yet it is not so much the will's own movement, as if it were moved to sin by the reason alone.

SEVENTH ARTICLE

Whether Passion Excuses from Sin Altogether?

We proceed thus to the Seventh Article:—

Objection 1. It would seem that passion excuses from sin altogether. For whatever causes an act to be involuntary, excuses from sin altogether. But concupiscence of the flesh, which is a passion, makes an act to be involuntary, according to Gal. v. 17: *The flesh lusteth against the spirit . . . so that you do not the things that you would.* Therefore passion excuses from sin altogether.

Obj. 2. Further, passion causes a certain ignorance of a particular matter, as stated above (A. 2; Q. 76, A. 3). But ignorance of a particular matter excuses from sin altogether, as stated above (Q. 6, A. 8). Therefore passion excuses from sin altogether.

Obj. 3. Further, disease of the soul is graver than disease of the body. But bodily disease excuses from sin altogether, as in the case of mad people. Much more, therefore, does passion, which is a disease of the soul.

On the contrary, The Apostle (Rom. vii. 5) speaks of the passions as *passions of sins,* for no other reason than that they cause sin: which would not be the case if they excused from sin altogether. Therefore passion does not excuse from sin altogether.

I answer that, An act which, in its genus, is evil, cannot be excused from sin altogether, unless it be rendered altogether involuntary. Consequently, if the passion be such that it renders the subsequent act wholly involuntary, it entirely excuses from sin; otherwise, it does not excuse entirely. In this matter two points apparently should be observed: first, that a thing may be voluntary either *in itself,* as when the will tends towards it directly; or *in its cause,* when the will tends towards that cause and not towards the effect; as is the case with one who wilfully gets drunk, for in that case he is considered to do voluntarily whatever he does through being drunk.—Secondly, we must observe that a thing is said to be voluntary *directly* or *indirectly;* directly, if the will tends towards it; indirectly, if the will could have prevented it, but did not.

Accordingly therefore we must make a dis-

tinction: because a passion is sometimes so strong as to take away the use of reason altogether, as in the case of those who are mad through love or anger; and then if such a passion were voluntary from the beginning, the act is reckoned a sin, because it is voluntary in its cause, as we have stated with regard to drunkenness. If, however, the cause be not voluntary but natural, for instance, if anyone through sickness or some such cause fall into such a passion as deprives him of the use of reason, his act is rendered wholly involuntary, and he is entirely excused from sin. Sometimes, however, the passion is not such as to take away the use of reason altogether; and then reason can drive the passion away, by turning to other thoughts, or it can prevent it from having its full effect; since the members are not put to work, except by the consent of reason, as stated above (Q. 17, A. 9): wherefore such a passion does not excuse from sin altogether.

Reply Obj. 1. The words, *So that you do not the things that you would* are not to be referred to outward deeds, but to the inner movement of concupiscence; for a man would wish never to desire evil, in which sense we are to understand the words of Rom. vii. 19: *The evil which I will not, that I do.*—Or again they may be referred to the will as preceding the passion, as is the case with the incontinent, who act counter to their resolution on account of their concupiscence.

Reply Obj. 2. The particular ignorance which excuses altogether, is ignorance of a circumstance, which a man is unable to know even after taking due precautions. But passion causes ignorance of law in a particular case, by preventing universal knowledge from being applied to a particular act, which passion the reason is able to drive away, as stated.

Reply Obj. 3. Bodily disease is involuntary: there would be a comparison, however, if it were voluntary, as we have stated about drunkenness, which is a kind of bodily disease.

EIGHTH ARTICLE

Whether a Sin Committed through Passion Can Be Mortal?

We proceed thus to the Eighth Article:—

Objection 1. It would seem that sin committed through passion cannot be mortal. Because venial sin is condivided with mortal sin. Now sin committed from weakness is venial, since it has in itself a motive for pardon (*venia*). Since therefore sin committed through passion is a sin of weakness, it seems that it cannot be mortal.

Obj. 2. Further, the cause is more powerful than its effect. But passion cannot be a mortal sin, for there is no mortal sin in the sensuality, as stated above (Q. 74, A. 4). Therefore a sin committed through passion cannot be mortal.

Obj. 3. Further, passion is a hindrance to reason, as explained above (AA. 1, 2). Now it belongs to the reason to turn to God, or to turn away from Him, which is the essence of a mortal sin. Therefore a sin committed through passion cannot be mortal.

On the contrary, The Apostle says (Rom. vii. 5) that *the passions of the sins . . . work* (Vulg.,—*did work*) *in our members to bring forth fruit unto death.* Now it is proper to mortal sin to bring forth fruit unto death. Therefore sin committed through passion may be mortal.

I answer that, Mortal sin, as stated above (Q. 72, A. 5), consists in turning away from our last end which is God, which aversion pertains to the deliberating reason, whose function it is also to direct towards the end. Therefore that which is contrary to the last end can happen not to be a mortal sin, only when the deliberating reason is unable to come to the rescue, which is the case in sudden movements. Now when anyone proceeds from passion to a sinful act, or to a deliberate consent, this does not happen suddenly: and so the deliberating reason can come to the rescue here, since it can drive the passion away, or at least prevent it from having its effect, as stated above: wherefore if it does not come to the rescue, there is a mortal sin; and it is thus, as we see, that many murders and adulteries are committed through passion.

Reply Obj. 1. A sin may be venial in three ways. First, through its cause, i.e. through having cause to be forgiven, which cause lessens the sin; thus a sin that is committed through weakness or ignorance is said to be venial. Secondly, through its issue; thus every sin, through repentance, becomes venial, i.e. receives pardon (*veniam*). Thirdly, by its genus, e.g. an idle word. This is the only kind of venial sin that is opposed to mortal sin: whereas the objection regards the first kind.

Reply Obj. 2. Passion causes sin as regards the adherence to something. But that this be a mortal sin regards the aversion, which follows accidentally from the adherence, as stated above (A. 6, *ad* 1): hence the argument does not prove.

Reply Obj. 3. Passion does not always hinder the act of reason altogether: consequently the reason remains in possession of its free-will, so as to turn away from God, or turn to Him. If, however, the use of reason be taken away altogether, the sin is no longer either mortal or venial.

QUESTION 78

Of That Cause of Sin Which Is Malice

(In Four Articles)

We must now consider the cause of sin on the part of the will, viz. malice: and under this head there are four points of inquiry: (1) Whether it is possible for anyone to sin through certain malice, i.e. purposely? (2) Whether everyone that sins through habit, sins through certain malice? (3) Whether every one that sins through certain malice, sins through habit? (4) Whether it is more grievous to sin through certain malice, than through passion?

FIRST ARTICLE

Whether Anyone Sins through Certain Malice?

We proceed thus to the First Article:—

Objection 1. It would seem that no one sins purposely, or through certain malice. Because ignorance is opposed to purpose or certain malice. Now *every evil man is ignorant,* according to the Philosopher (*Ethic.* iii. 1); and it is written (Prov. xiv. 22): *They err that work evil.* Therefore no one sins through certain malice.

Obj. 2. Further, Dionysius says (*Div. Nom.* iv) that *no one works intending evil.* Now to sin through malice seems to denote the intention of doing evil* in sinning, because an act is not denominated from that which is unintentional and accidental. Therefore no one sins through malice.

Obj. 3. Further, malice itself is a sin. If therefore malice is a cause of sin, it follows that sin goes on causing sin indefinitely, which is absurd. Therefore no one sins through malice.

On the contrary, It is written (Job xxxiv. 27): (*Who*) *as it were on purpose have revolted from God* (Vulg.,—*Him*), *and would not understand all His ways.* Now to revolt from God is to sin. Therefore some sin purposely or through certain malice.

I answer that, Man like any other being has naturally an appetite for the good; and so if his appetite incline away to evil, this is due to corruption or disorder in some one of the principles of man: for it is thus that sin occurs in the actions of natural things. Now the principles of human acts are the intellect, and the appetite, both rational (i.e. the will) and sensitive. Therefore even as sin occurs in human acts, sometimes through a defect of the intellect, as when anyone sins through ignorance, and sometimes through a defect in the sensitive appetite, as when anyone sins through passion, so too does it occur through a defect consisting in a disorder of the will. Now the will is out of order when it loves more the lesser good. Again, the consequence of loving a thing less is that one chooses to suffer some hurt in its regard, in order to obtain a good that one loves more: as when a man, even knowingly, suffers the loss of a limb, that he may save his life which he loves more. Accordingly when an inordinate will loves some temporal good, e.g. riches or pleasure, more than the order of reason or Divine law, or Divine charity, or some such thing, it follows that it is willing to suffer the loss of some spiritual good, so that it may obtain possession of some temporal good. Now evil is merely the privation of some good; and so a man wishes knowingly a spiritual evil, which is evil simply, whereby he is deprived of a spiritual good, in order to possess a temporal good: wherefore he is said to sin through certain malice or on purpose, because he chooses evil knowingly.

Reply Obj. 1. Ignorance sometimes excludes the simple knowledge that a particular action is evil, and then man is said to sin through ignorance: sometimes it excludes the knowledge that a particular action is evil at this particular moment, as when he sins through passion: and sometimes it excludes the knowledge that a particular evil is not to be suffered for the sake of possessing a particular good, but not the simple knowledge that it is an evil: it is thus that a man is ignorant, when he sins through certain malice.

Reply Obj. 2. Evil cannot be intended by anyone for its own sake; but it can be intended for the sake of avoiding another evil, or obtaining another good, as stated above: and in this case anyone would choose to obtain a good intended for its own sake, without suffering loss of the other good; even as a lustful man would wish to enjoy a pleasure without offending God; but with the two set before him to choose from, he prefers sinning and thereby incurring God's anger, to being deprived of the pleasure.

Reply Obj. 3. The malice through which

* Alluding to the derivation of *Malitia* (malice) from *malum* (evil).

anyone sins, may be taken to denote habitual malice, in the sense in which the Philosopher (*Ethic.* v. 1) calls an evil habit by the name of malice, just as a good habit is called virtue: and in this way anyone is said to sin through malice when he sins through the inclination of a habit. It may also denote actual malice, whether by malice we mean the choice itself of evil (and thus anyone is said to sin through malice, in so far as he sins through making a choice of evil), or whether by malice we mean some previous fault that gives rise to a subsequent fault, as when anyone impugns the grace of his brother through envy. Nor does this imply that a thing is its own cause: for the interior act is the cause of the exterior act, and one sin is the cause of another; not indefinitely, however, since we can trace it back to some previous sin, which is not caused by any previous sin, as was explained above (Q. 75, A. 4 *ad* 3).

SECOND ARTICLE

Whether Everyone That Sins through Habit, Sins through Certain Malice?

We proceed thus to the Second Article:—

Objection 1. It would seem that not every one who sins through habit, sins through certain malice. Because sin committed through certain malice, seems to be most grievous. Now it happens sometimes that a man commits a slight sin through habit, as when he utters an idle word. Therefore sin committed from habit is not always committed through certain malice.

Obj. 2. Further, *Acts proceeding from habits are like the acts by which those habits were formed* (*Ethic.* ii. 1, 2). But the acts which precede a vicious habit are not committed through certain malice. Therefore the sins that arise from habit are not committed through certain malice.

Obj. 3. Further, when a man commits a sin through certain malice, he is glad after having done it, according to Prov. ii. 14: *Who are glad when they have done evil, and rejoice in most wicked things:* and this, because it is pleasant to obtain what we desire, and to do those actions which are connatural to us by reason of habit. But those who sin through habit, are sorrowful after committing a sin: because *bad men,* i.e. those who have a vicious habit, *are full of remorse* (*Ethic.* ix. 4). Therefore sins that arise from habit are not committed through certain malice.

On the contrary, A sin committed through certain malice is one that is done through choice of evil. Now we make choice of those things to which we are inclined by habit, as stated in *Ethic.* vi. 2 with regard to virtuous habits. Therefore a sin that arises from habit is committed through certain malice.

I answer that, There is a difference between a sin committed by one who has the habit, and a sin committed through habit: for it is not necessary to use a habit, since it is subject to the will of the person who has that habit. Hence habit is defined as being *something we use when we will,* as stated above (Q. 50, A. 1). And thus, even as it may happen that one who has a vicious habit may break forth into a virtuous act, because a bad habit does not corrupt reason altogether, something of which remains unimpaired, the result being that a sinner does some works which are generically good; so too it may happen sometimes that one who has a vicious habit, acts, not from that habit, but through the uprising of a passion, or again through ignorance. But whenever he uses the vicious habit he must needs sin through certain malice: because to anyone that has a habit, whatever is befitting to him in respect of that habit, has the aspect of something lovable, since it thereby becomes, in a way, connatural to him, according as custom and habit are a second nature. Now the very thing which befits a man in respect of a vicious habit, is something that excludes a spiritual good: the result being that a man chooses a spiritual evil, that he may obtain possession of what befits him in respect of that habit: and this is to sin through certain malice. Wherefore it is evident that whoever sins through habit, sins through certain malice.

Reply Obj. 1. Venial sin does not exclude spiritual good, consisting in the grace of God or charity. Wherefore it is an evil, not simply, but in a relative sense: and for that reason the habit thereof is not a simple but a relative evil.

Reply Obj. 2. Acts proceeding from habits are of like species as the acts from which those habits were formed: but they differ from them as perfect from imperfect. Such is the difference between sin committed through certain malice and sin committed through passion.

Reply Obj. 3. He that sins through habit is always glad for what he does through habit, as long as he uses the habit. But since he is able not to use the habit, and to think of something else, by means of his reason, which is not altogether corrupted, it may happen that while not using the habit he is sorry for what he has done through the habit. And so it often happens that such a man is sorry for his sin not because sin in itself is displeasing to him, but on account of his reaping some disadvantage from the sin.

THIRD ARTICLE

Whether One Who Sins through Certain Malice, Sins through Habit?

We proceed thus to the Third Article:—

Objection 1. It would seem that whoever sins through certain malice, sins through habit. For the Philosopher says (*Ethic.* v. 9) that *an unjust action is not done as an unjust man does it,* i.e. through choice, *unless it be done through habit.* Now to sin through certain malice is to sin through making a choice of evil, as stated above (A. 1). Therefore no one sins through certain malice, unless he has the habit of sin.

Obj. 2. Further, Origen says (*Peri Archon* iii) that *a man is not suddenly ruined and lost, but must needs fall away little by little.* But the greatest fall seems to be that of the man who sins through certain malice. Therefore a man comes to sin through certain malice, not from the outset, but from inveterate custom, which may engender a habit.

Obj. 3. Further, whenever a man sins through certain malice, his will must needs be inclined of itself to the evil he chooses. But by the nature of that power man is inclined, not to evil but to good. Therefore if he chooses evil, this must be due to something supervening, which is passion or habit. Now when a man sins through passion, he sins not through certain malice, but through weakness, as stated (Q. 77, A. 3). Therefore whenever anyone sins through certain malice, he sins through habit.

On the contrary, The good habit stands in the same relation to the choice of something good, as the bad habit to the choice of something evil. But it happens sometimes that a man, without having the habit of a virtue, chooses that which is good according to that virtue. Therefore sometimes also a man, without having the habit of a vice, may choose evil, which is to sin through certain malice.

I answer that, The will is related differently to good and to evil. Because from the very nature of the power, it is inclined to the rational good, as its proper object; wherefore every sin is said to be contrary to nature. Hence, if a will be inclined, by its choice, to some evil, this must be occasioned by something else. Sometimes, in fact, this is occasioned through some defect in the reason, as when anyone sins through ignorance; and sometimes this arises through the impulse of the sensitive appetite, as when anyone sins through passion. Yet neither of these amounts to a sin through certain malice; for then alone does anyone sin through certain malice, when his will is moved to evil of its own accord. This may happen in two ways. First, through his having a corrupt disposition inclining him to evil, so that, in respect of that disposition, some evil is, as it were, suitable and similar to him; and to this thing, by reason of its suitableness, the will tends, as to something good, because everything tends, of its own accord, to that which is suitable to it. Moreover this corrupt disposition is either a habit acquired by custom, or a sickly condition on the part of the body, as in the case of a man who is naturally inclined to certain sins, by reason of some natural corruption in himself.—Secondly, the will, of its own accord, may tend to an evil, through the removal of some obstacle: for instance, if a man be prevented from sinning, not through sin being in itself displeasing to him, but through hope of eternal life, or fear of hell, if hope give place to despair, or fear to presumption, he will end in sinning through certain malice, being freed from the bridle, as it were.

It is evident, therefore, that sin committed through certain malice, always presupposes some inordinateness in man, which, however, is not always a habit: so that it does not follow of necessity, if a man sins through certain malice, that he sins through habit.

Reply Obj. 1. To do an action as an unjust man does, may be not only to do unjust things through certain malice, but also to do them with pleasure, and without any notable resistance on the part of reason, and this occurs only in one who has a habit.

Reply Obj. 2. It is true that a man does not fall suddenly into sin from certain malice, and that something is presupposed; but this something is not always a habit, as stated above.

Reply Obj. 3. That which inclines the will to evil, is not always a habit or a passion, but at times is something else. Moreover, there is no comparison between choosing good and choosing evil: because evil is never without some good of nature, whereas good can be perfect without the evil of fault.

FOURTH ARTICLE

Whether It Is More Grievous to Sin through Certain Malice Than through Passion?

We proceed thus to the Fourth Article:—

Objection 1. It would seem that it is not more grievous to sin through certain malice than through passion. Because ignorance excuses from sin either altogether or in part. Now ignorance is greater in one who sins through certain malice, than in one who sins through passion; since he that sins through certain malice suffers from the worst form of igno-

rance, which according to the Philosopher (*Ethic.* vii. 8) is ignorance of principle, for he has a false estimation of the end, which is the principle in matters of action. Therefore there is more excuse for one who sins through certain malice, than for one who sins through passion.

Obj. 2. Further, the more a man is impelled to sin, the less grievous his sin, as is clear with regard to a man who is thrown headlong into sin by a more impetuous passion. Now he that sins through certain malice, is impelled by habit, the impulse of which is stronger than that of passion. Therefore to sin through habit is less grievous than to sin through passion.

Obj. 3. Further, to sin through certain malice is to sin through choosing evil. Now he that sins through passion, also chooses evil. Therefore he does not sin less than the man who sins through certain malice.

On the contrary, A sin that is committed on purpose, for this very reason deserves heavier punishment, according to Job xxxiv. 26: *He hath struck them as being wicked, in open sight, who, as it were, on purpose, have revolted from Him.* Now punishment is not increased except for a graver fault. Therefore a sin is aggravated through being done on purpose, i.e. through certain malice.

I answer that, A sin committed through malice is more grievous than a sin committed through passion, for three reasons. First, because, as sin consists chiefly in an act of the will, it follows that, other things being equal, a sin is all the more grievous, according as the movement of the sin belongs more to the will. Now when a sin is committed through malice, the movement of sin belongs more to the will, which is then moved to evil of its own accord, than when a sin is committed through passion, when the will is impelled to sin by something extrinsic, as it were. Wherefore a sin is aggravated by the very fact that it is committed through certain malice, and so much the more, as the malice is greater; whereas it is diminished by being committed through passion, and so much the more, as the passion is stronger.—Secondly, because the passion which incites the will to sin, soon passes away, so that man repents of his sin, and soon returns to his good intentions; whereas the habit, through which a man sins, is a permanent quality, so that he who sins through malice, abides longer in his sin. For this reason the Philosopher (*Ethic.* vii. 8) compares the intemperate man, who sins through malice, to a sick man who suffers from a chronic disease, while he compares the incontinent man, who sins through passion, to one who suffers intermittently.—Thirdly, because he who sins through certain malice is ill-disposed in respect of the end itself, which is the principle in matters of action; and so the defect is more dangerous than in the case of the man who sins through passion, whose purpose tends to a good end, although this purpose is interrupted on account of the passion, for the time being. Now the worst of all defects is defect of principle. Therefore it is evident that a sin committed through malice is more grievous than one committed through passion.

Reply Obj. 1. Ignorance of choice, to which the objection refers, neither excuses nor diminishes a sin, as stated above (Q. 76, A. 4). Therefore neither does a greater ignorance of the kind make a sin to be less grave.

Reply Obj. 2. The impulse due to passion, is, as it were, due to a defect which is outside the will: whereas, by a habit, the will is inclined from within. Hence the comparison fails.

Reply Obj. 3. It is one thing to sin while choosing, and another to sin through choosing. For he that sins through passion, sins while choosing, but not through choosing, because his choosing is not for him the first principle of his sin; for he is induced through the passion, to choose what he would not choose, were it not for the passion. On the other hand, he that sins through certain malice, chooses evil of his own accord, in the way already explained (AA. 2, 3), so that his choosing, of which he has full control, is the principle of his sin: and for this reason he is said to sin *through* choosing.

QUESTION 79

Of the External Causes of Sin

(In Four Articles)

We must now consider the external causes of sin, and (1) on the part of God; (2) on the part of the devil; (3) on the part of man.

Under the first head there are four points of inquiry: (1) Whether God is a cause of sin? (2) Whether the act of sin is from God? (3) Whether God is the cause of spiritual blindness and hardness of heart? (4) Whether these things are directed to the salvation of those who are blinded or hardened?

FIRST ARTICLE

Whether God Is a Cause of Sin?

We proceed thus to the First Article:—

Objection 1. It would seem that God is a cause of sin. For the Apostle says of certain ones (Rom. i. 28): *God delivered them up to a reprobate sense, to do those things which are not right* (Douay,—*convenient*), and a gloss comments on this by saying that *God works in men's hearts, by inclining their wills to whatever He wills, whether to good or to evil.* Now sin consists in doing what is not right, and in having a will inclined to evil. Therefore God is to man a cause of sin.

Obj. 2. Further, it is written (Wis. xiv. 11): *The creatures of God are turned to an abomination; and a temptation to the souls of men.* But a temptation usually denotes a provocation to sin. Since therefore creatures were made by God alone, as was established in the First Part (Q. 44, A. 1), it seems that God is a cause of sin, by provoking man to sin.

Obj. 3. Further, the cause of the cause is the cause of the effect. Now God is the cause of the free-will, which itself is the cause of sin. Therefore God is the cause of sin.

Obj. 4. Further, every evil is opposed to good. But it is not contrary to God's goodness that He should cause the evil of punishment; since of this evil it is written (Isa. xlv. 7) that God creates evil, and (Amos iii. 6): *Shall there be evil in the city which God* (Vulg.,—*the Lord*) *hath not done?* Therefore it is not incompatible with God's goodness that He should cause the evil of fault.

On the contrary, It is written (Wis. xi. 25): *Thou . . . hatest none of the things which Thou hast made.* Now God hates sin, according to Wis. xiv. 9: *To God the wicked and his wicknedness are hateful.* Therefore God is not a cause of sin.

I answer that, Man is, in two ways, a cause either of his own or of another's sin. First, directly, namely by inclining his or another's will to sin; secondly, indirectly, namely by not preventing someone from sinning. Hence (Ezech. iii. 18) it is said to the watchman: *If thou say not to the wicked: 'Thou shalt surely die'* . . . I will require his blood at thy hand.* —Now God cannot be directly the cause of sin, either in Himself or in another, since every sin is a departure from the order which is to God as the end: whereas God inclines and turns all things to Himself as to their last end, as Dionysius states (*Div. Nom.* i): so that it is impossible that He should be either to Himself or to another the cause of departing from the order which is to Himself. Therefore He cannot be directly the cause of sin.—In like manner neither can He cause sin indirectly. For it happens that God does not give some the assistance, whereby they may avoid sin, which assistance were He to give, they would not sin. But He does all this according to the order of His wisdom and justice, since He Himself is Wisdom and Justice: so that if someone sin it is not imputable to Him as though He were the cause of that sin; even as a pilot is not said to cause the wrecking of the ship, through not steering the ship, unless he cease to steer while able and bound to steer. it is therefore evident that God is nowise a cause of sin.

Reply Obj. 1. As to the words of the Apostle, the solution is clear from the text. For if God delivered some up to a reprobate sense, it follows that they already had a reprobate sense, so as to do what was not right. Accordingly He is said to deliver them up to a reprobate sense, in so far as He does not hinder them from following that reprobate sense, even as we are said to expose a person to danger if we do not protect him.—The saying of Augustine (*De Grat. et Lib. Arb.* xxi, whence the gloss quoted is taken) to the effect that *God inclines men's wills to good and evil,* is to be understood as meaning that He inclines the will directly to good; and to evil, in so far as He does not hinder it, as stated above. And yet even this is due as being deserved through a previous sin.

Reply Obj. 2. When it is said the *creatures of God are turned 'to' an abomination, and a temptation to the souls of men,* the preposition *to* does not denote causality but sequel;† for God did not make the creatures that they might be an evil to man; this was the result of man's folly, wherefore the text goes on to say, *and a snare to the feet of the unwise,* who, to wit, in their folly, use creatures for a purpose other than that for which they were made.

Reply Obj. 3. The effect which proceeds from the middle cause, according as it is subordinate to the first cause, is reduced to that first cause; but if it proceed from the middle cause, according as it goes outside the order of the first cause, it is not reduced to that first cause: thus if a servant do anything contrary to his master's orders, it is not ascribed to the master as though he were the cause thereof. In like manner sin, which the free-will commits against the commandment of God, is not attributed to God as being its cause.

Reply Obj. 4. Punishment is opposed to the

* Vulg.,—*If, when I say to the wicked, "Thou shalt surely die," thou declare it not to him.*

† This is made clear by the Douay Version: the Latin *factæ sunt in abominationem* admits of the translation *were made to be an abomination,* which might imply causality.

good of the person punished, who is thereby deprived of some good or other: but fault is opposed to the good of subordination to God; and so it is directly opposed to the Divine goodness; consequently there is no comparison between fault and punishment.

SECOND ARTICLE

Whether the Act of Sin Is from God?

We proceed thus to the Second Article:—

Objection 1. It would seem that the act of sin is not from God. For Augustine says (*De Perfect. Justit.* ii) that *the act of sin is not a thing.* Now whatever is from God is a thing. Therefore the act of sin is not from God.

Obj. 2. Further, man is not said to be the cause of sin, except because he is the cause of the sinful act: for *no one works, intending evil,* as Dionysius states (*Div. Nom.* iv). Now God is not a cause of sin, as stated above (A. 1). Therefore God is not the cause of the act of sin.

Obj. 3. Further, some actions are evil and sinful in their species, as was shown above (Q. 18, AA. 2, 8). Now whatever is the cause of a thing, causes whatever belongs to it in respect of its species. If therefore God caused the act of sin, He would be the cause of sin, which is false, as was proved above (A. 1). Therefore God is not the cause of the act of sin.

On the contrary, The act of sin is a movement of the free-will. Now *the will of God is the cause of every movement,* as Augustine declares (*De Trin.* iii. 4, 9). Therefore God's will is the cause of the act of sin.

I answer that, The act of sin is both a being and an act; and in both respects it is from God. Because every being, whatever the mode of its being, must be derived from the First Being, as Dionysius declares (*Div. Nom.* 5), Again every action is caused by something existing in act, since nothing produces an action save in so far as it is in act; and every being in act is reduced to the First Act, viz. God, as to its cause, Who is act by His Essence. Therefore God is the cause of every action, in so far as it is an action.—But sin denotes a being and an action with a defect: and this defect is from a created cause, viz. the free-will, as falling away from the order of the First Agent, viz. God. Consequently this defect is not reduced to God as its cause, but to the free-will: even as the defect of limping is reduced to a crooked leg as its cause, but not to the motive power, which nevertheless causes whatever there is of movement in the limping. Accordingly God is the cause of the act of sin: and yet He is not the cause of sin, because He does not cause the act to have a defect.

Reply Obj. 1. In this passage Augustine calls by the name of *thing,* that which is a thing simply, viz. substance; for in this sense the act of sin is not a thing.

Reply Obj. 2. Not only the act, but also the defect, is reduced to man as its cause, which defect consists in man not being subject to Whom he ought to be, although he does not intend this principally. Wherefore man is the cause of the sin: while God is cause of the act, in such a way, that nowise is He the cause of the defect accompanying the act, so that He is not the cause of the sin.

Reply Obj. 3. As stated above (Q. 72, A. 1), acts and habits do not take their species from the privation itself, wherein consists the nature of evil, but from some object, to which that privation is united: and so this defect which consists in not being from God, belongs to the species of the act consequently, and not as a specific difference.

THIRD ARTICLE

Whether God Is the Cause of Spiritual Blindness and Hardness of Heart?

We proceed thus to the Third Article:—

Objection 1. It would seem that God is not the cause of spiritual blindness and hardness of heart. For Augustine says (*Qq.* lxxxiii, qu. 3) that God is not the cause of that which makes man worse. Now man is made worse by spiritual blindness and hardness of heart. Therefore God is not the cause of spiritual blindness and hardness of heart.

Obj. 2. Further, Fulgentius says (*De Dupl. Prædest.* i. 19): *God does not punish what He causes.* Now God punishes the hardened heart, according to Ecclus. iii. 27: *A hard heart shall fear evil at the last.* Therefore God is not the cause of hardness of heart.

Obj. 3. Further, the same effect is not put down to contrary causes. But the cause of spiritual blindness is said to be the malice of man, according to Wis. ii. 21: *For their own malice blinded them,* and again, according to 2 Cor. iv. 4: *The god of this world hath blinded the minds of unbelievers:* which causes seem to be opposed to God. Therefore God is not the cause of spiritual blindness and hardness of heart.

On the contrary, It is written (Isa. vi. 10): *Blind the heart of this people, and make their ears heavy,* and Rom. ix. 18: *He hath mercy on whom He will, and whom He will He hardeneth.*

I answer that, Spiritual blindness and hardness of heart imply two things. One is the

movement of the human mind in cleaving to evil, and turning away from the Divine light; and as regards this, God is not the cause of spiritual blindness and hardness of heart, just as He is not the cause of sin. The other thing is the withdrawal of grace, the result of which is that the mind is not enlightened by God to see aright, and man's heart is not softened to live aright; and as regards this God is the cause of spiritual blindness and hardness of heart.

Now we must consider that God is the universal cause of the enlightening of souls, according to Jo. i. 9: *That was the true light which enlighteneth every man that cometh into this world,* even as the sun is the universal cause of the enlightening of bodies, though not in the same way; for the sun enlightens by necessity of nature, whereas God works freely, through the order of His wisdom. Now although the sun, so far as it is concerned, enlightens all bodies, yet if it be encountered by an obstacle in a body, it leaves it in darkness, as happens to a house whose window-shutters are closed, although the sun is in no way the cause of the house being darkened, since it does not act of its own accord in failing to light up the interior of the house; and the cause of this is the person who closed the shutters. On the other hand, God, of His own accord, withholds His grace from those in whom He finds an obstacle: so that the cause of grace being withheld is not only the man who raises an obstacle to grace; but God, Who, of His own accord, withholds His grace. In this way, God is the cause of spiritual blindness, deafness of ear, and hardness of heart.

These differ from one another in respect of the effects of grace, which both perfects the intellect by the gift of wisdom, and softens the affections by the fire of charity. And since two of the senses excel in rendering service to the intellect, viz. sight and hearing, of which the former assists *discovery,* and the latter, *teaching,* hence it is that spiritual *blindness* corresponds to sight, *heaviness of the ears* to hearing, and *hardness of heart* to the affections.

Reply Obj. 1. Blindness and hardheartedness, as regards the withholding of grace, are punishments, and therefore, in this respect, they make man no worse. It is because he is already worsened by sin that he incurs them, even as other punishments.

Reply Obj. 2. This argument considers hardheartedness in so far as it is a sin.

Reply Obj. 3. Malice is the demeritorious cause of blindness, just as sin is the cause of punishment: and in this way too, the devil is said to blind, in so far as he induces man to sin.

FOURTH ARTICLE

Whether Blindness and Hardness of Heart Are Directed to the Salvation of Those Who Are Blinded and Hardened?

We proceed thus to the Fourth Article:—

Objection 1. It would seem that blindness and hardness of heart are always directed to the salvation of those who are blinded and hardened. For Augustine says (*Enchir.* xi) that *as God is supremely good, He would nowise allow evil to be done, unless He could draw some good from every evil.* Much more, therefore, does He direct to some good, the evil of which He Himself is the cause. Now God is the cause of blindness and hardness of heart, as stated above (A. 3). Therefore they are directed to the salvation of those who are blinded and hardened.

Obj. 2. Further, it is written (Wis. i. 13) that *God hath no pleasure in the destruction of the ungodly.** Now He would seem to take pleasure in their destruction, if He did not turn their blindness to their profit: just as a physician would seem to take pleasure in torturing the invalid, if he did not intend to heal the invalid when he prescribes a bitter medicine for him. Therefore God turns blindness to the profit of those who are blinded.

Obj. 3. Further, *God is not a respecter of persons* (Acts x. 34). Now He directs the blinding of some, to their salvation, as in the case of some of the Jews, who were blinded so as not to believe in Christ, and, through not believing, to slay Him, and afterwards were seized with compunction, and converted, as related by Augustine (*De Quæst. Evang.* iii). Therefore God turns all blindness to the spiritual welfare of those who are blinded.

Obj. 4. *On the other hand,* According to Rom. iii. 8, evil should not be done, that good may ensue. Now blindness is an evil. Therefore God does not blind some for the sake of their welfare.

I answer that, Blindness is a kind of preamble to sin. Now sin has a twofold relation, —to one thing directly, viz. to the sinner's damnation;—to another, by reason of God's mercy or providence, viz. that the sinner may be healed, in so far as God permits some to fall into sin, that by acknowledging their sin, they may be humbled and converted, as Augustine states (*De Nat. et Grat.* xxii). Therefore blindness, of its very nature, is directed to the damnation of those who are blinded; for which reason it is accounted an effect of reprobation. But, through God's mercy, temporary blindness is directed medicinally to the spiritual welfare of those who are blinded.

* Vulg.,—*God made not death, neither hath He pleasure in the destruction of the living.*

This mercy, however, is not vouchsafed to all those who are blinded, but only to the predestinated, to whom *all things work together unto good* (Rom. viii. 28). Therefore as regards some, blindness is directed to their healing; but as regards others, to their damnation; as Augustine says (*De Quæst. Evang., loc. cit.*).

Reply Obj. 1. 'Every evil that God does, or permits to be done, is directed to some good; yet not always to the good of those in whom the evil is, but sometimes to the good of others, or of the whole universe: thus He directs the sin of tyrants to the good of the martyrs, and the punishment of the lost to the glory of His justice.

Reply Obj. 2. God does not take pleasure in the loss of man, as regards the loss itself, but by reason of His justice, or of the good that ensues from the loss.

Reply Obj. 3. That God directs the blindness of some to their spiritual welfare, is due to His mercy; but that the blindness of others is directed to their loss is due to His justice: and that He vouchsafes His mercy to some, and not to all, does not make God a respecter of persons, as explained in the First Part (Q. 23, A. 5, *ad* 3).

Reply Obj. 4. Evil of fault must not be done, that good may ensue; but evil of punishment must be inflicted for the sake of good.

QUESTION 80

Of the Cause of Sin, As Regards the Devil

(In Four Articles)

We must now consider the cause of sin, as regards the devil; and under this head there are four points of inquiry: (1) Whether the devil is directly the cause of sin? (2) Whether the devil induces us to sin, by persuading us inwardly? (3) Whether he can make us sin of necessity? (4) Whether all sins are due to the devil's suggestion?

FIRST ARTICLE

Whether the Devil Is Directly the Cause of Man's Sinning?

We proceed thus to the First Article:—

Objection 1. It would seem that the devil is directly the cause of man's sinning. For sin consists directly in an act of the appetite. Now Augustine says (*De Trin.* iv. 12) that *the devil inspires his friends with evil desires;* and Bede, commenting on Acts v. 3, says that the devil *draws the mind to evil desires;* and Isidore says (*De Summo Bono* ii. 41, iii. 5) that the devil *fills men's hearts with secret lusts.* Therefore the devil is directly the cause of sin.

Obj. 2. Further, Jerome says (*Contra Jovin.* ii. 2) that *as God is the perfecter of good, so is the devil the perfecter of evil.* But God is directly the cause of our good. Therefore the devil is directly the cause of our sins.

Obj. 3. Further, the Philosopher says in a chapter of the *Eudemein Ethics* (vii. 18): *There must needs be some extrinsic principle of human counsel.* Now human counsel is not only about good things but also about evil things. Therefore, as God moves man to take good counsel, and so is the cause of good, so the devil moves him to take evil counsel, and consequently is directly the cause of sin.

On the contrary, Augustine proves (*De Lib. Arb.* i. 11) that *nothing else than his own will makes man's mind the slave of his desire.* Now man does not become a slave to his desire, except through sin. Therefore the cause of sin cannot be the devil, but man's own will alone.

I answer that, Sin is an action: so that a thing can be directly the cause of sin, in the same way as anyone is directly the cause of an action; and this can only happen by moving that action's proper principle to act. Now the proper principle of a sinful action is the will, since every sin is voluntary. Consequently nothing can be directly the cause of sin, except that which can move the will to act.

Now the will, as stated above (Q. 9, AA. 3, 4, 6), can be moved by two things:—first by its object, inasmuch as the apprehended appetible is said to move the appetite:—secondly by that agent which moves the will inwardly to will, and this is no other than the will itself, or God, as was shown above (*loc. cit.*). Now God cannot be the cause of sin, as stated above (Q. 79, A. 1). Therefore it follows that in this respect, a man's will alone is directly the cause of his sin.

As regards the object, a thing may be understood as moving the will in three ways.—First, the object itself which is proposed to the will: thus we say that food arouses man's desire to eat.—Secondly, he that proposes or offers this object.—Thirdly, he that persuades the will that the object proposed has an aspect of good, because he also, in a fashion, offers the will its proper object, which is a real or apparent good of reason.—Accordingly, in the first way the sensible things, which approach from without, move a man's will to sin.—In the second

and third ways, either the devil or a man may incite to sin, either by offering an object of appetite to the senses, or by persuading the reason. But in none of these three ways can anything be the direct cause of sin, because the will is not, of necessity, moved by any object except the last end, as stated above (Q. 10, AA. 1, 2). Consequently neither the thing offered from without, nor he that proposes it, nor he that persuades, is the sufficient cause of sin. Therefore it follows that the devil is a cause of sin, neither directly nor sufficiently, but only by persuasion, or by proposing the object of appetite.

Reply Obj. 1. All these, and other like authorities, if we meet with them, are to be understood as denoting that the devil induces man to affection for a sin, either by suggesting to him, or by offering him objects of appetite.

Reply Obj. 2. This comparison is true in so far as the devil is somewhat the cause of our sins, even as God is in a certain way the cause of our good actions, but does not extend to the mode of causation: for God causes good things in us by moving the will inwardly, whereas the devil cannot move us in this way.

Reply Obj. 3. God is the universal principle of all inward movements of man; but that the human will be determined to an evil counsel, is directly due to the human will, and to the devil as persuading or offering the object of appetite.

SECOND ARTICLE

Whether the Devil Can Induce Man to Sin, by Internal Instigations?

We proceed thus to the Second Article:—

Objection 1. It would seem that the devil cannot induce man to sin, by internal instigations. Because the internal movements of the soul are vital functions. Now no vital functions can be exercised except by an intrinsic principle, not even those of the vegetal soul, which are the lowest of vital functions. Therefore the devil cannot instigate man to evil through his internal movements.

Obj. 2. Further, all the internal movements arise from the external senses according to the order of nature. Now it belongs to God alone to do anything beside the order of nature, as was stated in the First Part (Q. 110, A. 4). Therefore the devil cannot effect anything in man's internal movements, except in respect of things which are perceived by the external senses.

Obj. 3. Further, the internal acts of the soul are to understand and to imagine. Now the devil can do nothing in connection with either of these, because, as stated in the First Part (Q. 111, AA. 2, 3, *ad* 2), the devil cannot impress species on the human intellect, nor does it seem possible for him to produce imaginary species, since imaginary forms, being more spiritual, are more excellent than those which are in sensible matter, which, nevertheless, the devil is unable to produce, as is clear from what we have said in the First Part (Q. 110, A. 2; Q. 111, AA. 2, 3 *ad* 2). Therefore the devil cannot through man's internal movements induce him to sin.

On the contrary, In that case, the devil would never tempt man, unless he appeared visibly; which is evidently false.

I answer that, The interior part of the soul is intellective and sensitive; and the intellective part contains the intellect and the will. As regards the will, we have already stated (A. 1; P. I., Q. 111, A. 1) what is the devil's relation thereto. Now the intellect, of its very nature, is moved by that which enlightens it in the knowledge of truth, which the devil has no intention of doing in man's regard; rather does he darken man's reason so that it may consent to sin, which darkness is due to the imagination and sensitive appetite. Consequently the operation of the devil seems to be confined to the imagination and sensitive appetite, by moving either of which he can induce man to sin. For his operation may result in presenting certain forms to the imagination; and he is able to incite the sensitive appetite to some passion or other.

The reason of this is, that as stated in the First Part (Q. 110, A. 3), the corporeal nature has a natural aptitude to be moved locally by the spiritual nature: so that the devil can produce all those effects which can result from the local movement of bodies here below, except he be restrained by the Divine power. Now the representation of forms to the imagination is due, sometimes, to local movement: for the Philosopher says (*De Somno et Vigil.*)* that *when an animal sleeps, the blood descends in abundance to the sensitive principle, and the movements descend with it, viz. the impressions left by the action of sensible objects, which impressions are preserved by means of sensible species, and continue to move the apprehensive principle, so that they appear just as though the sensitive principles were being affected by them at the time.* Hence such a local movement of the vital spirits or humors can be procured by the demons, whether man sleep or wake: and so it happens that man's imagination is brought into play.

In like manner, the sensitive appetite is incited to certain passions according to certain fixed movements of the heart and the vital spirits: wherefore the devil can co-operate in this also. And through certain passions being

* *De Insomn.* iii, iv.

aroused in the sensitive appetite, the result is that man more easily perceives the movement or sensible image which is brought in the manner explained, before the apprehensive principle, since, as the Philosopher observes (*ibid.*), *lovers are moved, by even a slight likeness, to an apprehension of the beloved.* It also happens, through the rousing of a passion, that what is put before the imagination, is judged, as being something to be pursued, because, to him who is held by a passion, whatever the passion inclines him to, seems good. In this way the devil induces man inwardly to sin.

Reply Obj. 1. Although vital functions are always from an intrinsic principle, yet an extrinsic agent can co-operate with them, even as external heat co-operates with the functions of the vegetal soul, that food may be more easily digested.

Reply Obj. 2. This apparition of imaginary forms is not altogether outside the order of nature, nor is it due to a command alone, but according to local movement, as explained above.

Consequently the Reply to the Third Objection is clear, because these forms are received originally from the senses.

THIRD ARTICLE

Whether the Devil Can Induce Man to Sin of Necessity?

We proceed thus to the Third Article:—

Objection 1. It would seem that the devil can induce man to sin of necessity. Because the greater can compel the lesser. Now it is said of the devil (Job. xli. 24) that *there is no power on earth that can compare with him.* Therefore he can compel man to sin, while he dwells on the earth.

Obj. 2. Further, man's reason cannot be moved except in respect of things that are offered outwardly to the senses, or are represented to the imagination: because *all our knowledge arises from the senses, and we cannot understand without a phantasm* (*De Anima* iii, text. 30, 39). Now the devil can move man's imagination, as stated above (A. 2); and also the external senses, for Augustine says (*Qq.* lxxxiii, qu. 12) that *this evil,* of which, to wit, the devil is the cause, *extends gradually through all the approaches to the senses, it adapts itself to shapes, blends with colors, mingles with sounds, seasons every flavor.* Therefore it can incline man's reason to sin of necessity.

Obj. 3. Further, Augustine says (*De Civ. Dei* xix. 4) that *there is some sin when the flesh lusteth against the spirit.* Now the devil can cause concupiscence of the flesh, even as other passions, in the way explained above (A. 2). Therefore he can induce man to sin of necessity.

On the contrary, It is written (1 Pet. v. 8): *Your adversary the devil, as a roaring lion, goeth about seeking whom he may devour.* Now it would be useless to admonish thus, if it were true that man were under the necessity of succumbing to the devil. Therefore he cannot induce man to sin of necessity.

Further, it is likewise written (James iv. 7): *Be subject . . . to God, but resist the devil, and he will fly from you,* which would be said neither rightly nor truly, if the devil were able to compel us, in any way whatever, to sin; for then neither would it be possible to resist him, nor would he fly from those who do. Therefore he does not compel to sin.

I answer that, The devil, by his own power, unless he be restrained by God, can compel anyone to do an act which, in its genus, is a sin; but he cannot bring about the necessity of sinning. This is evident from the fact that man does not resist that which moves him to sin, except by his reason; the use of which the devil is able to impede altogether, by moving the imagination and the sensitive appetite; as is the case with one who is possessed. But then, the reason being thus fettered, whatever man may do, it is not imputed to him as a sin. If, however, the reason is not altogether fettered, then, in so far as it is free, it can resist sin, as stated above (Q. 77, A. 7.). It is consequently evident that the devil can nowise compel man to sin.

Reply Obj. 1. Not every power that is greater than man, can move man's will; God alone can do this, as stated above (Q. 9, A. 6).

Reply Obj. 2. That which is apprehended by the senses or the imagination does not move the will, of necessity, so long as man has the use of reason; nor does such an apprehension always fetter the reason.

Reply Obj. 3. The lusting of the flesh against the spirit, when the reason actually resists it, is not a sin, but is matter for the exercise of virtue. That reason does not resist, is not in the devil's power; wherefore he cannot bring about the necessity of sinning.

FOURTH ARTICLE

Whether All the Sins of Men Are Due to the Devil's Suggestion?

We proceed thus to the Fourth Article:—

Objection 1. It would seem that all the sins of men are due to the devil's suggestion. For Dionysius says (*Div. Nom.* iv) that the *crowd of demons are the cause of all evils, both to themselves and to others.*

Obj. 2. Further, whoever sins mortally, be-

comes the slave of the devil, according to Jo. viii. 34: *Whosoever committeth sin is the slave* (Douay,—*servant*) *of sin.* Now *by whom a man is overcome, of the same also he is the slave* (2 Pet. ii. 19). Therefore whoever commits a sin, has been overcome by the devil.

Obj. 3. Further, Gregory says (*Moral.* iv. 10) the sin of the devil is irreparable, because he sinned at no other's suggestion. Therefore, if any men were to sin of their own free-will and without suggestion from any other, their sin would be irremediable: which is clearly false. Therefore all the sins of men are due to the devil's suggestion.

On the contrary, It is written (*De Eccl. Dogm.* lxxxii): *Not all our evil thoughts are incited by the devil; sometimes they are due to a movement of the free-will.*

I answer that, the devil is the occasional and indirect cause of all our sins, in so far as he induced the first man to sin, by reason of whose sin human nature is so infected, that we are all prone to sin: even as the burning of wood might be imputed to the man who dried the wood so as to make it easily inflammable.—He is not, however, the direct cause of all the sins of men, as though each were the result of his suggestion. Origen proves this (*Peri Archon iii.* 2) from the fact that even if the devil were no more, men would still have the desire for food, sexual pleasures and the like; which desire might be inordinate, unless it were subordinate to reason, a matter that is subject to the free-will.

Reply Obj. 1. The crowd of demons are the cause of all our evils, as regards their original cause, as stated.

Reply Obj. 2. A man becomes another's slave not only by being overcome by him, but also by subjecting himself to him spontaneously: it is thus that one who sins of his own accord, becomes the slave of the devil.

Reply Obj. 3. The devil's sin was irremediable, not only because he sinned without another's suggestion; but also because he was not already prone to sin, on account of any previous sin; which can be said of no sin of man.

QUESTION 81

Of the Cause of Sin, on the Part of Man

(In Five Articles)

We must now consider the cause of sin, on the part of man. Now, while man, like the devil, is the cause of another's sin, by outward suggestion, he has a certain special manner of causing sin, by way of origin. Wherefore we must speak about original sin, the consideration of which will be three-fold: (1) Of its transmission; (2) of its essence; (3) of its subject.

Under the first head there are five points of inquiry: (1) Whether man's first sin is transmitted, by way of origin to his descendants? (2) Whether all the other sins of our first parent, or of any other parents, are transmitted to their descendants, by way of origin? (3) Whether original sin is contracted by all those who are begotten of Adam by way of seminal generation? (4) Whether it would be contracted by anyone formed miraculously from some part of the human body? (5) Whether original sin would have been contracted if the woman, and not the man, had sinned?

FIRST ARTICLE

Whether the First Sin of Our First Parent Is Contracted by His Descendants, by Way of Origin?

We proceed thus to the First Article:—

Objection 1. It would seem that the first sin of our first parent is not contracted by others, by way of origin. For it is written (Ezech. xviii. 20): *The son shall not bear the iniquity of the father.* But he would bear the iniquity if he contracted it from him. Therefore no one contracts any sin from one of his parents by way of origin.

Obj. 2. Further, an accident is not transmitted by way of origin, unless its subject be also transmitted, since accidents do not pass from one subject to another. Now the rational soul which is the subject of sin, is not transmitted by way of origin, as was shown in the First Part (Q. 118, A. 2). Therefore neither can any sin be transmitted by way of origin.

Obj. 3. Further, whatever is transmitted by way of human origin, is caused by the semen. But the semen cannot cause sin, because it lacks the rational part of the soul, which alone can be a cause of sin. Therefore no sin can be contracted by way of origin.

Obj. 4. Further, that which is more perfect in nature, is more powerful in action. Now perfect flesh cannot infect the soul united to it, else the soul could not be cleansed of original sin, so long as it is united to the body. Much less, therefore, can the semen infect the soul.

Obj. 5. Further, the Philosopher says (*Ethic.*

iii. 5): *No one finds fault with those who are ugly by nature, but only those who are so through want of exercise and through carelessness.* Now those are said to be *naturally ugly,* who are so from their origin. Therefore nothing which comes by way of origin is blameworthy or sinful.

On the contrary, The Apostle says (Rom. v. 12): *By one man sin entered into this world, and by sin death.* Nor can this be understood as denoting imitation or suggestion, since it is written (Wis. ii. 24): *By the envy of the devil, death came into the world.* It follows therefore that through origin from the first man sin entered into the world.

I answer that, According to the Catholic Faith we are bound to hold that the first sin of the first man is transmitted to his descendants, by way of origin. For this reason children are taken to be baptized soon after their birth, to show that they have to be washed from some uncleanness. The contrary is part of the Pelagian heresy, as is clear from Augustine in many of his books.*

In endeavoring to explain how the sin of our first parent could be transmitted by way of origin to his descendants, various writers have gone about it in various ways. For some, considering that the subject of sin is the rational soul, maintained that the rational soul is transmitted with the semen, so that thus an infected soul would seem to produce other infected souls. Others, rejecting this as erroneous, endeavored to show how the guilt of the parent's soul can be transmitted to the children, even though the soul be not transmitted, from the fact that defects of the body are transmitted from parent to child,—thus a leper may beget a leper, or a gouty man may be the father of a gouty son, on account of some seminal corruption, although this corruption is not leprosy or gout. Now since the body is proportionate to the soul, and since the soul's defects redound into the body, and vice versa, in like manner, say they, a culpable defect of the soul is passed on to the child, through the transmission of the semen, albeit the semen itself is not the subject of guilt.

But all these explanations are insufficient. Because, granted that some bodily defects are transmitted by the way of origin from parent to child, and granted that even some defects of the soul are transmitted in consequence, on account of a defect in the bodily habit, as in the case of idiots begetting idiots; nevertheless the fact of having a defect by the way of origin seems to exclude the notion of guilt, which is essentially something voluntary. Wherefore granted that the rational soul were transmitted, from the very fact that the stain on the child's soul is not in its will, it would cease to be a guilty stain binding its subject to punishment; for, as the Philosopher says (*Ethic.* iii. 5), *no one reproaches a man born blind; one rather takes pity on him.*

Therefore we must explain the matter otherwise by saying that all men born of Adam may be considered as one man, inasmuch as they have one common nature, which they receive from their first parents; even as in civil matters, all who are members of one community are reputed as one body, and the whole community as one man. Indeed Poryphyry says (*Prædic., De Specie*) that *by sharing the same species, many men are one man.* Accordingly the multitude of men born of Adam, are as so many members of one body. Now the action of one member of the body, of the hand for instance, is voluntary not by the will of that hand, but by the will of the soul, the first mover of the members. Wherefore a murder which the hand commits would not be imputed as a sin to the hand, considered by itself as apart from the body, but is imputed to it as something belonging to man and moved by man's first moving principle. In this way, then, the disorder which is in this man born of Adam, is voluntary, not by his will, but by the will of his first parent, who, by the movement of generation, moves all who originate from him, even as the soul's will moves all the members to their actions. Hence the sin which is thus transmitted by the first parent to his descendants is called *original,* just as the sin which flows from the soul into the bodily members is called *actual.* And just as the actual sin that is committed by a member of the body, is not the sin of that member, except inasmuch as that member is a part of the man, for which reason it is called a *human sin;* so original sin is not the sin of this person, except inasmuch as this person receives his nature from his first parent, for which reason it is called the *sin of nature,* according to Eph. ii. 3: *We . . . were by nature children of wrath.*

Reply Obj. 1. The son is said not to bear the iniquity of his father, because he is not punished for his father's sin, unless he share in his guilt. It is thus in the case before us: because guilt is transmitted by the way of origin from father to son, even as actual sin is transmitted through being imitated.

Reply Obj. 2. Although the soul is not transmitted, because the power in the semen is not able to cause the rational soul, nevertheless the motion of the semen is a disposition to the transmission of the rational soul:

*For instance *Retract.* i. 9; *De Pecc. Merit. et Remiss.* ix.; *Contra Julian.* i. 3, iii. 1; *De Dono Persev.* xi., xii.

so that the semen by its own power transmits the human nature from parent to child, and with that nature, the stain which infects it: for he that is born is associated with his first parent in his guilt, through the fact that he inherits his nature from him by a kind of movement which is that of generation.

Reply Obj. 3. Although the guilt is not actually in the semen, yet human nature is there virtually, accompanied by that guilt.

Reply Obj. 4. The semen is the principle of generation, which is an act proper to nature, by helping it to propagate itself. Hence the soul is more infected by the semen, than by the flesh which is already perfect, and already affixed to a certain person.

Reply Obj. 5. A man is not blamed for that which he has from his origin, if we consider the man born, in himself. But if we consider him as referred to a principle, then he may be reproached for it: thus a man may from his birth be under a family disgrace, on account of a crime committed by one of his forbears.

SECOND ARTICLE

Whether Also Other Sins of the First Parent or of Nearer Ancestors Are Transmitted to Their Descendants?

We proceed thus to the Second Article:—

Objection 1. It would seem that also other sins, whether of the first parent or of nearer ancestors, are transmitted to their descendants. For punishment is never due unless for fault. Now some are punished by the judgment of God for the sin of their immediate parents, according to Exod. xx. 5: *I am . . . God, . . . jealous, visiting the iniquity of the fathers upon the children, unto the third and fourth generation.* Furthermore, according to human law, the children of those who are guilty of high treason are disinherited. Therefore the guilt of nearer ancestors is also transmitted to their descendants.

Obj. 2. Further, a man can better transmit to another, that which he has of himself, than that which he has received from another: thus fire heats better than hot water does. Now a man transmits to his children, by the way, of origin, the sin which he has from Adam. Much more therefore should he transmit the sin which he has contracted of himself.

Obj. 3. Further, the reason why we contract original sin from our first parent is because we were in him as in the principle of our nature, which he corrupted. But we were likewise in our nearer ancestors, as in principles of our nature, which however it be corrupt, can be corrupted yet more by sin, according to Apoc. xxii. 11: *He that is filthy, let him be filthier still.* Therefore children contract, by the way of origin, the sins of their nearer ancestors, even as they contract the sin of their first parent.

On the contrary, Good is more self-diffusive than evil. But the merits of the nearer ancestors are not transmitted to their descendants. Much less therefore are their sins.

I answer that, Augustine puts this question in the *Enchiridion,* xlvi, xlvii, and leaves it unsolved. Yet if we look into the matter carefully we shall see that it is impossible for the sins of the nearer ancestors, or even any other but the first sin of our first parent to be transmitted by the way of origin. The reason is that a man begets his like in species but not in individual. Consequently those things that pertain directly to the individual, such as personal actions and matters affecting them, are not transmitted by parents to their children: for a grammarian does not transmit to his son the knowledge of grammar that he has acquired by his own studies. On the other hand, those things that concern the nature of the species, are transmitted by parents to their children, unless there be a defect of nature: thus a man with eyes begets a son having eyes, unless nature fails. And if nature be strong, even certain accidents of the individual pertaining to natural disposition, are transmitted to the children, e.g. fleetness of body, acuteness of intellect, and so forth; but nowise those that are purely personal, as stated above.

Now just as something may belong to the person as such, and also something through the gift of grace, so may something belong to the nature as such, viz. whatever is caused by the principles of nature, and something too through the gift of grace. In this way original justice, as stated in the First Part (Q. 100, A. 1), was a gift of grace, conferred by God on all human nature in our first parent. This gift the first man lost by his first sin. Wherefore as that original justice together with the nature was to have been transmitted to his posterity, so also was its disorder. — Other actual sins, however, whether of the first parent or of others, do not corrupt the nature as nature, but only as the nature of that person, i.e. in respect of the proneness to sin: and consequently other sins are not transmitted.

Reply Obj. 1. According to Augustine in his letter to Avitus,* children are never inflicted with spiritual punishment on account of their parents, unless they share in their guilt, either in their origin, or by imitation, because every soul is God's immediate property, as stated in Ezech. xviii. 4. Sometimes, however, by Divine or human judgment, children receive bodily punishment on their parents' account,

* *Ep. ad Auxilium,* ccl.

inasmuch as the child, as to its body, is part of its father.

Reply Obj. 2. A man can more easily transmit that which he has of himself, provided it be transmissible. But the actual sins of our nearer ancestors are not transmissible, because they are purely personal, as stated above.

Reply Obj. 3. The first sin infects nature with a human corruption pertaining to nature; whereas other sins infect it with a corruption pertaining only to the person.

THIRD ARTICLE

Whether the Sin of the First Parent Is Transmitted, by the Way of Origin, to All Men?

We proceed thus to the Third Article:—

Objection 1. It would seem that the sin of the first parent is not transmitted, by the way of origin, to all men. Because death is a punishment consequent upon original sin. But not all those, who are born of the seed of Adam, will die: since those who will be still living at the coming of our Lord, will never die, as, seemingly, may be gathered from 1 Thessal. iv. 14: *We who are alive . . . unto the coming of the Lord, shall not prevent them who have have slept.* Therefore they do not contract original sin.

Obj. 2. Further, no one gives another what he has not himself. Now a man who has been baptized has not original sin. Therefore he does not transmit it to his children.

Obj. 3. Further, the gift of Christ is greater than the sin of Adam, as the Apostle declares (Rom. v. 15, *seqq.*). But the gift of Christ is not transmitted to all men: neither, therefore, is the sin of Adam.

On the contrary, The Apostle says (Rom. v. 12): *Death passed upon all men in whom all have sinned.*

I answer that, According to the Catholic Faith we must firmly believe that, Christ alone excepted, all men descended from Adam contract original sin from him; else all would not need redemption* which is through Christ; and this is erroneous. The reason for this may be gathered from what has been stated (A. 1), viz. that original sin, in virtue of the sin of our first parent, is transmitted to his posterity, just as, from the soul's will, actual sin is transmitted to the members of the body, through their being moved by the will. Now it is evident that actual sin can be transmitted to all such members as have an inborn aptitude to be moved by the will. Therefore original sin is transmitted to all those who are moved by Adam by the movement of generation.

Reply Obj. 1. It is held with greater probability and more commonly that all those that are alive at the coming of our Lord, will die, and rise again shortly, as we shall state more fully in the Third Part (Suppl., Q. 78, A. 1, *Obj.* 1).—If, however, it be true, as others hold, that they will never die, (an opinion which Jerome mentions among others in a letter to Minerius, on the Resurrection of the Body—*Ep.* cxix), then we must say in reply to the objection, that although they are not to die, the debt of death is none the less in them, and that the punishment of death will be remitted by God, since He can also forgive the punishment due for actual sins.

Reply Obj. 2. Original sin is taken away by Baptism as to the guilt, in so far as the soul recovers grace as regards the mind. Nevertheless original sin remains in its effect as regards the "fomes," which is the disorder of the lower parts of the soul and of the body itself, in respect of which, and not of the mind, man exercises his power of generation. Consequently those who are baptized transmit original sin: since they do not beget as being renewed in Baptism, but as still retaining something of the oldness of the first sin.

Reply Obj. 3. Just as Adam's sin is transmitted to all who are born of Adam corporally, so is the grace of Christ transmitted to all that are begotten of Him spiritually, by faith and Baptism: and this, not only unto the removal of the sin of their first parent, but also unto the removal of actual sins, and the obtaining of glory.

FOURTH ARTICLE

Whether Original Sin Would Be Contracted by a Person Formed Miraculously from Human Flesh?

We proceed thus to the Fourth Article:—

Objection 1. It would seem that original sin would be contracted by a person formed miraculously from human flesh. For a gloss on Gen. iv. 1 says that *Adam's entire posterity was corrupted in his loins, because they were not severed from him in the place of life, before he sinned, but in the place of exile after he had sinned.* But if a man were to be formed in the aforesaid manner, his flesh would be severed in the place of exile. Therefore it would contract original sin.

Obj. 2. Further, original sin is caused in us by the soul being infected through the flesh. But man's flesh is entirely corrupted. Therefore a man's soul would contract the infection of original sin, from whatever part of the flesh it was formed.

Obj. 3. Further, original sin comes upon all from our first parent, in so far as we were all in him when he sinned. But those who might be formed out of human flesh would have

* *Cf.* Translator's note inserted before P. III, Q. 27.

been in Adam. Therefore they would contract original sin.

On the contrary, They would not have been in Adam *according to seminal virtue,* which alone is the cause of the transmission of original sin, as Augustine states (*Gen. ad lit.* x. 18, *seqq.*).

I answer that, As stated above (AA. 1, 3), original sin is transmitted from the first parent to his posterity, inasmuch as they are moved by him through generation, even as the members are moved by the soul to actual sin. Now there is no movement to generation except by the active power of generation: so that those alone contract original sin, who are descended from Adam through the active power of generation originally derived from Adam, i.e. who are descended from him through seminal power; for the seminal power is nothing else than the active power of generation. But if anyone were to be formed by God out of human flesh, it is evident that the active power would not be derived from Adam. Consequently he would not contract original sin: even as a hand would have no part in a human sin, if it were moved, not by the man's will, but by some external mover.

Reply Obj. 1. Adam was not in the place of exile until after his sin. Consequently it is not on account of the place of exile, but on account of the sin, that original sin is transmitted to those to whom his active generation extends.

Reply Obj. 2. The flesh does not corrupt the soul, except in so far as it is the active principle in generation, as we have stated.

Reply Obj. 3. If a man were to be formed from human flesh, he would have been in Adam, *by way of bodily substance,** but not according to seminal virtue, as stated above. Therefore he would not contract original sin.

FIFTH ARTICLE

Whether If Eve, and Not Adam, Had Sinned, Their Children Would Have Contracted Original Sin?

We proceed thus to the Fifth Article:—

Objection 1. It would seem that if Eve, and not Adam, had sinned, their children would have contracted original sin. Because we contract original sin from our parents, in so far as we were once in them, according to the word of the Apostle (Rom. v. 12): *In whom all have sinned.* Now a man pre-exists in his mother as well as in his father. Therefore a man would have contracted original sin from his mother's sin as well as from his father's.

Obj. 2. Further, if Eve, and not Adam, had sinned, their children would have been born liable to suffering and death, since it is *the mother* that *provides the matter in generation* as the Philosopher states (*De Gener. Animal.* ii. 1, 4), while death and liability to suffering are the necessary results of matter. Now liability to suffering and the necessity of dying are punishments of original sin. Therefore if Eve, and not Adam, had sinned, their children would contract original sin.

Obj. 3. Further, Damascene says (*De Fide Orthod.* iii. 3) that *the Holy Ghost came upon the Virgin,* (of whom Christ was to be born without original sin) *purifying her.* But this purification would not have been necessary, if the infection of original sin were not contracted from the mother. Therefore the infection of original sin is contracted from the mother: so that if Eve had sinned, her children would have contracted original sin, even if Adam had not sinned.

On the contrary, The Apostle says (Rom. v. 12): *By one man sin entered into this world.* Now if the woman would have transmitted original sin to her children, he should have said that it entered by two, since both of them sinned, or rather that it entered by a woman, since she sinned first. Therefore original sin is transmitted to the children, not by the mother, but by the father.

I answer that, The solution of this question is made clear by what has been said. For it has been stated (A. 1) that original sin is transmitted by the first parent in so far as he is the mover in the begetting of his children: wherefore it has been said (A. 4) that if anyone were begotten materially only, of human flesh, they would not contract original sin. Now it is evident that in the opinion of philosophers, the active principle of generation is from the father, while the mother provides the matter. Therefore original sin is contracted, not from the mother, but from the father: so that, accordingly, if Eve, and not Adam, had sinned, their children would not contract original sin: whereas, if Adam, and not Eve, had sinned, they would contract it.

Reply Obj. 1. The child pre-exists in its father as in its active principle, and in its mother, as in its material and passive principle. Consequently the comparison fails.

Reply Obj. 2. Some hold that if Eve, and not Adam, had sinned, their children would be immune from the sin, but would have been subject to the necessity of dying and to other forms of suffering that are a necessary result of the matter which is provided by the mother, not as punishments, but as actual defects.—This, however, seems unreasonable. Because,

* The expression is S. Augustine's (*Gen. ad lit.* x). *Cf. Summa Theologica,* P. III, Q. 31., A. 6, Reply to First Objection.

as stated in the First Part (Q. 97, AA. 1, 2 *ad* 4), immortality and impassibility, in the original state, were a result, not of the condition of matter, but of original justice, whereby the body was subjected to the soul, so long as the soul remained subject to God. Now privation of original justice is original sin. If, therefore, supposing Adam had not sinned, original sin would not have been transmitted to posterity on account of Eve's sin; it is evident that the children would not have been deprived of original justice: and consequently they would not have been liable to suffer and subject to the necessity of dying.

Reply Obj. 3. This prevenient purification in the Blessed Virgin was not needed to hinder the transmission of original sin, but because it behooved the Mother of God *to shine with the greatest purity*.* For nothing is worthy to receive God unless it be pure, according to Ps. xcii. 5: *Holiness becometh Thy House, O Lord.*

QUESTION 82

Of Original Sin, As to Its Essence

(In Four Articles)

We must now consider original sin as to its essence, and under this head there are four points of inquiry: (1) Whether original sin is a habit? (2) Whether there is but one original sin in each man? (3) Whether original sin is concupiscence? (4) Whether original sin is equally in all?

FIRST ARTICLE

Whether Original Sin Is a Habit?

We proceed thus to the First Article:—

Objection 1. It would seem that original sin is not a habit. For original sin is the absence of original justice, as Anselm states (*De Concep. Virg.* ii, iii, xxvi), so that original sin is a privation. But privation is opposed to habit. Therefore original sin is not a habit.

Obj. 2. Further, actual sin has the nature of fault more than original sin, in so far as it is more voluntary. Now the habit of actual sin has not the nature of a fault, else it would follow that a man while asleep, would be guilty of sin. Therefore no original habit has the nature of a fault.

Obj. 3. Further, in wickedness act always precedes habit, because evil habits are not infused, but acquired. Now original sin is not preceded by an act. Therefore original sin is not a habit.

On the contrary, Augustine says in his book on the Baptism of infants (*De Pecc. Merit. et Remiss.* i. 39) that on account of original sin little children have the aptitude of concupiscence though they have not the act. Now aptitude denotes some kind of habit. Therefore original sin is a habit.

I answer that, As stated above (Q. 49, A. 4; Q. 50, A. 1), habit is twofold. The first is a habit whereby power is inclined to an act: thus science and virtue are called habits. In this way original sin is not a habit.—The second kind of habit is the disposition of a complex nature, whereby that nature is well or ill disposed to something, chiefly when such a disposition has become like a second nature, as in the case of sickness or health. In this sense original sin is a habit. For it is an inordinate disposition, arising from the destruction of the harmony which was essential to original justice, even as bodily sickness is an inordinate disposition of the body, by reason of the destruction of that equilibrium which is essential to health. Hence it is that original sin is called the *languor of nature*.†

Reply Obj. 1. As bodily sickness is partly a privation, in so far as it denotes the destruction of the equilibrium of health, and partly something positive, viz. the very humors that are inordinately disposed, so too original sin denotes the privation of original justice, and besides this, the inordinate disposition of the parts of the soul. Consequently it is not a pure privation, but a corrupt habit.

Reply Obj. 2. Actual sin is an inordinateness of an act: whereas original sin, being the sin of nature, is an inordinate disposition of nature, and has the character of fault through being transmitted from our first parent, as stated above (Q. 81, A. 1). Now this inordinate disposition of nature is a kind of habit, whereas the inordinate disposition of an act is not: and for this reason original sin can be a habit, whereas actual sin cannot.

Reply. Obj. 3. This objection considers the habit which inclines a power to an act: but original sin is not this kind of habit. Nevertheless a certain inclination to an inordinate act does follow from original sin, not directly, but indirectly, viz. by the removal of the obstacle, i.e. original justice, which hindered inordinate movements: just as an inclination to inordinate bodily movements results indirectly from bodily sickness. Nor is it necessary to

* *Cf.* Anselm,—*De Concep. Virg.* xviii.

† *Cf.* Augustine,—*In Ps.* cxviii, *serm.* iii.

say that original sin is a habit *infused*, or a habit *acquired* (except by the act of our first parent, but not by our own act): but it is a habit *inborn* due to our corrupt origin.

SECOND ARTICLE

Whether There Are Several Original Sins in One Man?

We proceed thus to the Second Article:—

Objection 1. It would seem that there are many original sins in one man. For it is written (Ps. l. 7): *Behold I was conceived in iniquities, and in sins did my mother conceive me.* But the sin in which a man is conceived is original sin. Therefore there are several original sins in man.

Obj. 2. Further, one and the same habit does not incline its subject to contraries: since the inclination of habit is like that of nature which tends to one thing. Now original sin, even in one man, inclines to various and contrary sins. Therefore original sin is not one habit; but several.

Obj. 3. Further, original sin infects every part of the soul. Now the different parts of the soul are different subjects of sin, as shown above (Q. 74). Since then one sin cannot be in different subjects, it seems that original sin is not one but several.

On the contrary, It is written (Jo. i. 29): *Behold the Lamb of God, behold Him Who taketh away the sin of the world:* and the reason for the employment of the singular is that the *sin of the world* is original sin, as a gloss expounds this passage.

I answer that, In one man there is one original sin. Two reasons may be assigned for this. The first is on the part of the cause of original sin. For it has been stated (Q. 81, A. 2) that the first sin alone of our first parent was transmitted to his posterity. Wherefore in one man original sin is one in number; and in all men, it is one in proportion, i.e. in relation to its first principle.—The second reason may be taken from the very essence of original sin. Because in every inordinate disposition, unity of species depends on the cause, while the unity of number is derived from the subject. For example, take bodily sickness: various species of sickness proceed from different causes, e.g. from excessive heat or cold, or from a lesion in the lung or liver; while one specific sickness in one man will be one in number.—Now the cause of this corrupt disposition that is called original sin, is one only, viz. the privation of original justice, removing the subjection of man's mind to God. Consequently original sin is specifically one, and, in one man, can be only one in number; while, in different men, it is one in species and in proportion, but is numerically many.

Reply Obj. 1. The employment of the pural, *—in sins,* may be explained by the custom of the Divine Scriptures in the frequent use of the plural for the singular, e.g. *They are dead that sought the life of the child;*—or by the fact that all actual sins virtually pre-exist in original sin, as in a principle so that it is virtually many;—or by the fact of there being many deformities in the sin of our first parent, viz. pride, disobedience, gluttony, and so forth;—or by several parts of the soul being infected by original sin.

Reply Obj. 2. Of itself and directly, i.e. by its own form, one habit cannot incline its subject to contraries. But there is no reason why it should not do so, indirectly and accidentally, i.e., by the removal of an obstacle: thus, when the harmony of a mixed body is destroyed, the elements have contrary local tendencies. In like manner, when the harmony of original justice is destroyed, the various powers of the soul have various opposite tendencies.

Reply Obj. 3. Original sin infects the different parts of the soul, in so far as they are the parts of one whole; even as original justice held all the soul's parts together in one. Consequently there is but one original sin: just as there is but one fever in one man, although the various parts of the body are affected.

THIRD ARTICLE

Whether Original Sin Is Concupiscence?

We proceed thus to the Third Article:—

Objection 1. It would seem that original sin is not concupiscence. For every sin is contrary to nature, according to Damascene (*De Fide Orthod.* ii. 4, 30). But concupiscence is in accordance with nature, since it is the proper act of the concupiscible faculty which is a natural power. Therefore concupiscence is not original sin.

Obj. 2. Further, through original sin *the passions of sins* are in us, according to the Apostle (Rom. vii. 5). Now there are several other passions besides concupiscence, as stated above (Q. 23, A. 4). Therefore original sin is not concupiscence any more than another passion.

Obj. 3. Further, by original sin, all the parts of the soul are disordered, as stated above (A. 2, *Obj.* 3). But the intellect is the highest of the soul's parts, as the Philosopher states (*Ethic.* x. 7). Therefore original sin is ignorance rather than concupiscence.

On the contrary, Augustine says (*Retract.* i. 15): *Concupiscence is the guilt of original sin.*

I answer that, Everything takes its species from its form: and it has been stated (A. 2)

that the species of original sin is taken from its cause. Consequently the formal element of original sin must be considered in respect of the cause of original sin. But contraries have contrary causes. Therefore the cause of original sin must be considered with respect to the cause of original justice, which is opposed to it. Now the whole order of original justice consists in man's will being subject to God: which subjection, first and chiefly, was in the will, whose function it is to move all the other parts to the end, as stated above (Q. 9, A. 1), so that the will being turned away from God, all the other powers of the soul become inordinate. Accordingly the privation of original justice, whereby the will was made subject to God, is the formal element in original sin; while every other disorder of the soul's powers, is a kind of material element in respect of original sin. Now the inordinateness of the other powers of the soul consists chiefly in their turning inordinately to mutable good; which inordinateness may be called by the general name of concupiscence. Hence original sin is concupiscence, materially, but privation of original justice, formally.

Reply Obj. 1. Since, in man, the concupiscible power is naturally governed by reason, the act of concupiscence is so far natural to man, as it is in accord with the order of reason; while, in so far as it trespasses beyond the bounds of reason, it is, for a man, contrary to reason. Such is the concupiscence of original sin.

Reply Obj. 2. As stated above (Q. 25, A. 1), all the irascible passions are reducible to concupiscible passions, as holding the principle place: and of these, concupiscence is the most impetuous in moving, and is felt most, as stated above (*ibid.*, A. 2, *ad* 1). Therefore original sin is ascribed to concupiscence, as being the chief passion, and as including all the others, in a fashion.

Reply Obj. 3. As, in good things, the intellect and reason stand first, so conversely in evil things, the lower part of the soul is found to take precedence, for it clouds and draws the reason, as stated above (Q. 77, AA. 1, 2; Q. 80, A. 2). Hence original sin is called concupiscence rather than ignorance, although ignorance is comprised among the material defects of original sin.

FOURTH ARTICLE

Whether Original Sin Is Equally in All?

We proceed thus to the Fourth Article:—

Objection 1. It would seem that original sin is not equally in all. Because original sin is inordinate concupiscence, as stated above (A. 3). Now all are not equally prone to acts of concupiscence. Therefore original sin is not equally in all.

Obj. 2. Further, original sin is an inordinate disposition of the soul, just as sickness is an inordinate disposition of the body. But sickness is subject to degrees. Therefore original sin is subject to degrees.

Obj. 3. Further, Augustine says (*De Nup. et Concup.* i. 23) that *lust transmits original sin to the child.* But the act of generation may be more lustful in one than in another. Therefore original sin may be greater in one than in another.

On the contrary, Original sin is the sin of nature, as stated above (Q. 81, A. 1). But nature is equally in all. Therefore original sin is too.

I answer that, There are two things in original sin: one is the privation of original justice; the other is the relation of this privation to the sin of our first parent, from whom it is transmitted to man through his corrupt origin. As to the first, original sin has no degrees, since the gift of original justice is taken away entirely; and privations that remove something entirely, such as death and darkness, cannot be more or less, as stated above (Q. 73, A. 2). In like manner, neither is this possible, as to the second: since all are related equally to the first principle of our corrupt origin, from which principle original sin takes the nature of guilt; for relations cannot be more or less. Consequently it is evident that original sin cannot be more in one than in another.

Reply Obj. 1. Through the bond of original justice being broken, which held together all the powers of the soul in a certain order, each power of the soul tends to its own proper movement, and the more impetuously, as it is stronger. Now it happens that some of the soul's powers are stronger in one man than in another, on account of the different bodily temperaments. Consequently if one man is more prone than another to acts of concupiscence, this is not due to original sin, because the bond of original justice is equally broken in all, and the lower parts of the soul are, in all, left to themselves equally; but it is due to the various dispositions of the powers, as stated.

Reply Obj. 2. Sickness of the body, even sickness of the same species, has not an equal cause in all; for instance if a fever be caused by corruption of the bile, the corruption may be greater or less, and nearer to, or further from a vital principle. But the cause of original sin is equal in all, so that there is no comparison.

Reply Obj. 3. It is not the actual lust that transmits original sin: for, supposing God were to grant to a man to feel no inordinate

lust in the act of generation, he would still transmit original sin; we must understand this to be habitual lust, whereby the sensitive appetite is not kept subject to reason by the bonds of original justice. This lust is equally in all.

QUESTION 83

Of the Subject of Original Sin

(In Four Articles)

We must now consider the subject of original sin, under which head there are four points of inquiry: (1) Whether the subject of original sin is the flesh rather than the soul? (2) If it be the soul, whether this be through its essence, or through its powers? (3) Whether the will prior to the other powers is the subject of original sin? (4) Whether certain powers of the soul are specially infected, viz. the generative power, the concupiscible part, and the sense of touch?

FIRST ARTICLE

Whether Original Sin Is More in the Flesh Than in the Soul?

We proceed thus to the First Article:—

Objection 1. It would seem that original sin is more in the flesh than in the soul. Because the rebellion of the flesh against the mind arises from the corruption of original sin. Now the root of this rebellion is seated in the flesh: for the Apostle says (*Rom.* vii. 23): *I see another law in my members fighting against the law of my mind.* Therefore original sin is seated chiefly in the flesh.

Obj. 2. Further, a thing is more in its cause than in its effect: thus heat is in the heating fire more than in the hot water. Now the soul is infected with the corruption of original sin by the carnal semen. Therefore original sin is in the flesh rather than in the soul.

Obj. 3. Further, we contract original sin from our first parent, in so far as we were in him by reason of seminal virtue. Now our souls were not in him thus, but only our flesh. Therefore original sin is not in the soul, but in the flesh.

Obj. 4. Further, the rational soul created by God is infused into the body. If therefore the soul were infected with original sin, it would follow that it is corrupted in its creation or infusion: and thus God would be the cause of sin, since He is the author of the soul's creation and infusion.

Obj. 5. Further, no wise man pours a precious liquid into a vessel, knowing that the vessel will corrupt the liquid. But the rational soul is more precious than any liquid. If therefore the soul, by being united with the body, could be corrupted with the infection of original sin, God, Who is wisdom itself, would never infuse the soul into such a body. And yet He does; wherefore it is not corrupted by the flesh. Therefore original sin is not in the soul but in the flesh.

On the contrary, The same is the subject of a virtue and of the vice or sin contrary to that virtue. But the flesh cannot be the subject of virtue: for the Apostle says (Rom. vii. 18): *I know that there dwelleth not in me, that is to say, in my flesh, that which is good.* Therefore the flesh cannot be the subject of original sin, but only the soul.

I answer that, One thing can be in another in two ways. First, as in its cause, either principal, or instrumental; secondly, as in its subject. Accordingly the original sin of all men was in Adam indeed, as in its principal cause, according to the words of the Apostle (Rom. v. 12): *In whom all have sinned:* whereas it is in the bodily semen, as in its instrumental cause, since it is by the active power of the semen that original sin together with human nature is transmitted to the child. But original sin can nowise be in the flesh as its subject, but only in the soul.

The reason for this is that, as stated above (Q. 81, A. 1), original sin is transmitted from the will of our first parent to his posterity by a certain movement of generation, in the same way as actual sin is transmitted from any man's will to his other parts. Now in this transmission it is to be observed, that whatever accrues from the motion of the will consenting to sin, to any part of man that can in any way share in that guilt, either as its subject or as its instrument, has the character of sin. Thus from the will consenting to gluttony, concupiscence of food accrues to the concupiscible faculty, and partaking of food accrues to the hand and the mouth, which, in so far as they are moved by the will to sin, are the instruments of sin. But that further action is evoked in the nutritive power and the internal members, which have no natural aptitude for being moved by the will, does not bear the character of guilt.

Accordingly, since the soul can be the subject of guilt, while the flesh, of itself, cannot be the subject of guilt; whatever accrues to the soul from the corruption of the first sin,

has the character of guilt, while whatever accrues to the flesh, has the character, not of guilt but of punishment: so that, therefore, the soul is the subject of original sin, and not the flesh.

Reply Obj. 1. As Augustine says (*Retract.* i. 27),* the Apostle is speaking, in that passage, of man already redeemed, who is delivered from guilt, but is still liable to punishment, by reason of which sin is stated to dwell *in the flesh.* Consequently it follows that the flesh is the subject, not of guilt, but of punishment.

Reply Obj. 2. Original sin is caused by the semen as instrumental cause. Now there is no need for anything to be more in the instrumental cause than in the effect; but only in the principal cause: and, in this way, original sin was in Adam more fully, since in him it had the nature of actual sin.

Reply Obj. 3. The soul of any individual man was in Adam, in respect of his seminal power, not indeed as in its effective principle, but as in a dispositive principle: because the bodily semen, which is transmitted from Adam, does not of its own power produce the rational soul, but disposes the matter for it.

Reply Obj. 4. The corruption of original sin is nowise caused by God, but by the sin alone of our first parent through carnal generation. And so, since creation implies a relation in the soul to God alone, it cannot be said that the soul is tainted through being created.—On the other hand, infusion implies relation both to God infusing and to the flesh into which the soul is infused. And so, with regard to God infusing, it cannot be said that the soul is stained through being infused; but only with regard to the body into which it is infused.

Reply Obj. 5. The common good takes precedence of private good. Wherefore God, according to His wisdom, does not overlook the general order of things (which is that such a soul be infused into such a body), lest this soul contract a singular corruption: all the more that the nature of the soul demands that it should not exist prior to its infusion into the body, as stated in the First Part (Q. 90, A. 4; Q. 118, A. 3). And it is better for the soul to be thus, according to its nature, than not to be at all, especially since it can avoid damnation, by means of grace.

SECOND ARTICLE

Whether Original Sin Is in the Essence of the Soul Rather Than in the Powers?

We proceed thus to the Second Article:—

Objection 1. It would seem that original sin is not in the essence of the soul rather than in the powers. For the soul is naturally apt to be the subject of sin, in respect of those parts which can be moved by the will. Now the soul is moved by the will, not as to its essence but only as to the powers. Therefore original sin is in the soul, not according to its essence, but only according to the powers.

Obj. 2. Further, original sin is opposed to original justice. Now original justice was in a power of the soul, because power is the subject of virtue. Therefore original sin also is in a power of the soul, rather than in its essence.

Obj. 3. Further, just as original sin is derived by the soul from the flesh, so is it derived by the powers from the essence. But original sin is more in the soul than in the flesh. Therefore it is more in the powers than in the essence of the soul.

Obj. 4. Further, original sin is said to be concupiscence, as stated (Q. 82, A. 3). But concupiscence is in the powers of the soul. Therefore original sin is also.

On the contrary, Original sin is called the sin of nature, as stated above (Q. 81, A. 1). Now the soul is the form and nature of the body, in respect of its essence and not in respect of its powers, as stated in the First Part (Q. 76, A. 6). Therefore the soul is the subject of original sin chiefly in respect of its essence.

I answer that, The subject of a sin is chiefly that part of the soul to which the motive cause of that sin primarily pertains: thus if the motive cause of a sin is sensual pleasure, which regards the concupiscible power through being its proper object, it follows that the concupiscible power is the proper subject of that sin. Now it is evident that original sin is caused through our origin. Consequently that part of the soul which is first reached by man's origin, is the primary subject of original sin. Now the origin reaches the soul as the term of generation, according as it is the form of the body: and this belongs to the soul in respect of its essence, as was proved in the First Part (Q. 76, A. 6). Therefore the soul, in respect of its essence, is the primary subject of original sin.

Reply Obj. 1. As the motion of the will of an individual reaches to the soul's powers and not to its essence, so the motion of the will of the first generator, through the channel of generation, reaches first of all to the essence of the soul, as stated.

Reply Obj. 2. Even original justice pertained radically to the essence of the soul, because it was God's gift to human nature, to which the essence of the soul is related before the powers. For the powers seem to regard the person, in as much as they are the principles of personal acts. Hence they are the

* *Cf.* QQ. lxxxiii., qu. 66.

proper subjects of actual sins, which are the sins of the person.

Reply Obj. 3. The body is related to the soul as matter to form, which though it comes second in order of generation, nevertheless comes first in the order of perfection and nature. But the essence of the soul is related to the powers, as a subject to its proper accidents, which follow their subject both in the order of generation and in that of perfection. Consequently the comparison fails.

Reply Obj. 4. Concupiscence, in relation to original sin, holds the position of matter and effect, as stated above (Q. 82, A. 3).

THIRD ARTICLE

Whether Original Sin Infects the Will before the Other Powers?

We proceed thus to the Third Article:—

Objection 1. It would seem that original sin does not infect the will before the other powers. For every sin belongs chiefly to that power by whose act it was caused. Now original sin is caused by an act of the generative power. Therefore it seems to belong to the generative power more than to the others.

Obj. 2. Further, original sin is transmitted through the carnal semen. But the other powers of the soul are more akin to the flesh than the will is, as is evident with regard to all the sensitive powers, which use a bodily organ. Therefore original sin is in them more than in the will.

Obj. 3. Further, the intellect precedes the will, for the object of the will is only the good understood. If therefore original sin infects all the powers of the soul, it seems that it must first of all infect the intellect, as preceding the others.

On the contrary, Original justice has a prior relation to the will, because it is *rectitude of the will,* as Anselm states (*De Concep. Virg.* iii). Therefore original sin, which is opposed to it, also has a prior relation to the will.

I answer that, Two things must be considered in the infection of original sin. First, its inherence to its subject; and in this respect it regards first the essence of the soul, as stated above (A. 2). In the second place we must consider its inclination to act; and in this way it regards the powers of the soul. It must therefore regard first of all that power in which is seated the first inclination to commit a sin, and this is the will, as stated above (Q. 74, AA. 1, 2). Therefore original sin regards first of all the will.

Reply Obj. 1. Original sin, in man, is not caused by the generative power of the child, but by the act of the parental generative power. Consequently, it does not follow that the child's generative power is the subject of original sin.

Reply Obj. 2. Original sin spreads in two ways; from the flesh to the soul, and from the essence of the soul to the powers. The former follows the order of generation, the latter follows the order of perfection. Therefore, although the other, viz. the sensitive powers, are more akin to the flesh, yet, since the will, being the higher power, is more akin to the essence of the soul, the infection of original sin reaches it first.

Reply Obj. 3. The intellect precedes the will, in one way, by proposing its object to it. In another way, the will precedes the intellect, in the order of motion to act, which motion pertains to sin.

FOURTH ARTICLE

Whether the Aforesaid Powers Are More Infected Than the Others?

We proceed thus to the Fourth Article:—

Objection 1. It would seem that the aforesaid powers are not more infected than the others. For the infection of original sin seems to pertain more to that part of the soul which can be first the subject of sin. Now this is the rational part, and chiefly the will. Therefore that power is most infected by original sin.

Obj. 2. Further, no power of the soul is infected by guilt, except in so far as it can obey reason. Now the generative power cannot obey reason, as stated in *Ethic.* i. 13. Therefore the generative power is not the most infected by original sin.

Obj. 3. Further, of all the senses the sight is the most spiritual and the nearest to reason, in so far as *it shows us how a number of things differ* (*Met.* i). But the infection of guilt is first of all in the reason. Therefore the sight is more infected than touch.

On the contrary, Augustine says (*De Civ. Dei* xiv. 16, *seqq.,* 24) that the infection of original sin is most apparent in the movements of the members of generation, which are not subject to reason. Now those members serve the generative power in the mingling of sexes, wherein there is the delectation of touch, which is the most powerful incentive to concupiscence. Therefore the infection of original sin regards these three chiefly, viz. the generative power, the concupiscible faculty and the sense of touch.

I answer that, Those corruptions especially are said to be infectious, which are of such a nature as to be transmitted from one subject to another: hence contagious diseases, such

as leprosy and murrain and the like, are said to be infectious. Now the corruption of original sin is transmitted by the act of generation, as stated above (Q. 81, A. 1). Therefore the powers which concur in this act, are chiefly said to be infected. Now this act serves the generative power, in as much as it is directed to generation; and it includes delectation of the touch, which is the most powerful object of the concupiscible faculty. Consequently, while all the parts of the soul are said to be corrupted by original sin, these three are said specially to be corrupted and infected.

Reply Obj. 1. Original sin, in so far as it inclines to actual sins, belongs chiefly to the will, as stated above (A. 3). But in so far as it is transmitted to the offspring, it belongs to the aforesaid powers proximately, and to the will, remotely.

Reply Obj. 2. The infection of actual sin belongs only to the powers which are moved by the will of the sinner. But the infection of original sin is not derived from the will of the contractor, but through his natural origin, which is effected by the generative power. Hence it is this power that is infected by original sin.

Reply Obj. 3. Sight is not related to the act of generation except in respect of remote disposition, in so far as the concupiscible species is seen through the sight. But the delectation is completed in the touch. Wherefore the aforesaid infection is ascribed to the touch rather than to the sight.

QUESTION 84

Of the Cause of Sin, in Respect of One Sin Being the Cause of Another

(In Four Articles)

We must now consider the cause of sin, in so far as one sin can be the cause of another. Under this head there are four points of inquiry: (1) Whether covetousness is the root of all sins? (2) Whether pride is the beginning of every sin? (3) Whether other special sins should be called capital vices, besides pride and covetousness? (4) How many capital vices there are, and which are they?

FIRST ARTICLE

Whether Covetousness Is the Root of All Sins?

We proceed thus to the First Article:—

Objection 1. It would seem that covetousness is not the root of all sins. For covetousness, which is immoderate desire for riches, is opposed to the virtue of liberality. But liberality is not the root of all virtues. Therefore covetousness is not the root of all sins.

Obj. 2. Further, the desire for the means proceeds from desire for the end. Now riches, the desire for which is called covetousness, are not desired except as being useful for some end, as stated in *Ethic.* i. 5. Therefore covetousness is not the root of all sins, but proceeds from some deeper root.

Obj. 3. Further, it often happens that avarice, which is another name for covetousness, arises from other sins; as when a man desires money through ambition, or in order to sate his gluttony. Therefore it is not the root of all sins.

On the contrary, The Apostle says (1 Tim. vi. 10): *The desire of money is the root of all evil.*

I answer that, According to some, covetousness may be understood in different ways.—First, as denoting inordinate desire for riches: and thus it is a special sin.—Secondly, as denoting inordinate desire for any temporal good: and thus it is a genus comprising all sins, because every sin includes an inordinate turning to a mutable good, as stated above (Q. 72, A. 2).—Thirdly, as denoting an inclination of a corrupt nature to desire corruptible goods inordinately: and they say that in this sense covetousness is the root of all sins, comparing it to the root of a tree, which draws its sustenance from earth, just as every sin grows out of the love of temporal things.

Now, though all this is true, it does not seem to explain the mind of the Apostle when he states that covetousness is the root of all sins. For in that passage he clearly speaks against those who, because they *will become rich, fall into temptation, and into the snare of the devil . . . for covetousness is the root of all evils.* Hence it is evident that he is speaking of covetousness as denoting the inordinate desire for riches. Accordingly, we must say that covetousness, as denoting a special sin, is called the root of all sins, in likeness to the root of a tree, in furnishing sustenance to the whole tree. For we see that by riches man acquires the means of committing any sin whatever, and of sating his desire for any sin whatever, since money helps man to obtain all manner of temporal goods, according to Eccles. x. 19: *All things obey money:* so that in this sense desire for riches is the root of all sins.

Reply Obj. 1. Virtue and sin do not arise from the same source. For sin arises from the desire of mutable good; and consequently the

desire of that good which helps one to obtain all temporal goods, is called the root of all sins. But virtue arises from the desire for the immutable Good; and consequently charity, which is the love of God, is called the root of the virtues, according to Eph. iii. 17: *Rooted and founded in charity.*

Reply Obj. 2. The desire of money is said to be the root of sins, not as though riches were sought for their own sake, as being the last end; but because they are much sought after as useful for any temporal end. And since a universal good is more desirable than a particular good, they move the appetite more than any individual goods, which along with many others can be procured by means of money.

Reply Obj. 3. Just as in natural things we do not ask what always happens, but what happens most frequently, for the reason that the nature of corruptible things can be hindered, so as not always to act in the same way; so also in moral matters, we consider what happens in the majority of cases, not what happens invariably, for the reason that the will does not act of necessity. So when we say that covetousness is the root of all evils, we do not assert that no other evil can be its root, but that other evils more frequently arise therefrom, for the reason given.

SECOND ARTICLE

Whether Pride Is the Beginning of Every Sin?

We proceed thus to the Second Article:—

Objection 1. It would seem that pride is not the beginning of every sin. For the root is a beginning of a tree, so that the beginning of a sin seems to be the same as the root of sin. Now covetousness is the root of every sin, as stated above (A. 1). Therefore it is also the beginning of every sin, and not pride.

Obj. 2. Further, it is written (Ecclus. x. 14): *The beginning of the pride of man is apostasy* (Douay,—*to fall off*) *from God.* But apostasy from God is a sin. Therefore another sin is the beginning of pride, so that the latter is not the beginning of every sin.

Obj. 3. Further, the beginning of every sin would seem to be that which causes all sins. Now this is inordinate self-love, which, according to Augustine (*De Civ. Dei* xiv), *builds up the city of Babylon.* Therefore self-love and not pride, is the beginning of every sin.

On the contrary, It is written (Ecclus. x. 15): *Pride is the beginning of all sin.*

I answer that, Some say pride is to be taken in three ways. First, as denoting inordinate desire to excel; and thus it is a special sin.—Secondly, as denoting actual contempt of God, to the effect of not being subject to His commandment; and thus, they say, it is a generic sin.—Thirdly, as denoting an inclination to this contempt, owing to the corruption of nature; and in this sense they say that it is the beginning of every sin, and that it differs from covetousness, because covetousness regards sin as turning towards the mutable good by which sin is, as it were, nourished and fostered, for which reason covetousness is called the *root;* whereas pride regards sin as turning away from God, to Whose commandment man refuses to be subject, for which reason it is called the *beginning,* because the beginning of evil consists in turning away from God.

Now though all this is true, nevertheless it does not explain the mind of the wise man who said (*loc. cit.*): *Pride is the beginning of all sin.* For it is evident that he is speaking of pride as denoting inordinate desire to excel, as is clear from what follows (*verse* 17): *God hath overturned the thrones of proud princes;* indeed this is the point of nearly the whole chapter. We must therefore say that pride, even as denoting a special sin, is the beginning of every sin. For we must take note that, in voluntary actions, such as sins, there is a twofold order, of intention, and of execution. In the former order, the principle is the end, as we have stated many times before (Q. 1, A. 1 *ad* 1; Q. 18, A. 7 *ad* 2; Q. 15, A. 1 *ad* 2; Q. 25, A. 2). Now man's end in acquiring all temporal goods is that, through their means, he may have some perfection and excellence. Therefore, from this point of view, pride, which is the desire to excel, is said to be the *beginning* of every sin.—On the other hand, in the order of execution, the first place belongs to that which by furnishing the opportunity of fulfilling all desires of sin, has the character of a root, and such are riches; so that, from this point of view, covetousness is said to be the *root* of all evils, as stated above (A. 1).

This suffices for the Reply to the First Objection.

Reply Obj. 2. Apostasy from God is stated to be the beginning of pride, in so far as it denotes a turning away from God, because from the fact that man wishes not to be subject to God, it follows that he desires inordinately his own excellence in temporal things. Wherefore, in the passage quoted, apostasy from God does not denote the special sin, but rather that general condition of every sin, consisting in its turning away from God.—It may also be said that apostasy from God is said to be the beginning of pride, because it is the first species of pride. For it is characteristic of pride to be unwilling to be subject to any superior, and especially to God; the result being that a man is unduly lifted up, in respect of the other species of pride.

Reply Obj. 3. In desiring to excel, man loves himself, for to love oneself is the same as to desire some good for oneself. Consequently it amounts to the same whether we reckon pride or self-love as the beginning of every evil.

THIRD ARTICLE

Whether Any Other Special Sins, Besides Pride and Avarice, Should Be Called Capital?

We proceed thus to the Third Article:—

Objection 1. It would seem that no other special sins, besides pride and avarice, should be called capital. Because *the head seems to be to an animal, what the root is to a plant,* as stated in *De Anima* ii, text. 38: for the roots are like a mouth. If therefore covetousness is called the *root of all evils,* it seems that it alone, and no other sin, should be called a capital vice.

Obj. 2. Further, the head bears a certain relation of order to the other members, in so far as sensation and movement follow from the head. But sin implies privation of order. Therefore sin has not the character of head: so that no sins should be called capital.

Obj. 3. Further, capital crimes are those which receive capital punishment. But every kind of sin comprises some that are punished thus. Therefore the capital sins are not certain specific sins.

On the contrary, Gregory (*Moral.* xxxi. 17) enumerates certain special vices under the name of capital.

I answer that, The word capital is derived from *caput* (*a head*). Now the head, properly speaking, is that part of an animal's body, which is the principle and director of the whole animal. Hence, metaphorically speaking, every principle is called a head, and even men who direct and govern others are called heads. Accordingly a capital vice is so called, in the first place, from *head* taken in the proper sense, and thus the name *capital* is given to a sin for which capital punishment is inflicted. It is not in this sense that we are now speaking of capital sins, but in another sense, in which the term *capital* is derived from head, taken metaphorically for a principle or director of others. In this way a capital vice is one from which other vices arise, chiefly by being their final cause, which origin is formal, as stated above (Q. 72, A. 6). Wherefore a capital vice is not only the principle of others, but is also their director and, in a way, their leader: because the art or habit, to which the end belongs, is always the principle and the commander in matters concerning the means. Hence Gregory (*Moral.* xxxi. 17) compares these capital vices to the *leaders of an army.*

Reply Obj. 1. The term *capital* is taken from *caput* and applied to something connected with, or partaking of the head, as having some property thereof, but not as being the head taken literally. And therefore the capital vices are not only those which have the character of primary origin, as covetousness which is called the *root,* and pride which is called the beginning, but also those which have the character of proximate origin in respect of several sins.

Reply Obj. 2. Sin lacks order in so far as it turns away from God, for in this respect it is an evil, and evil, according to Augustine (*De Natura Boni* iv.), is *the privation of mode, species and order.* But in so far as sin implies a turning to something, it regards some good: wherefore, in this respect, there can be order in sin.

Reply Obj. 3. This objection considers capital sin as so called from the punishment it deserves, in which sense we are not taking it here.

FOURTH ARTICLE

Whether the Seven Capital Vices Are Suitably Reckoned?

We proceed thus to the Fourth Article:—

Objection 1. It would seem that we ought not to reckon seven capital vices, viz. vainglory, envy, anger, sloth, covetousness, gluttony, lust. For sins are opposed to virtues. But there are four principal virtues, as stated above (Q. 61, A. 2). Therefore there are only four principal or capital vices.

Obj. 2. Further, the passions of the soul are causes of sin, as stated above (Q. 77). But there are four principal passions of the soul; two of which, viz. hope and fear, are not mentioned among the above sins, whereas certain vices are mentioned to which pleasure and sadness belong, since pleasure belongs to gluttony and lust, and sadness to sloth and envy. Therefore the principal sins are unfittingly enumerated.

Obj. 3. Further, anger is not a principal passion. Therefore it should not be placed among the principal vices.

Obj. 4. Further, just as covetousness or avarice is the root of sin, so is pride the beginning of sin, as stated above (A. 2). But avarice is reckoned to be one of the capital vices. Therefore pride also should be placed among the capital vices.

Obj. 5. Further, some sins are committed which cannot be caused through any of these: as, for instance, when one sins through ignorance, or when one commits a sin with a good intention, e.g. steals in order to give an alms.

Therefore the capital vices are insufficiently enumerated.

On the contrary, stands the authority of Gregory who enumerates them in this way (*Moral.* xxxi. 17).

I answer that, As stated above (A. 3), the capital vices are those which give rise to others, especially by way of final cause. Now this kind of origin may take place in two ways. First, on account of the condition of the sinner, who is disposed so as to have a strong inclination for one particular end, the result being that he frequently goes forward to other sins. But this kind of origin does not come under the consideration of art, because man's particular dispositions are infinite in number.—Secondly, on account of a natural relationship of the ends to one another: and it is in this way that most frequently one vice arises from another, so that this kind of origin can come under the consideration of art.

Accordingly therefore, those vices are called capital, whose ends have certain fundamental reasons for moving the appetite; and it is in respect of these fundamental reasons that the capital vices are differentiated. Now a thing moves the appetite in two ways. First, directly and of its very nature: thus good moves the appetite to seek it, while evil, for the same reason, moves the appetite to avoid it. Secondly, indirectly and on account of something else, as it were: thus one seeks an evil on account of some attendant good, or avoids a good on account of some attendant evil.

Again, man's good is threefold. For, in the first place, there is a certain good of the soul, which derives its aspect of appetibility, merely through being apprehended, viz. the excellence of honor and praise, and this good is sought inordinately by *vainglory.*—Secondly, there is the good of the body, and this regards either the preservation of the individual, e.g. meat and drink, which good is pursued inordinately by *gluttony,*—or the preservation of the species, e.g. sexual intercourse, which good is sought inordinately by *lust.*—Thirdly, there is external good, viz. riches, to which *covetousness* is referred. These same four vices avoid inordinately the contrary evils.

Or again,—good moves the appetite chiefly through possessing some property of happiness, which all men seek naturally. Now in the first place happiness implies perfection, since happiness is a perfect good, to which belongs excellence or renown, which is desired by *pride* or *vainglory.* Secondly, it implies satiety, which *covetousness* seeks in riches that give promise thereof. Thirdly, it implies pleasure, without which happiness is impossible, as stated in *Ethic.* i. 7, x. 6, 7, 8, and this *gluttony* and *lust* pursue.

On the other hand, avoidance of good on account of an attendant evil occurs in two ways. For this happens either in respect of one's own good, and thus we have *sloth,* which is sadness about one's spiritual good, on account of the attendant bodily labor:—or else it happens in respect of another's good, and this, if it be without recrimination, belongs to *envy,* which is sadness about another's good as being a hindrance to one's own excellence, while if it be with recrimination with a view to vengeance, it is *anger.* Again, these same vices seek the contrary evils.

Reply Obj. 1. Virtue and vice do not originate in the same way: since virtue is caused by the subordination of the appetite to reason, or to the immutable good, which is God, whereas vice arises from the appetite for mutable good. Wherefore there is no need for the principal vices to be contrary to the principal virtues.

Reply Obj. 2. Fear and hope are irascible passions. Now all the passions of the irascible part arise from passions of the concupiscible part; and these are all, in a way, directed to pleasure or sorrow. Hence pleasure and sorrow have a prominent place among the capital sins, as being the most important of the passions, as stated above (Q. 25, A. 4).

Reply Obj. 3. Although anger is not a principal passion, yet it has a distinct place among the capital vices, because it implies a special kind of movement in the appetite, in so far as recrimination against another's good has the aspect of a virtuous good, i.e. of the right to vengeance.

Reply Obj. 4. Pride is said to be the beginning of every sin, in the order of the end, as stated above (A. 2): and it is in the same order that we are to consider the capital sin as being principal. Wherefore pride, like a universal vice, is not counted along with the others, but is reckoned as the *queen of them all,* as Gregory states (*Moral.* xxxi. 27). But covetousness is said to be the root from another point of view, as stated above (AA. 1, 2).

Reply Obj. 5. These vices are called capital because others, most frequently, arise from them: so that nothing prevents some sins from arising out of other causes.—Nevertheless we might say that all the sins which are due to ignorance, can be reduced to sloth, to which pertains the negligence of a man who declines to acquire spiritual goods on account of the attendant labor; for the ignorance that can cause sin, is due to negligence, as stated above (Q. 76, A. 2). That a man commit a sin with a good intention, seems to point to ignorance, in so far as he knows not that evil should not be done that good may come of it.

QUESTION 85

Of the Effects of Sin, and, First, of the Corruption of the Good of Nature

(In Six Articles)

We must now consider the effects of sin; and (1) the corruption of the good of nature; (2) the stain on the soul; (3) the debt of punishment.

Under the first head there are six points of inquiry: (1) Whether the good of nature is diminished by sin? (2) Whether it can be taken away altogether? (3) Of the four wounds, mentioned by Bede, with which human nature is stricken in consequence of sin. (4) Whether privation of mode, species and order is an effect of sin? (5) Whether death and other bodily defects are the result of sin? (6) Whether they are, in any way, natural to man?

FIRST ARTICLE

Whether Sin Diminishes the Good of Nature?

We proceed thus to the First Article:—

Objection 1. It would seem that sin does not diminish the good of nature. For man's sin is no worse than the devil's. But natural good remains unimpaired in devils after sin, as Dionysius states (*Div. Nom.* iv). Therefore neither does sin diminish the good of human nature.

Obj. 2. Further, when that which follows is changed, that which precedes remains unchanged, since substance remains the same when its accidents are changed. But nature exists before the voluntary action. Therefore, when sin has caused a disorder in a voluntary act, nature is not changed on that account, so that the good of nature be diminished.

Obj. 3. Further, sin is an action, while diminution is a passion. Now no agent is passive by the very reason of its acting, although it is possible for it to act on one thing, and to be passive as regards another. Therefore he who sins, does not, by his sin, diminish the good of his nature.

Obj. 4. Further, no accident acts on its subject; because that which is patient is a potential being, while that which is subjected to an accident, is already an actual being as regards that accident. But sin is in the good of nature as an accident in a subject. Therefore sin does not diminish the good of nature, since to diminish is to act.

On the contrary, *A certain man going down from Jerusalem to Jericho* (Luke x. 30), i.e. *to the corruption of sin, was stripped of his gifts, and wounded in his nature,* as Bede* expounds the passage. Therefore sin diminishes the good of nature.

I answer that, The good of human nature is threefold. First, there are the principles of which nature is constituted, and the properties that flow from them, such as the powers of the soul, and so forth. Secondly, since man has from nature an inclination to virtue, as stated above (Q. 60, A. 1; Q. 63, A. 1), this inclination to virtue is a good of nature. Thirdly, the gift of original justice, conferred on the whole human nature in the person of the first man, may be called a good of nature.

Accordingly, the first-mentioned good of nature is neither destroyed nor diminished by sin. The third good of nature was entirely destroyed through the sin of our first parent. But the second good of nature, viz. the natural inclination to virtue, is diminished by sin. Because human acts produce an inclination to like acts, as stated above (Q. 50, A.1). Now from the very fact that a thing becomes inclined to one of two contraries, its inclination to the other contrary must needs be diminished. Wherefore as sin is opposed to virtue, from the very fact that a man sins, there results a diminution of that good of nature, which is the inclination to virtue.

Reply Obj. 1. Dionysius is speaking of the first-mentioned good of nature, which consists in *being, living and understanding,* as anyone may see who reads the context.

Reply Obj. 2. Although nature precedes the voluntary action, it has an inclination to a certain voluntary action. Wherefore nature is not changed in itself, through a change in the voluntary action: it is the inclination that is changed in so far as it is directed to its term.

Reply Obj. 3. A voluntary action proceeds from various powers, active and passive. The result is that through voluntary actions something is caused or taken away in the man who acts, as we stated when treating of the production of habits (Q. 51, A. 2).

Reply Obj. 4. An accident does not act effectively on its subject, but it acts on it formally, in the same sense as when we say that whiteness makes a thing white. In this way there is nothing to hinder sin from diminishing the good of nature; but only in so far as sin is itself a diminution of the good of nature, through being an inordinateness of action. But as regards the inordinateness of the agent, we

* The quotation is from the *Glossa Ordinaria* of Strabo.

must say that such like inordinateness is caused by the fact that in the acts of the soul, there is an active, and a passive element: thus the sensible object moves the sensitive appetite, and the sensitive appetite inclines the reason and will, as stated above (Q. 77, AA. 1, 2). The result of this is the inordinateness, not as though an accident acted on its own subject, but in so far as the object acts on the power, and one power acts on another and puts it out of order.

SECOND ARTICLE

Whether the Entire Good of Human Nature Can Be Destroyed by Sin?

We proceed thus to the Second Article:—

Objection 1. It would seem that the entire good of human nature can be destroyed by sin. For the good of human nature is finite, since human nature itself is finite. Now any finite thing is entirely taken away, if the subtraction be continuous. Since therefore the good of nature can be continually diminished by sin, it seems that in the end it can be entirely taken away.

Obj. 2. Further, in a thing of one nature, the whole and the parts are uniform, as is evidently the case with air, water, flesh and all bodies with similar parts. But the good of nature is wholly uniform. Since therefore a part thereof can be taken away by sin, it seems that the whole can also be taken away by sin.

Obj. 3. Further, the good of nature, that is weakened by sin, is aptitude for virtue. Now this aptitude is destroyed entirely in some on account of sin: thus the lost cannot be restored to virtue any more than the blind can to sight. Therefore sin can take away the good of nature entirely.

On the contrary, Augustine says (*Enchirid.* xiv) that *evil does not exist except in some good.* But the evil of sin cannot be in the good of virtue or of grace, because they are contrary to it. Therefore it must be in the good of nature, and consequently it does not destroy it entirely.

I answer that, As stated above (A. 1), the good of nature, that is diminished by sin, is the natural inclination to virtue, which is befitting to man from the very fact that he is a rational being; for it is due to this that he performs actions in accord with reason, which is to act virtuously. Now sin cannot entirely take away from man the fact that he is a rational being, for then he would no longer be capable of sin. Wherefore it is not possible for this good of nature to be destroyed entirely.

Since, however, this same good of nature may be continually diminished by sin, some, in order to illustrate this, have made use of the example of a finite thing being diminished indefinitely, without being entirely destroyed. For the Philosopher says (*Phys.* i, text. 37) that if from a finite magnitude a continual subtraction be made in the same quantity, it will at last be entirely destroyed, for instance if from any finite length I continue to subtract the length of a span. If, however, the subtraction be made each time in the same proportion, and not in the same quantity, it may go on indefinitely, as, for instance, if a quantity be halved, and one half be diminished by half, it will be possible to go on thus indefinitely, provided that what is subtracted in each case be less than what was subtracted before.—But this does not apply to the question at issue, since a subsequent sin does not diminish the good of nature less than a previous sin, but perhaps more, if it be a more grievous sin.

We must, therefore, explain the matter otherwise by saying that the aforesaid inclination is to be considered as a middle term between two others: for it is based on the rational nature as on its root, and tends to the good of virtue, as to its term and end. Consequently its diminution may be understood in two ways: first, on the part of its root, secondly, on the part of its term. In the first way, it is not diminished by sin, because sin does not diminish nature, as stated above (A. 1). But it is diminished in the second way, in so far as an obstacle is placed against its attaining its term. Now if it were diminished in the first way, it would needs be entirely destroyed at last by the rational nature being entirely destroyed. Since, however, it is diminished on the part of the obstacle which is placed against its attaining its term, it is evident that it can be diminished indefinitely, because obstacles can be placed indefinitely, inasmuch as man can go on indefinitely adding sin to sin: and yet it cannot be destroyed entirely, because the root of this inclination always remains. An example of this may be seen in a transparent body, which has an inclination to receive light, from the very fact that it is transparent; yet this inclination or aptitude is diminished on the part of supervening clouds, although it always remains rooted in the nature of the body.

Reply Obj. 1. This objection avails when diminution is made by subtraction. But here the diminution is made by raising obstacles, and this neither diminishes nor destroys the root of the inclination, as stated above.

Reply Obj. 2. The natural inclination is indeed wholly uniform: nevertheless it stands in relation both to its principle and to its term, in respect of which diversity of relation, it is

diminished on the one hand, and not on the other.

Reply. Obj. 3. Even in the lost the natural inclination to virtue remains, else they would have no remorse of conscience. That it is not reduced to act is owing to their being deprived of grace by Divine justice. Thus even in a blind man the aptitude to see remains in the very root of his nature, inasmuch as he is an animal naturally endowed with sight: yet this aptitude is not reduced to act, for the lack of a cause capable of reducing it, by forming the organ requisite for sight.

THIRD ARTICLE

Whether Weakness, Ignorance, Malice and Concupiscence Are Suitably Reckoned As the Wounds of Nature Consequent upon Sin?

We proceed thus to the Third Article:—

Objection 1. It would seem that weakness, ignorance, malice and concupiscence are not suitably reckoned as the wounds of nature consequent upon sin. For one same thing is not both effect and cause of the same thing. But these are reckoned to be causes of sin, as appears from what has been said above (Q. 76, A. 1; Q. 77, AA. 3, 5; Q. 78, A. 1). Therefore they should not be reckoned as effects of sin.

Obj. 2. Further, malice is the name of a sin. Therefore it should have no place among the effects of sin.

Obj. 3. Further, concupiscence is something natural, since it is the act of the concupiscible power. But that which is natural should not be reckoned a wound of nature. Therefore concupiscence should not be reckoned a wound of nature.

Obj. 4. Further, it has been stated (Q. 77, A. 3) that to sin from weakness is the same as to sin from passion. But concupiscence is a passion. Therefore it should not be condivided with weakness.

Obj. 5. Further, Augustine (*De Nat. et Grat.* lxvii. 67) reckons *two things to be punishments inflicted on the soul of the sinner,* viz. *ignorance and difficulty,* from which arise *error and vexation,* which four do not coincide with the four in question. Therefore it seems that one or the other reckoning is incomplete.

On the contrary, The authority of Bede suffices.*

I answer that, As a result of original justice, the reason had perfect hold over the lower parts of the soul, while reason itself was perfected by God and was subject to Him. Now this same original justice was forfeited through the sin of our first parent, as already stated (Q. 81, A. 2); so that all the powers of the soul are left, as it were, destitute of their proper order, whereby they are naturally directed to virtue; which destitution is called a wounding of nature.

Again, there are four of the soul's powers that can be the subject of virtue, as stated above (Q. 61, A. 2), viz. the reason, where prudence resides, the will, where justice is, the irascible, the subject of fortitude, and the concupiscible, the subject of temperance. Therefore in so far as the reason is deprived of its order to the true, there is the wound of ignorance; in so far as the will is deprived of its order to the good, there is the wound of malice; in so far as the irascible is deprived of its order to the arduous, there is the wound of weakness; and in so far as the concupiscible is deprived of its order to the delectable, moderated by reason, there is the wound of concupiscence.

Accordingly these are the four wounds inflicted on the whole of human nature as a result of our first parent's sin. But since the inclination to the good of virtue is diminished in each individual on account of actual sin, as was explained above (AA. 1, 2), these four wounds are also the result of other sins, in so far as, through sin, the reason is obscured, especially in practical matters, the will hardened to evil, good actions become more difficult, and concupiscence more impetuous.

Reply Obj. 1. There is no reason why the effect of one sin should not be the cause of another: because the soul, through sinning once, is more easily inclined to sin again.

Reply Obj. 2. Malice is not to be taken here as a sin, but as a certain proneness of the will to evil, according to the words of Gen. viii. 21: *Man's senses are prone to evil from his youth.*†

Reply Obj. 3. As stated above (Q. 82, A. 3, *ad* 1), concupiscence is natural to man, in so far as it is subject to reason: whereas, in so far as it goes beyond the bounds of reason, it is unnatural to man.

Reply Obj. 4. Speaking in a general way, every passion can be called a weakness, in so far as it weakens the soul's strength and clogs the reason. Bede, however, took weakness in the strict sense, as contrary to fortitude which pertains to the irascible.

Reply Obj. 5. The *difficulty* which is mentioned in this book of Augustine, includes the three wounds affecting the appetitive powers, viz. *malice, weakness* and *concupiscence,* for it is owing to these three that a man finds it difficult to tend to the good. *Error* and *vexation* are consequent wounds, since a man is vexed through being weakened in respect of the objects of his concupiscence.

* Reference not known.

† Vulg., *The imagination and thought of man's heart are prone to evil from his youth.*

FOURTH ARTICLE

Whether Privation of Mode, Species and Order Is the Effect of Sin?

We proceed thus to the Fourth Article:—

Objection 1. It would seem that privation of mode, species and order is not the effect of sin. For Augustine says (*De Natura Boni* iii) that *where these three abound, the good is great; where they are less, there is less good; where they are not, there is no good at all.* But sin does not destroy the good of nature. Therefore it does not destroy mode, species and order.

Obj. 2. Further, nothing is its own cause. But sin itself is the *privation of mode, species and order,* as Augustine states (*De Natura Boni* iv). Therefore privation of mode, species and order is not the effect of sin.

Obj. 3. Further, different effects result from different sins. Now since mode, species and order are diverse, their corresponding privations must be diverse also, and, consequently, must be the result of different sins. Therefore privation of mode, species and order is not the effect of each sin.

On the contrary, Sin is to the soul what weakness is to the body, according to Ps. vi. 3, *Have mercy on me, O Lord, for I am weak.* Now weakness deprives the body of mode, species and order. Therefore sin deprives the soul of mode, species and order.

I answer that, As stated in the First Part (Q. 5, A. 5), mode, species and order are consequent upon every created good, as such, and also upon every being. Because every being and every good as such depends on its form from which it derives its *species.* Again, any kind of form, whether substantial or accidental, of anything whatever, is according to some measure, wherefore it is stated in *Metaph.* viii. that *the forms of things are like numbers,* so that a form has a certain *mode* corresponding to its measure. Lastly, owing to its form, each thing has a relation of *order* to something else.

Accordingly there are different grades of mode, species and order, corresponding to the different degrees of good. For there is a good belonging to the very substance of nature, which good has its mode, species and order, and is neither destroyed nor diminished by sin. There is again the good of the natural inclination, which also has its mode, species and order; and this is diminished by sin, as stated above (AA. 1, 2), but is not entirely destroyed. Again, there is the good of virtue and grace: this too has its mode, species and order, and is entirely taken away by sin. Lastly, there is a good consisting in the ordinate act itself, which also has its mode, species and order, the privation of which is essentially sin. Hence it is clear both how sin is privation of mode, species and order, and how it destroys or diminishes mode, species and order.

This suffices for the Replies to the first two Objections.

Reply Obj. 3. Mode, species and order follow one from the other, as explained above: and so they are destroyed or diminished together.

FIFTH ARTICLE

Whether Death and Other Bodily Defects Are the Result of Sin?

We proceed thus to the Fifth Article:—

Objection 1. It would seem that death and other bodily defects are not the result of sin. Because equal causes have equal effects. Now these defects are not equal in all, but abound in some more than in others, whereas original sin, from which especially these defects seem to result, is equal in all, as stated above (Q. 82, A. 4). Therefore death and suchlike defects are not the result of sin.

Obj. 2. Further, if the cause is removed, the effect is removed. But these defects are not removed, when all sin is removed by Baptism or Penance. Therefore they are not the effect of sin.

Obj. 3. Further, actual sin has more of the character of guilt than original sin has. But actual sin does not change the nature of the body by subjecting it to some defect. Much less, therefore, does original sin. Therefore death and other bodily defects are not the result of sin.

On the contrary, The Apostle says (Rom. v. 12). *By one man sin entered into this world, and by sin death.*

I answer that, One thing causes another in two ways: first, by reason of itself; secondly, accidentally. By reason of itself, one thing is the cause of another, if it produces its effect by reason of the power of its nature or form, the result being that the effect is directly intended by the cause. Consequently, as death and such like defects are beside the intention of the sinner, it is evident that sin is not, of itself, the cause of these defects. Accidentally, one thing is the cause of another if it causes it by removing an obstacle: thus it is stated in *Phys.* viii, text. 32, that *by displacing a pillar a man moves accidentally the stone resting thereon.* In this way the sin of our first parent is the cause of death and all such like defects in human nature, in so far as by the sin of our first parent original justice was taken away, whereby not only were the lower powers of the soul held together under the control of reason, without any disorder what-

ever, but also the whole body was held together in subjection to the soul, without any defect, as stated in the First Part (Q. 97, A. 1). Wherefore, original justice being forfeited through the sin of our first parent; just as human nature was stricken in the soul by the disorder among the powers, as stated above (A. 3; Q. 82, A. 3), so also it became subject to corruption, by reason of disorder in the body.

Now the withdrawal of original justice has the character of punishment, even as the withdrawal of grace has. Consequently, death and all consequent bodily defects are punishments of original sin. And although the defects are not intended by the sinner, nevertheless they are ordered according to the justice of God Who inflicts them as punishments.

Reply Obj. 1. Causes that produce their effects of themselves, if equal, produce equal effects: for if such causes be increased or diminished, the effect is increased or diminished. But equal causes of an obstacle being removed, do not point to equal effects. For supposing a man employs equal force in displacing two columns, it does not follow that the movements of the stones resting on them will be equal; but that one will move with the greater velocity, which has the greater weight according to the property of its nature, to which it is left when the obstacle to its falling is removed. Accordingly, when original justice is removed, the nature of the human body is left to itself, so that according to diverse natural temperaments, some men's bodies are subject to more defects, some to fewer, although original sin is equal in all.

Reply Obj. 2. Both original and actual sin are removed by the same cause that removes these defects, according to the Apostle (Rom. viii. 11): *He . . . shall quicken . . . your mortal bodies, because of His Spirit that dwelleth in you:* but each is done according to the order of Divine wisdom, at a fitting time. Because it is right that we should first of all be conformed to Christ's sufferings, before attaining to the immortality and impassibility of glory, which was begun in Him, and by Him acquired for us. Hence it behooves that our bodies should remain, for a time, subject to suffering, in order that we may merit the impassibility of glory, in conformity with Christ.

Reply Obj. 3. Two things may be considered in actual sin, the substance of the act, and the aspect of fault. As regards the substance of the act, actual sin can cause a bodily defect: thus some sicken and die through eating too much. But as regards the fault, it deprives us of grace which is given to us that we may regulate the acts of the soul, but not that we may ward off defects of the body, as original justice did. Wherefore actual sin does not cause those defects, as original sin does.

SIXTH ARTICLE

Whether Death and Other Defects Are Natural to Man?

We proceed thus to the Sixth Article:—

Objection 1. It would seem that death and such like defects are natural to man. For *the corruptible and the incorruptible differ generically* (*Metaph.* x, text. 26). But man is of the same genus as other animals which are naturally corruptible. Therefore man is naturally corruptible.

Obj. 2. Further, whatever is composed of contraries is naturally corruptible, as having within itself the cause of its corruption. But such is the human body. Therefore it is naturally corruptible.

Obj. 3. Further, a hot thing naturally consumes moisture. Now human life is preserved by hot and moist elements. Since therefore the vital functions are fulfilled by the action of natural heat, as stated in *De Anima* ii, text. 50, it seems that death and such like defects are natural to man.

On the contrary, 1. God made in man whatever is natural to him. Now *God made not death* (Wis. i. 13). Therefore death is not natural to man.

2. Further, that which is natural cannot be called either a punishment or an evil: since what is natural to a thing is suitable to it. But death and such like defects are the punishment of original sin, as stated above (A. 5). Therefore they are not natural to man.

3. Further, matter is proportionate to form, and everything to its end. Now man's end is everlasting happiness, as stated above (Q. 2, A. 7; Q. 5, AA. 3, 4): and the form of the human body is the rational soul, as was proved in the First Part (Q. 75, A. 6). Therefore the human body is naturally incorruptible.

I answer that, We may speak of any corruptible thing in two ways; first, in respect of its universal nature, secondly, as regards its particular nature. A thing's particular nature is its own power of action and self-preservation. And in respect of this nature, every corruption and defect is contrary to nature, as stated in *De Cœlo* ii, text. 37, since this power tends to the being and preservation of the thing to which it belongs.

On the other hand, the universal nature is an active force in some universal principle of nature, for instance in some heavenly body; or again belonging to some superior substance, in which sense God is said by some to be *the Nature Who makes nature.* This force intends the good and the preservation of the universe,

for which alternate generation and corruption in things are requisite: and in this respect corruption and defect in things are natural, not indeed as regards the inclination of the form which is the principle of being and perfection, but as regards the inclination of matter which is allotted proportionately to its particular form according to the discretion of the universal agent. And although every form intends perpetual being as far as it can, yet no form of a corruptible being can achieve its own perpetuity, except the rational soul; for the reason that the latter is not entirely subject to matter, as other forms are; indeed it has an immaterial operation of its own, as stated in the First Part (Q. 75, A. 2). Consequently as regards his form, incorruption is more natural to man than to other corruptible things. But since that very form has a matter composed of contraries, from the inclination of that matter there results corruptibility in the whole. In this respect man is naturally corruptible as regards the nature of his matter left to itself, but not as regards the nature of his form.

The first three objections argue on the side of the matter; while the other three argue on the side of the form. Wherefore in order to solve them, we must observe that the form of man which is the rational soul, in respect of its incorruptibility is adapted to its end, which is everlasting happiness: whereas the human body, which is corruptible, considered in respect of its nature, is, in a way, adapted to its form, and, in another way, it is not. For we may note a twofold condition in any matter, one which the agent chooses, and another which is not chosen by the agent, and is a natural condition of matter. Thus, a smith in order to make a knife, chooses a matter both hard and flexible, which can be sharpened so as to be useful for cutting, and in respect of this condition iron is a matter adapted for a knife: but that iron be breakable and inclined to rust, results from the natural disposition of iron, nor does the workman choose this in the iron, indeed he would do without it if he could: wherefore this disposition of matter is not adapted to the workman's intention, nor to the purpose of his art. In like manner the human body is the matter chosen by nature in respect of its being of a mixed temperament, in order that it may be most suitable as an organ of touch and of the other sensitive and motive powers. Whereas the fact that it is corruptible is due to a condition of matter, and is not chosen by nature: indeed nature would choose an incorruptible matter if it could. But God, to Whom every nature is subject, in forming man supplied the defect of nature, and by the gift of original justice, gave the body a certain incorruptibility, as was stated in the First Part (Q. 97, A. 1). It is in this sense that it is said that *God made not death,* and that death is the punishment of sin.

This suffices for the Replies to the Objections.

QUESTION 86

Of the Stain of Sin

(In Two Articles)

We must now consider the stain of sin; under which head there are two points of inquiry: (1) Whether an effect of sin is a stain on the soul? (2) Whether it remains in the soul after the act of sin?

FIRST ARTICLE

Whether Sin Causes a Stain on the Soul?

We proceed thus to the First Article:—

Objection 1. It would seem that sin causes no stain on the soul. For a higher nature cannot be defiled by contact with a lower nature: hence the sun's ray is not defiled by contact with tainted bodies, as Augustine says (*Contra Quinque Hæreses* v). Now the human soul is of a much higher nature than mutable things, to which it turns by sinning. Therefore it does not contract a stain from them by sinning.

Obj. 2. Further, sin is chiefly in the will, as stated above (Q. 74, AA. 1, 2). Now the will is in the reason, as stated in *De Anima* iii, text. 42. But the reason or intellect is not stained by considering anything whatever; rather indeed is it perfected thereby. Therefore neither is the will stained by sin.

Obj. 3. Further, if sin causes a stain, this stain is either something positive, or a pure privation. If it be something positive, it can only be either a disposition or a habit: for it seems that nothing else can be caused by an act. But it is neither disposition nor habit: for it happens that a stain remains even after the removal of a disposition or habit; for instance, in a man who after committing a mortal sin of prodigality, is so changed as to fall

into a sin of the opposite vice. Therefore the stain does not denote anything positive in the soul.—Again, neither is it a pure privation. Because all sins agree on the part of aversion and privation of grace: and so it would follow that there is but one stain caused by all sins. Therefore the stain is not the effect of sin.

On the contrary, It was said to Solomon (Ecclus. xlvii. 22): *Thou hast stained thy glory:* and it is written (Ephes. v. 27): *That He might present it to Himself a glorious church not having spot or wrinkle:* and in each case it is question of the stain of sin. Therefore a stain is the effect of sin.

I answer that, A stain is properly ascribed to corporeal things, when a comely body loses its comeliness through contact with another body, e.g. a garment, gold or silver, or the like. Accordingly a stain is ascribed to spiritual things in like manner. Now man's soul has a twofold comeliness; one from the refulgence of the natural light of reason, whereby he is directed in his actions; the other, from the refulgence of the Divine light, viz. of wisdom and grace, whereby man is also perfected for the purpose of doing good and fitting actions. Now, when the soul cleaves to things by love, there is a kind of contact in the soul: and when man sins, he cleaves to certain things, against the light of reason and of the Divine law, as shown above (Q. 71, A. 6). Wherefore the loss of comeliness occasioned by this contact, is metaphorically called a stain on the soul.

Reply Obj. 1. The soul is not defiled by inferior things, by their own power, as though they acted on the soul: on the contrary, the soul, by its own action, defiles itself, through cleaving to them inordinately, against the light of reason and of the Divine law.

Reply Obj. 2. The action of the intellect is accomplished by the intelligible thing being in the intellect, according to the mode of the intellect, so that the intellect is not defiled, but perfected, by them. On the other hand, the act of the will consists in a movement towards things themselves, so that love attaches the soul to the thing loved. Thus it is that the soul is stained, when it cleaves inordinately, according to Osee ix. 10: *They . . . became abominable as those things were which they loved.*

Reply Obj. 3. The stain is neither something positive in the soul, nor does it denote a pure privation: it denotes a privation of the soul's brightness in relation to its cause, which is sin; wherefore diverse sins occasion diverse stains. It is like a shadow, which is the privation of light through the interposition of a body, and which varies according to the diversity of the interposed bodies.

SECOND ARTICLE

Whether the Stain Remains in the Soul after the Act of Sin?

We proceed thus to the Second Article:—

Objection 1. It would seem that the stain does not remain in the soul after the act of sin. For after an action, nothing remains in the soul except habit or disposition. But the stain is not a habit or disposition, as stated above (A. 1, *Obj.* 3). Therefore the stain does not remain in the soul after the act of sin.

Obj. 2. Further, the stain is to the sin what the shadow is to the body, as stated above (A. 1, *ad* 3). But the shadow does not remain when the body has passed by. Therefore the stain does not remain in the soul when the act of sin is past.

Obj. 3. Further, every effect depends on its cause. Now the cause of the stain is the act of sin. Therefore when the act of sin is no longer there, neither is the stain in the soul.

On the contrary, It is written (Jos. xxii. 17): *Is it a small thing to you that you sinned with Beelphegor, and the stain of that crime remaineth in you* (Vulg.,—*us*) *to this day?*

I answer that, The stain of sin remains in the soul even when the act of sin is past. The reason for this is that the stain, as stated above (A. 1), denotes a blemish in the brightness of the soul, on account of its withdrawing from the light of reason or of the Divine law. And therefore so long as man remains out of this light, the stain of sin remains in him: but as soon as, moved by grace, he returns to the Divine light and to the light of reason, the stain is removed. For although the act of sin ceases, whereby man withdrew from the light of reason and of the Divine law, man does not at once return to the state in which he was before, and it is necessary that his will should have a movement contrary to the previous movement. Thus if one man be parted from another on account of some kind of movement, he is not reunited to him as soon as the movement ceases, but he needs to draw nigh to him and to return by a contrary movement.

Reply Obj. 1. Nothing positive remains in the soul after the act of sin, except the disposition or habit; but there does remain something privative, viz. the privation of union with the Divine light.

Reply Obj. 2. After the interposed body has passed by, the transparent body remains in the same position and relation as regards the illuminating body, and so the shadow passes at once. But when the sin is past, the soul does not remain in the same relation to God: and so there is no comparison.

Reply Obj. 3. The act of sin parts man from God, which parting causes the defect of brightness, just as local movement causes local parting. Wherefore, just as when movement ceases, local distance is not removed, so neither, when the act of sin ceases, is the stain removed.

QUESTION 87

Of the Debt of Punishment

(In Eight Articles)

We must now consider the debt of punishment. We shall consider (1) the debt itself; (2) mortal and venial sin, which differ in respect of the punishment due to them.

Under the first head there are eight points of inquiry: (1) Whether the debt of punishment is an effect of sin? (2) Whether one sin can be the punishment of another? (3) Whether any sin incurs a debt of eternal punishment? (4) Whether sin incurs a debt of punishment that is infinite in quantity? (5) Whether every sin incurs a debt of eternal and infinite punishment? (6) Whether the debt of punishment can remain after sin? (7) Whether every punishment is inflicted for a sin? (8) Whether one person can incur punishment for another's sin?

FIRST ARTICLE

Whether the Debt of Punishment Is an Effect of Sin?

We proceed thus to the First Article:—

Objection 1. It would seem that the debt of punishment is not an effect of sin. For that which is accidentally related to a thing, does not seem to be its proper effect. Now the debt of punishment is accidentally related to sin, for it is beside the intention of the sinner. Therefore the debt of punishment is not an effect of sin.

Obj. 2. Further, evil is not the cause of good. But punishment is good, since it is just, and is from God. Therefore it is not an effect of sin, which is evil.

Obj. 3. Further, Augustine says (*Conf.* i) that *every inordinate affection is its own punishment.* But punishment does not incur a further debt of punishment, because then it would go on indefinitely. Therefore sin does not incur the debt of punishment.

On the contrary, It is written (Rom. ii. 9): *Tribulation and anguish upon every soul of man that worketh evil.* But to work evil is to sin. Therefore sin incurs a punishment which is signified by the words *tribulation and anguish.*

I answer that, It has passed from natural things to human affairs that whenever one thing rises up against another, it suffers some detriment therefrom. For we observe in natural things that when one contrary supervenes, the other acts with greater energy, for which reason *hot water freezes more rapidly,* as stated in *Meteor.* i. 12. Wherefore we find that the natural inclination of man is to repress those who rise up against him. Now it is evident that all things contained in an order, are, in a manner, one, in relation to the principle of that order. Consequently, whatever rises up against an order, is put down by that order or by the principle thereof. And because sin is an inordinate act, it is evident that whoever sins, commits an offense against an order: wherefore he is put down, in consequence, by that same order, which repression is punishment.

Accordingly, man can be punished with a threefold punishment corresponding to the three orders to which the human will is subject. In the first place a man's nature is subjected to the order of his own reason; secondly, it is subjected to the order of another man who governs him either in spiritual or in temporal matters, as a member either of the state or of the household; thirdly, it is subjected to the universal order of the Divine government. Now each of these orders is disturbed by sin, for the sinner acts against his reason, and against human and Divine law. Wherefore he incurs a threefold punishment; one, inflicted by himself, viz. remorse of conscience; another, inflicted by man; and a third, inflicted by God.

Reply Obj. 1. Punishment follows sin, inasmuch as this is an evil by reason of its being inordinate. Wherefore just as evil is accidental to the sinner's act, being beside his intention, so also is the debt of punishment.

Reply Obj. 2. Further, a just punishment may be inflicted either by God or by man: wherefore the punishment itself is the effect of sin, not directly but dispositively. Sin, however, makes man deserving of punishment, and that is an evil: for Dionysius says (*Div. Nom.* iv) that *punishment is not an evil, but to deserve punishment, is.* Consequently the debt of punishment is considered to be directly the effect of sin.

Reply Obj. 3. This punishment of the *inordinate affection* is due to sin as overturning the order of reason. Nevertheless sin incurs a further punishment, through disturbing the order of the Divine or human law.

SECOND ARTICLE

Whether Sin Can Be the Punishment of Sin?

We proceed thus to the Second Article:—

Objection 1. It would seem that sin cannot be the punishment of sin. For the purpose of punishment is to bring man back to the good of virtue, as the Philosopher declares (*Ethic.* x. 9). Now sin does not bring man back to the good of virtue, but leads him in the opposite direction. Therefore sin is not the punishment of sin.

Obj. 2. Further, just punishments are from God, as Augustine says (*Qq.* lxxxiii, qu. 82). But sin is not from God, and is an injustice. Therefore sin cannot be the punishment of sin.

Obj. 3. Further, the nature of punishment is to be something against the will. But sin is something from the will, as shown above (Q. 74, AA. 1, 2). Therefore sin cannot be the punishment of sin.

On the contrary, Gregory says (*Hom.* xi. *in Ezech.*) that some sins are punishments of others.

I answer that, We may speak of sin in two ways: first, in its essence, as such; secondly, as to that which is accidental thereto. Sin as such can nowise be the punishment of another. Because sin considered in its essence is something proceeding from the will, for it is from this that it derives the character of guilt. Whereas punishment is essentially something against the will, as stated in the First Part (Q. 48, A. 5). Consequently it is evident that sin regarded in its essence can nowise be the punishment of sin.

On the other hand, sin can be the punishment of sin accidentally in three ways. First, when one sin is the cause of another, by removing an impediment thereto. For passions, temptations of the devil, and the like are causes of sin, but are impeded by the help of Divine grace which is withdrawn on account of sin. Wherefore since the withdrawal of grace is a punishment, and is from God, as stated above (Q. 79, A. 3), the result is that the sin which ensues from this is also a punishment accidentally. It is in this sense that the Apostle speaks (Rom. i. 24) when he says: *Wherefore God gave them up to the desires of their heart,* i.e. to their passions; because, to wit, when men are deprived of the help of Divine grace, they are overcome by their passions. In this way sin is always said to be the punishment of a preceding sin.—Secondly, by reason of the substance of the act, which is such as to cause pain, whether it be an interior act, as is clearly the case with anger or envy, or an exterior act, as is the case with one who endures considerable trouble and loss in order to achieve a sinful act, according to Wis. v. 7: *We wearied ourselves in the way of iniquity.*—Thirdly, on the part of the effect, so that one sin is said to be a punishment by reason of its effect. In the last two ways, a sin is a punishment not only in respect of a preceding sin, but also with regard to itself.

Reply Obj. 1. Even when God punishes men by permitting them to fall into sin, this is directed to the good of virtue. Sometimes indeed it is for the good of those who are punished, when, to wit, men arise from sin, more humble and more cautious. But it is always for the amendment of others, who seeing some men fall from sin to sin, are the more fearful of sinning.—With regard to the other two ways, it is evident that the punishment is intended for the sinner's amendment, since the very fact that man endures toil and loss in sinning, is of a nature to withdraw man from sin.

Reply Obj. 2. This objection considers sin essentially as such: and the same answer applies to the Third Objection.

THIRD ARTICLE

Whether Any Sin Incurs a Debt of Eternal Punishment?

We proceed thus to the Third Article:—

Objection 1. It would seem that no sin incurs a debt of eternal punishment. For a just punishment is equal to the fault, since justice is equality: wherefore it is written (Isa. xxvii. 8): *In measure against measure, when it shall be cast off, thou shalt judge it.* Now sin is temporal. Therefore it does not incur a debt of eternal punishment.

Obj. 2. Further, *punishments are a kind of medicine* (*Ethic.* ii. 3). But no medicine should be infinite, because it is directed to an end, and *what is directed to an end, is not infinite,* as the Philosopher states (*Polit.* i. 6). Therefore no punishment should be infinite.

Obj. 3. Further, no one does a thing always unless he delights in it for its own sake. But *God hath not pleasure in the destruction of men* (Vulg.,—*of the living*). Therefore He will not inflict eternal punishment on man.

Obj. 4. Further, nothing accidental is infinite. But punishment is accidental, for it is not natural to the one who is punished. Therefore it cannot be of infinite duration.

On the contrary, It is written (Matth. xxv. 46): *These shall go into everlasting punishment;* and (Mark iii. 29): *He that shall blaspheme against the Holy Ghost, shall never have forgiveness, but shall be guilty of an everlasting sin.*

I answer that, As stated above (A. 1), sin incurs a debt of punishment through disturbing an order. But the effect remains so long

as the cause remains. Wherefore so long as the disturbance of the order remains the debt of punishment must needs remain also. Now disturbance of an order is sometimes reparable, sometimes irreparable: because a defect which destroys the principle is irreparable, whereas if the principle be saved, defects can be repaired by virtue of that principle. For instance, if the principle of sight be destroyed, sight cannot be restored except by Divine power; whereas, if the principle of sight be preserved, while there arise certain impediments to the use of sight, these can be remedied by nature or by art. Now in every order there is a principle whereby one takes part in that order. Consequently if a sin destroys the principle of the order whereby man's will is subject to God, the disorder will be such as to be considered in itself, irreparable, although it is possible to repair it by the power of God. Now the principle of this order is the last end, to which man adheres by charity. Therefore whatever sins turn man away from God, so as to destroy charity, considered in themselves, incur a debt of eternal punishment.

Reply Obj. 1. Punishment is proportionate to sin in point of severity, both in Divine and in human judgments. In no judgment, however, as Augustine says (*De Civ. Dei* xxi. 11) is it requisite for punishment to equal fault in point of duration. For the fact that adultery or murder is committed in a moment does not call for a momentary punishment: in fact they are punished sometimes by imprisonment or banishment for life,—sometimes even by death; wherein account is not taken of the time occupied in killing, but rather of the expediency of removing the murderer from the fellowship of the living, so that this punishment, in its own way, represents the eternity of punishment inflicted by God. Now according to Gregory (*Dial.* iv. 44) it is just that he who has sinned against God in his own eternity should be punished in God's eternity. A man is said to have sinned in his own eternity, not only as regards continual sinning throughout his whole life, but also because, from the very fact that he fixes his end in sin, he has the will to sin everlastingly. Wherefore Gregory says (*ibid.*) that the *wicked would wish to live without end, that they might abide in their sins for ever.*

Reply Obj 2. Even the punishment that is inflicted according to human laws, is not always intended as a medicine for the one who is punished, but sometimes only for others: thus when a thief is hanged, this is not for his own amendment, but for the sake of others, that at least they may be deterred from crime through fear of the punishment, according to Prov. xix. 25: *The wicked man being scourged, the fool shall be wiser.* Accordingly the eternal punishments inflicted by God on the reprobate, are medicinal punishments for those who refrain from sin through the thought of those punishments, according to Ps. lix. 6: *Thou hast given a warning to them that fear Thee, that they may flee from before the bow, that Thy beloved may be delivered.*

Reply Obj. 3. God does not delight in punishments for their own sake; but He does delight in the order of His justice, which requires them.

Reply Obj. 4. Although punishment is related indirectly to nature, nevertheless it is essentially related to the disturbance of the order, and to God's justice. Wherefore, so long as the disturbance lasts, the punishment endures.

FOURTH ARTICLE

Whether Sin Incurs a Debt of Punishment Infinite in Quantity?

We proceed thus to the Fourth Article:—

Objection 1. It would seem that sin incurs a debt of punishment infinite in quantity. For it is written (Jerem. x. 24): *Correct me, O Lord, but yet with judgment: and not in Thy fury, lest Thou bring me to nothing.* Now God's anger or fury signifies metaphorically the vengeance of Divine justice: and to be brought to nothing is an infinite punishment, even as to make a thing out of nothing denotes infinite power. Therefore according to God's vengeance, sin is awarded a punishment infinite in quantity.

Obj. 2. Further, quantity of punishment corresponds to quantity of fault, according to Deut. xxv. 2: *According to the measure of the sin shall the measure also of the stripes be.* Now a sin which is committed against God, is infinite: because the gravity of a sin increases according to the greatness of the person sinned against (thus it is a more grievous sin to strike the sovereign than a private individual), and God's greatness is infinite. Therefore an infinite punishment is due for a sin committed against God.

Obj. 3. Further, a thing may be infinite in two ways, in duration, and in quantity. Now the punishment is infinite in duration. Therefore it is infinite in quantity also.

On the contrary, If this were the case, the punishments of all mortal sins would be equal; because one infinite is not greater than another.

I answer that, Punishment is proportionate to sin. Now sin comprises two things. First, there is the turning away from the immutable good, which is infinite, wherefore, in this respect, sin is infinite. Secondly, there is the inordinate turning to mutable good. In this respect sin is finite, both because the mutable

good itself is finite, and because the movement of turning towards it is finite, since the acts of a creature cannot be infinite. Accordingly, in so far as sin consists in turning away from something, its corresponding punishment is the *pain of loss,* which also is infinite, because it is the loss of the infinite good, i.e. God. But in so far as sin turns inordinately to something, its corresponding punishment is the *pain of sense,* which also is finite.

Reply Obj. 1. It would be inconsistent with Divine justice for the sinner to be brought to nothing absolutely, because this would be incompatible with the perpetuity of punishment that Divine justice requires, as stated above (A. 3). The expression *to be brought to nothing* is applied to one who is deprived of spiritual goods, according to 1 Cor. xiii. 2: *If I . . . have not charity, I am nothing.*

Reply Obj. 2. This argument considers sin as turning away from something, for it is thus that man sins against God.

Reply Obj. 3. Duration of punishment corresponds to duration of fault, not indeed as regards the act, but on the part of the stain, for as long as this remains, the debt of punishment remains. But punishment corresponds to fault in the point of severity. And a fault which is irreparable, is such that, of itself, it lasts for ever; wherefore it incurs an everlasting punishment. But it is not infinite as regards the thing it turns to; wherefore, in this respect, it does not incur punishment of infinite quantity.

FIFTH ARTICLE

Whether Every Sin Incurs a Debt of Eternal Punishment?

We proceed thus to the Fifth Article:—

Objection 1. It would seem that every sin incurs a debt of eternal punishment. Because punishment, as stated above (A. 4), is proportionate to the fault. Now eternal punishment differs infinitely from temporal punishment: whereas no sin, apparently, differs infinitely from another, since every sin is a human act, which cannot be infinite. Since therefore some sins incur a debt of everlasting punishment, as stated above (A. 4), it seems that no sin incurs a debt of mere temporal punishment.

Obj. 2. Further, original sin is the least of all sins, wherefore Augustine says (*Enchir.* xciii) that *the lightest punishment is incurred by those who are punished for original sin alone.* But original sin incurs everlasting punishment, since children who have died in original sin through not being baptized, will never see the kingdom of God, as is shown by our Lord's words (Jo. iii. 3): *Unless a man be born again, he cannot see the kingdom of God.* Much more, therefore, will the punishments of all other sins be everlasting.

Obj. 3. Further, a sin does not deserve greater punishment through being united to another sin; for Divine justice has allotted its punishment to each sin. Now a venial sin deserves eternal punishment if it be united to a mortal sin in a lost soul, because in hell there is no remission of sins. Therefore venial sin by itself deserves eternal punishment. Therefore temporal punishment is not due for any sin.

On the contrary, Gregory says (*Dial.* iv. 39), that certain slighter sins are remitted after this life. Therefore all sins are not punished eternally.

I answer that, As stated above (A. 3), a sin incurs a debt of eternal punishment, in so far as it causes an irreparable disorder in the order of Divine justice, through being contrary to the very principle of that order, viz. the last end. Now it is evident that in some sins there is disorder indeed, but such as not to involve contrariety in respect of the last end, but only in respect of things referable to the end, in so far as one is too much or too little intent on them without prejudicing the order to the last end: as, for instance, when a man is too fond of some temporal thing, yet would not offend God for its sake, by breaking one of His commandments. Consequently such sins do not incur everlasting, but only temporal punishment.

Reply Obj. 1. Sins do not differ infinitely from one another in respect of their turning towards mutable good, which constitutes the substance of the sinful act; but they do differ infinitely in respect of their turning away from something. Because some sins consist in turning away from the last end, and some in a disorder affecting things referable to the end: and the last end differs infinitely from the things that are referred to it.

Reply Obj. 2. Original sin incurs everlasting punishment, not on account of its gravity, but by reason of the condition of the subject, viz. a human being deprived of grace, without which there is no remission of sin.

The same answer applies to the Third Objection about venial sin. Because eternity of punishment does not correspond to the quantity of the sin, but to its irremissibility, as stated above (A. 3).

SIXTH ARTICLE

Whether the Debt of Punishment Remains after Sin?

We proceed thus to the Sixth Article:—

Objection 1. It would seem that there remains no debt of punishment after sin. For

if the cause be removed the effect is removed. But sin is the cause of the debt of punishment. Therefore, when the sin is removed, the debt of punishment ceases also.

Obj. 2. Further, sin is removed by man returning to virtue. Now a virtuous man deserves, not punishment, but reward. Therefore, when sin is removed, the debt of punishment no longer remains.

Obj. 3. Further, *Punishments are a kind of medicine* (*Ethic.* ii. 3). But a man is not given medicine after being cured of his disease. Therefore, when sin is removed the debt of punishment does not remain.

On the contrary, It is written (2 Kings xii. 13, 14): *David said to Nathan: I have sinned against the Lord. And Nathan said to David: The Lord also hath taken away thy sin; thou shalt not die. Nevertheless because thou hast given occasion to the enemies of the Lord to blaspheme . . . the child that is born to thee shall die.* Therefore a man is punished by God even after his sin is forgiven: and so the debt of punishment remains, when the sin has been removed.

I answer that, Two things may be considered in sin: the guilty act, and the consequent stain. Now it is evident that in all actual sins, when the act of sin has ceased, the guilt remains; because the act of sin makes man deserving of punishment, in so far as he transgresses the order of Divine justice, to which he cannot return except he pay some sort of penal compensation, which restores him to the equality of justice; so that, according to the order of Divine justice, he who has been too indulgent to his will, by transgressing God's commandments, suffers, either willingly or unwillingly, something contrary to what he would wish. This restoration of the equality of justice by penal compensation is also to be observed in injuries done to one's fellow men. Consequently it is evident that when the sinful or injurious act has ceased there still remains the debt of punishment.

But if we speak of the removal of sin as to the stain, it is evident that the stain of sin cannot be removed from the soul, without the soul being united to God, since it was through being separated from Him that it suffered the loss of its brightness, in which the stain consists, as stated above (Q. 86, A. 1). Now man is united to God by his will. Wherefore the stain of sin cannot be removed from man, unless his will accept the order of Divine justice, that is to say, unless either of his own accord he take upon himself the punishment of his past sin, or bear patiently the punishment which God inflicts on him; and in both ways punishment avails for satisfaction. Now when punishment is satisfactory, it loses somewhat of the nature of punishment: for the nature of punishment is to be against the will; and although satisfactory punishment, absolutely speaking, is against the will, nevertheless in this particular case and for this particular purpose, it is voluntary. Consequently it is voluntary simply, but involuntary in a certain respect, as we have explained when speaking of the voluntary and the involuntary (Q. 6, A. 6). We must, therefore, say that, when the stain of sin has been removed, there may remain a debt of punishment, not indeed of punishment simply, but of satisfactory punishment.

Reply Obj. 1. Just as after the act of sin has ceased, the stain remains, as stated above (Q. 86, A. 2), so the debt of punishment also can remain. But when the stain has been removed, the debt of punishment does not remain in the same way, as stated.

Reply Obj. 2. The virtuous man does not deserve punishment simply, but he may deserve it as satisfactory: because his very virtue demands that he should do satisfaction for his offenses against God or man.

Reply Obj. 3. When the stain is removed, the wound of sin is healed as regards the will. But punishment is still requisite in order that the other powers of the soul be healed, since they were disordered by the sin committed, so that, to wit, the disorder may be remedied by the contrary of that which caused it. Moreover punishment is requisite in order to restore the equality of justice, and to remove the scandal given to others, so that those who were scandalized at the sin may be edified by the punishment, as may be seen in the example of David quoted above.

SEVENTH ARTICLE

Whether Every Punishment Is Inflicted for a Sin?

We proceed thus to the Seventh Article:—

Objection 1. It would seem that not every punishment is inflicted for a sin. For it is written (Jo. ix. 3, 2) about the man born blind: *Neither hath this man sinned, nor his parents . . . that he should be born blind.* In like manner we see that many children, those also who have been baptized, suffer grievous punishments, fevers, for instance, diabolical possession, and so forth, and yet there is no sin in them after they have been baptized. Moreover before they are baptized, there is no more sin in them than in the other children who do not suffer such things. Therefore not every punishment is inflicted for a sin.

Obj. 2. Further, that sinners should thrive and that the innocent should be punished seem to come under the same head. Now each of these is frequently observed in human affairs,

for it is written about the wicked (Ps. lxxii. 5): *They are not in the labor of men: neither shall they be scourged like other men;* and (Job. xxi. 7): (*Why then do*) *the wicked live, are* (*they*) *advanced, and strengthened with riches* (*?*)*; and (Habac. i. 13): *Why lookest Thou upon the contemptuous* (Vulg.,—*them that do unjust things*), *and holdest Thy peace, when the wicked man oppresseth* (Vulg.,—*devoureth*), *the man that is more just than himself?* Therefore not every punishment is inflicted for a sin.

Obj. 3. Further, it is written of Christ (1 Pet. ii. 22) that *He did no sin, nor was guile found in His mouth.* And yet it is said (*ibid.*, 21) that He *suffered for us.* Therefore punishment is not always inflicted by God for sin.

On the contrary, It is written (Job iv. 7, *seqq.*): *Who ever perished innocent? Or when were the just destroyed? On the contrary, I have seen those who work iniquity . . . perishing by the blast of God;* and Augustine writes (*Retract.* i) that *all punishment is just, and is inflicted for a sin.*

I answer that, As already stated (A. 6), punishment can be considered in two ways,—simply, and as being satisfactory. A satisfactory punishment is, in a way, voluntary. And since those who differ as to the debt of punishment, may be one in will by the union of love, it happens that one who has not sinned, bears willingly the punishment for another: thus even in human affairs we see men take the debts of another upon themselves.—If, however, we speak of punishment simply, in respect of its being something penal, it has always a relation to a sin in the one punished. Sometimes this is a relation to actual sin, as when a man is punished by God or man for a sin committed by him. Sometimes it is a relation to original sin: and this, either principally or consequently,—principally, the punishment of original sin is that human nature is left to itself, and deprived of original justice: and consequently, all the penalties which result from this defect in human nature.

Nevertheless we must observe that sometimes a thing seems penal, and yet is not so simply. Because punishment is a species of evil, as stated in the First Part. (Q. 48, A. 5). Now evil is privation of good. And since man's good is manifold, viz. good of the soul, good of the body, and external goods, it happens sometimes that man suffers the loss of a lesser good, that he may profit in a greater good, as when he suffers loss of money for the sake of bodily health, or loss of both of these, for the sake of his soul's health and the glory of God. In such cases the loss is an evil to man, not simply but relatively; wherefore it does not answer to the name of punishment simply, but of medicinal punishment, because a medical man prescribes bitter potions to his patients, that he may restore them to health. And since such like are not punishments properly speaking, they are not referred to sin as their cause, except in a restricted sense: because the very fact that human nature needs a treatment of penal medicines, is due to the corruption of nature which is itself the punishment of original sin. For there was no need, in the state of innocence, for penal exercises in order to make progress in virtue; so that whatever is penal in the exercise of virtue, is reduced to original sin as its cause.

Reply Obj. 1. Such like defects of those who are born with them, or which children suffer from, are the effects and the punishments of original sin, as stated above (Q. 85, A. 5); and they remain even after baptism, for the cause stated above (*ibid., ad* 2): and that they are not equally in all, is due to the diversity of nature, which is left to itself, as stated above (*ibid., ad* 1). Nevertheless, they are directed by Divine providence, to the salvation of men, either of those who suffer, or of others who are admonished by their means—and also to the glory of God.

Reply Obj. 2. Temporal and bodily goods are indeed goods of man, but they are of small account: whereas spiritual goods are man's chief goods. Consequently it belongs to Divine justice to give spiritual goods to the virtuous, and to award them as much temporal goods or evils, as suffices for virtue: for, as Dionysius says (*Div. Nom.* viii), *Divine justice does not enfeeble the fortitude of the virtuous man, by material gifts.* The very fact that others receive temporal goods, is detrimental to their spiritual good; wherefore the psalm quoted concludes (*verse* 6): *Therefore pride hath held them fast.*

Reply Obj. 3. Christ bore a satisfactory punishment, not for His, but for our sins.

EIGHTH ARTICLE

Whether Anyone Is Punished for Another's Sin?

We proceed thus to the Eighth Article:—

Objection 1. It would seem that one may be punished for another's sin. For it is written (*Exod.* xx. 5): *I am . . . God . . . jealous, visiting the iniquity of the fathers upon the children, unto the third and fourth generation of them that hate Me;* and (Matth. xxiii. 35): *That upon you may come all the just blood that hath been shed upon the earth.*

Obj. 2. Further, human justice springs from Divine justice. Now, according to human justice, children are sometimes punished for their

*The words in brackets show the readings of the Vulgate.

parents, as in the case of high treason. Therefore also according to Divine justice, one is punished for another's sin.

Obj. 3. Further, if it be replied that the son is punished, not for the father's sin, but for his own, inasmuch as he imitates his father's wickedness; this would not be said of the children rather than of outsiders, who are punished in like manner as those whose crimes they imitate. It seems, therefore, that children are punished, not for their own sins, but for those of their parents.

On the contrary, It is written (Ezech. xviii. 20): *The son shall not bear the iniquity of the father.*

I answer that, If we speak of that satisfactory punishment, which one takes upon oneself voluntarily, one may bear another's punishment, in so far as they are, in some way, one, as stated above (A. 7).—If, however, we speak of punishment inflicted on account of sin, inasmuch as it is penal, then each one is punished for his own sin only, because the sinful act is something personal.—But if we speak of a punishment that is medicinal, in this way it does happen that one is punished for another's sin. For it has been stated (A. 7) that ills sustained in bodily goods or even in the body itself, are medicinal punishments intended for the health of the soul. Wherefore there is no reason why one should not have such like punishments inflicted on one for another's sin, either by God or by man; e.g. on children for their parents, or on servants for their masters, inasmuch as they are their property so to speak; in such a way, however, that, if the children or the servants take part in the sin, this penal ill has the character of punishment in regard to both the one punished and the one he is punished for. But if they do not take part in the sin, it has the character of punishment in regard to the one for whom the punishment is borne, while, in regard to the one who is punished, it is merely medicinal (except accidentally, if he consent to the other's sin), since it is intended for the good of his soul, if he bears it patiently.

With regard to spiritual punishments, these are not merely medicinal, because the good of the soul is not directed to a yet higher good. Consequently no one suffers loss in the goods of the soul without some fault of his own. Wherefore, as Augustine says (*Ep. ad Avit.*),* such like punishments are not inflicted on one for another's sin, because, as regards the soul, the son is not the father's property. Hence the Lord assigns the reason for this by saying (Ezech. xviii. 4): *All souls are Mine.*

Reply Obj. 1. Both the passages quoted should, seemingly, be referred to temporal or bodily punishments, in so far as children are the property of their parents, and posterity, of their forefathers.—Else, if they be referred to spiritual punishments, they must be understood in reference to the imitation of sin, wherefore in Exodus these words are added, *Of them that hate Me,* and in the chapter quoted from Matthew (*verse 32*) we read: *Fill ye up then the measure of your fathers.*—The sins of the fathers are said to be punished in their children, because the latter are the more prone to sin through being brought up amid their parents' crimes, both by becoming accustomed to them, and by imitating their parents' example, conforming to their authority as it were. Moreover they deserve heavier punishment if, seeing the punishment of their parents, they fail to mend their ways.—The text adds, *to the third and fourth generation,* because men are wont to live long enough to see the third and fourth generation, so that both the children can witness their parents' sins so as to imitate them, and the parents can see their children's punishments so as to grieve for them.

Reply Obj. 2. The punishments which human justice inflicts on one for another's sin are bodily and temporal. They are also remedies or medicines against future sins, in order that either they who are punished, or others may be restrained from similar faults.

Reply Obj. 3. Those who are near of kin are said to be punished, rather than outsiders, for the sins of others, both because the punishment of kindred redounds somewhat upon those who sinned, as stated above, in so far as the child is the father's property, and because the examples and the punishments that occur in one's own household are more moving. Consequently when a man is brought up amid the sins of his parents, he is more eager to imitate them, and if he is not deterred by their punishments, he would seem to be the more obstinate, and, therefore, to deserve more severe punishment.

* *Ep. ad Auxilium,* ccl.

QUESTION 88

Of Venial and Mortal Sin

(In Six Articles)

In the next place, since venial and mortal sins differ in respect of the debt of punishment, we must consider them. First, we shall consider venial sin as compared with mortal sin; secondly, we shall consider venial sin in itself.

Under the first head there are six points of inquiry: (1) Whether venial sin is fittingly condivided with mortal sin? (2) Whether they differ generically? (3) Whether venial sin is a disposition to mortal sin? (4) Whether a venial sin can become mortal? (5) Whether a venial sin can become mortal by reason of an aggravating circumstance? (6) Whether a mortal sin can become venial?

FIRST ARTICLE

Whether Venial Sin Is Fittingly Condivided with Mortal Sin?

We proceed thus to the First Article:—

Objection 1. It would seem that venial sin is unfittingly condivided with mortal sin. For Augustine says (*Contra Faust.* xxii. 27): *Sin is a word, deed or desire contrary to the eternal law.* But the fact of being against the eternal law makes a sin to be mortal. Consequently every sin is mortal. Therefore venial sin is not condivided with mortal sin.

Obj. 2. Further, the Apostle says (1 Cor. x. 31): *Whether you eat or drink, or whatever else you do; do all to the glory of God.* Now whoever sins breaks this commandment, because sin is not done for God's glory. Consequently, since to break a commandment is to commit a mortal sin, it seems that whoever sins, sins mortally.

Obj. 3. Further, whoever cleaves to a thing by love, cleaves either as enjoying it, or as using it, as Augustine states (*De Doctr. Christ.* i. 3, 4). But no person, in sinning, cleaves to a mutable good as using it: because he does not refer it to that good which gives us happiness, which, properly speaking, is to use, according to Augustine (*ibid.*). Therefore whoever sins enjoys a mutable good. Now *to enjoy what we should use is human perverseness,* as Augustine again says (*Qq.* lxxxiii, qu. 30). Therefore, since *perverseness** denotes a mortal sin, it seems that whoever sins, sins mortally.

Obj. 4. Further, whoever approaches one term, from that very fact turns away from the opposite. Now whoever sins, approaches a mutable good, and, consequently turns away from the immutable good, so that he sins mortally. Therefore venial sin is unfittingly condivided with mortal sin.

On the contrary, Augustine says (*Tract.* xli *in Joan.*), that *a crime is one that merits damnation, and a venial sin, one that does not.* But a crime denotes a mortal sin. Therefore venial sin is fittingly condivided with mortal sin.

I answer that, Certain terms do not appear to be mutually opposed, if taken in their proper sense, whereas they are opposed if taken metaphorically: thus *to smile* is not opposed to *being dry;* but if we speak of the smiling meadows when they are decked with flowers and fresh with green hues this is opposed to drought. In like manner if mortal be taken literally as referring to the death of the body, it does not imply opposition to venial, nor belong to the same genus. But if mortal be taken metaphorically, as applied to sin, it is opposed to that which is venial.

For sin, being a sickness of the soul, as stated above (Q. 71, A. 1 *ad* 3; Q. 72, A. 5; Q. 74, A. 9 *ad* 2), is said to be mortal by comparison with a disease, which is said to be mortal, through causing an irreparable defect consisting in the corruption of a principle, as stated above (Q. 72, A. 5). Now the principle of the spiritual life, which is a life in accord with virtue, is the order to the last end, as stated above (*ibid.*; Q. 87, A. 3): and if this order be corrupted, it cannot be repaired by any intrinsic principle, but by the power of God alone, as stated above (Q. 87, A. 3), because disorders in things referred to the end, are repaired through the end, even as an error about conclusions can be repaired through the truth of the principles. Hence the defect of order to the last end cannot be repaired through something else as a higher principle, as neither can an error about principles. Wherefore such sins are called mortal, as being irreparable. On the other hand, sins which imply a disorder in things referred to the end, the order to the end itself being preserved, are reparable. These sins are called venial: because a sin receives its acquittal (*veniam*) when the debt of punishment is taken away, and this ceases when the sin ceases, as explained above (Q. 87, A. 6).

Accordingly, mortal and venial are mutually opposed as reparable and irreparable: and I

*The Latin *pervertere* means to overthrow, to destroy, hence *perversion* of God's law is a mortal sin.

say this with reference to the intrinsic principle, but not to the Divine power, which can repair all diseases, whether of the body or of the soul. Therefore venial sin is fittingly condivided with mortal sin.

Reply Obj. 1. The division of sin into venial and mortal is not a division of a genus into its species which have an equal share of the generic nature: but it is the division of an analogous term into its parts, of which it is predicated, of the one first, and of the other afterwards. Consequently the perfect notion of sin, which Augustine gives, applies to mortal sin. On the other hand, venial sin is called a sin, in reference to an imperfect notion of sin, and in relation to mortal sin: even as an accident is called a being, in relation to substance, in reference to the imperfect notion of being. For it is not *against* the law, since he who sins venially neither does what the law forbids, nor nor omits what the law prescribes to be done; but he acts *beside* the law, through not observing the mode of reason, which the law intends.

Reply Obj. 2. This precept of the Apostle is affirmative, and so it does not bind for all times. Consequently everyone who does not actually refer all his actions to the glory of God, does not therefore act against this precept. In order, therefore, to avoid mortal sin each time that one fails actually to refer an action to God's glory, it is enough to refer oneself and all that one has to God habitually. Now venial sin excludes only actual reference of the human act to God's glory, and not habitual reference: because it does not exclude charity, which refers man to God habitually. Therefore it does not follow that he who sins venially, sins mortally.

Reply Obj. 3. He that sins venially, cleaves to temporal good, not as enjoying it, because he does not fix his end in it, but as using it, by referring it to God, not actually but habitually.

Reply Obj. 4. Mutable good is not considered to be a term in contraposition to the immutable good, unless one's end is fixed therein: because what is referred to the end has not the character of finality.

SECOND ARTICLE

Whether Mortal and Venial Sin Differ Generically?

We proceed thus to the Second Article:—

Objection 1. It would seem that venial and mortal sin do not differ generically, so that some sins be generically mortal, and some generically venial. Because human acts are considered to be generically good or evil according to their matter or object, as stated above (Q. 18, A. 2). Now either mortal or venial sin may be committed in regard to any object or matter: since man can love any mutable good, either less than God, which may be a venial sin, or more than God, which is a mortal sin. Therefore venial and mortal sin do not differ generically.

Obj. 2. Further, as stated above (A. 1; Q. 72, A. 5; Q. 87, A. 3), a sin is called mortal when it is irreparable, venial when it can be repaired. Now irreparability belongs to sin committed out of malice, which, according to some, is irremissible: whereas reparability belongs to sins committed through weakness or ignorance, which are remissible. Therefore mortal and venial sin differ as sin committed through malice differs from sin committed through weakness or ignorance. But, in this respect, sins differ, not in genus but in cause, as stated above (Q. 77, A. 8, *ad* 1). Therefore venial and mortal sin do not differ generically.

Obj. 3. Further, it was stated above (Q. 74, A. 3, *ad* 3; A. 10) that sudden movements both of the sensuality and of the reason are venial sins. But sudden movements occur in every kind of sin. Therefore no sins are generically venial.

On the contrary, Augustine, in a sermon on Purgatory (*De Sanctis,* serm. xli), enumerates certain generic venial sins, and certain generic mortal sins.

I answer that, Venial sin is so called from *venia* (*pardon*). Consequently a sin may be called venial, first of all, because it has been pardoned: thus Ambrose says that *penance makes every sin venial:* and this is called venial *from the result.*—Secondly, a sin is called venial because it does not contain anything either partially or totally, to prevent its being pardoned:—partially, as when a sin contains something diminishing its guilt, e.g. a sin committed through weakness or ignorance: and this is called venial *from the cause:*—totally, through not destroying the order to the last end, wherefore it deserves temporal, but not everlasting punishment. It is of this venial sin that we wish to speak now.

For as regards the first two, it is evident that they have no determinate genus: whereas venial sin, taken in the third sense, can have a determinate genus, so that one sin may be venial generically, and another generically mortal, according as the genus or species of an act is determined by its object. For, when the will is directed to a thing that is in itself contrary to charity, whereby man is directed to his last end, the sin is mortal by reason of its object. Consequently it is a mortal sin generically, whether it be contrary to the love of God, e.g. blasphemy, perjury, and the like, or against the love of one's neighbor, e.g. murder, adultery, and such like: wherefore such sins are mortal by reason of their genus.—Sometimes, however, the sinner's will is di-

rected to a thing containing a certain inordinateness, but which is not contrary to the love of God and one's neighbor, e.g. an idle word, excessive laughter, and so forth: and such sins are venial by reason of their genus.

Nevertheless, since moral acts derive their character of goodness and malice, not only from their objects, but also from some disposition of the agent, as stated above (Q. 18, AA. 4, 6), it happens sometimes that a sin which is venial generically by reason of its object, becomes mortal on the part of the agent, either because he fixes his last end therein, or because he directs it to something that is a mortal sin in its own genus; for example, if a man direct an idle word to the commission of adultery. In like manner it may happen, on the part of the agent, that a sin generically mortal becomes venial, by reason of the act being imperfect, i.e. not deliberated by reason, which is the proper principle of an evil act, as we have said above in reference to sudden movements of unbelief.

Reply Obj. 1. The very fact that anyone chooses something that is contrary to divine charity, proves that he prefers it to the love of God, and consequently, that he loves it more than he loves God. Hence it belongs to the genus of some sins, which are of themselves contrary to charity, that something is loved more than God; so that they are mortal by reason of their genus.

Reply Obj. 2. This argument considers those sins which are venial from their cause.

Reply Obj. 3. This argument considers those sins which are venial by reason of the imperfection of the act.

THIRD ARTICLE

Whether Venial Sin is a Disposition to Mortal Sin?

We proceed thus to the Third Article:—

Objection 1. It would seem that venial sin is not a disposition to mortal sin. For one contrary does not dispose to another. But venial and mortal sin are condivided as contrary to one another, as stated above (A. 1). Therefore venial sin is not a disposition to mortal sin.

Obj. 2. Further, an act disposes to something of like species, wherefore it is stated in *Ethic.* ii. 1, 2, that *from like acts like dispositions and habits are engendered.* But mortal and venial sin differ in genus or species, as stated above (A. 2). Therefore venial sin does not dispose to mortal sin.

Obj. 3. Further, if a sin is called venial because it disposes to mortal sin, it follows that whatever disposes to mortal sin is a venial sin. Now every good work disposes to mortal sin; wherefore Augustine says in his Rule (*Ep.* ccxi) that *pride lies in wait for good works that it may destroy them.* Therefore even good works would be venial sins, which is absurd.

On the contrary, It is written (Ecclus. xix. 1): *He that contemneth small things shall fall by little and little.* Now he that sins venially seems to contemn small things. Therefore by little and little he is disposed to fall away altogether into mortal sin.

I answer that, A disposition is a kind of cause; wherefore as there is a twofold manner of cause, so is there a twofold manner of disposition. For there is a cause which moves directly to the production of the effect, as a hot thing heats: and there is a cause which moves indirectly, by removing an obstacle, as he who displaces a pillar is said to displace the stone that rests on it. Accordingly an act of sin disposes to something in two ways. First, directly, and thus it disposes to an act of like species. In this way, a sin generically venial does not, primarily and of its nature, dispose to a sin generically mortal, for they differ in species. Nevertheless, in this same way, a venial sin can dispose, by way of consequence, to a sin which is mortal on the part of the agent: because the disposition or habit may be so far strengthened by acts of venial sin, that the lust of sinning increases, and the sinner fixes his end in that venial sin: since the end for one who has a habit, as such, is to work according to that habit; and the consequence will be that, by sinning often venially, he becomes disposed to a mortal sin. Secondly, a human act disposes to something by removing an obstacle thereto. In this way a sin generically venial can dispose to a sin generically mortal. Because he that commits a sin generically venial, turns aside from some particular order; and through accustoming his will not to be subject to the due order in lesser matters, is disposed not to subject his will even to the order of the last end, by choosing something that is a mortal sin in its genus.

Reply Obj. 1. Venial and mortal sin are not condivided in contrariety to one another, as though they were species of one genus, as stated above (A. 1, *ad* 1), but as an accident is condivided with substance. Wherefore as an accident can be a disposition to a substantial form, so can a venial sin dispose to mortal.

Reply Obj. 2. Venial sin is not like mortal sin in species; but it is in genus, inasmuch as they both imply a defect of due order, albeit in different ways, as stated (AA. 1, 2).

Reply Obj. 3. A good work is not, of itself, a disposition to mortal sin; but it can be the matter or occasion of mortal sin accidentally; whereas a venial sin, of its very nature, disposes to mortal sin, as stated.

FOURTH ARTICLE

Whether a Venial Sin Can Become Mortal?

We proceed thus to the Fourth Article:—

Objection 1. It would seem that a venial sin can become a mortal sin. For Augustine in explaining the words of Jo. iii. 36, *He that believeth not the Son, shall not see life,* says (*Tract.* xii *in Joan.*): *The slightest,* i.e. venial, *sins kill if we make little of them.* Now a sin is called mortal through causing the spiritual death of the soul. Therefore a venial sin can become mortal.

Obj. 2. Further, a movement in the sensuality before the consent of reason, is a venial sin, but after consent, is a mortal sin, as stated above (Q. 74, A. 8, *ad* 2). Therefore a venial sin can become mortal.

Obj. 3. Further, venial and mortal sin differ as curable and incurable disease, as stated above (A. 1). But a curable disease may become incurable. Therefore a venial sin may become mortal.

Obj. 4. Further, a disposition may become a habit. Now venial sin is a disposition to mortal, as stated (A. 3). Therefore a venial sin can become mortal.

On the contrary, Things that differ infinitely are not changed into one another. Now venial and mortal sin differ infinitely, as is evident from what has been said above (Q. 72, A. 5, *ad* 1; Q. 87, A. 5, *ad* 1). Therefore a venial sin cannot become mortal.

I answer that, The fact of a venial sin becoming a mortal sin may be understood in three ways. First, so that the same identical act be at first a venial, and then a mortal sin. This is impossible: because a sin, like any moral act, consists chiefly in an act of the will: so that an act is not one morally, if the will be changed, although the act be continuous physically. If, however, the will be not changed, it is not possible for a venial sin to become mortal.

Secondly, this may be taken to mean that a sin generically venial, becomes mortal. This is possible, in so far as one may fix one's end in that venial sin, or direct it to some mortal sin as end, as stated above (A. 2).

Thirdly, this may be understood in the sense of many venial sins constituting one mortal sin. If this be taken as meaning that many venial sins added together make one mortal sin, it is false, because all the venial sins in the world cannot incur a debt of punishment equal to that of one mortal sin. This is evident as regards the duration of the punishment, since mortal sin incurs a debt of eternal punishment, while venial sin incurs a debt of temporal punishment, as stated above (Q. 87, AA. 3, 5).—It is also evident as regards the pain of loss, because mortal sins deserve to be punished by the privation of seeing God, to which no other punishment is comparable, as Chrysostom states (*Hom.* xxiv *in Matth.*). —It is also evident as regards the pain of sense, as to the remorse of conscience; although as to the pain of fire, the punishments may perhaps not be improportionate to one another.

If, however, this be taken as meaning that many venial sins make one mortal sin dispositively, it is true, as was shown above (A. 3) with regard to the two different manners of disposition, whereby venial sin disposes to mortal sin.

Reply Obj. 1. Augustine is referring to the fact of many venial sins making one mortal sin dispositively.

Reply Obj. 2. The very same movement of the sensuality which preceded the consent of reason can never become a mortal sin; but the movement of the reason in consenting is a mortal sin.

Reply Obj. 3. Disease of the body is not an act, but an abiding disposition; wherefore, while remaining the same disease, it may undergo change. On the other hand, venial sin is a transient act, which cannot be taken up again: so that in this respect the comparison fails.

Reply Obj. 4. A disposition that becomes a habit, is like an imperfect thing in the same species; thus imperfect science, by being perfected, becomes a habit. On the other hand, venial sin is a disposition to something differing generically, even as an accident which disposes to a substantial form, into which it is never changed.

FIFTH ARTICLE

Whether a Circumstance Can Make a Venial Sin to Be Mortal?

We proceed thus to the Fifth Article:—

Objection 1. It would seem that a circumstance can make a venial sin mortal. For Augustine says in a sermon on Purgatory (*De Sanctis,* serm. xli) that *if anger continue for a long time, or if drunkenness be frequent, they become mortal sins.* But anger and drunkenness are not mortal but venial sins generically, else they would always be mortal sins. Therefore a circumstance makes a venial sin to be mortal.

Obj. 2. Further, the Master says (2 *Sentent.,* D. xxiv) that delectation, if morose,* is a mortal sin, but that if it be not morose, it is a venial sin. Now moroseness is a circumstance. Therefore a circumstance makes a venial sin to be mortal.

* See Q. 74, A. 6.

Obj. 3. Further, evil and good differ more than venial and mortal sin, both of which are generically evil. But a circumstance makes a good act to be evil, as when a man gives an alms for vainglory. Much more, therefore, can it make a venial sin to be mortal.

On the contrary, Since a circumstance is an accident, its quantity cannot exceed that of the act itself, derived from the act's genus, because the subject always excels its accident. If, therefore, an act be venial by reason of its genus, it cannot become mortal by reason of an accident: since, in a way, mortal sin infinitely surpasses the quantity of venial sin, as is evident from what has been said (Q. 72, A. 5, *ad* 1; Q. 87, A. 5, *ad* 1).

I answer that, As stated above (Q. 7, A. 1; Q. 18, A. 5, *ad* 4; AA. 10, 11), when we were treating of circumstances, a circumstance, as such, is an accident of the moral act: and yet a circumstance may happen to be taken as the specific difference of a moral act, and then it loses its nature of circumstance, and constitutes the species of the moral act. This happens in sins when a circumstance adds the deformity of another genus; thus when a man has knowledge of another woman than his wife, the deformity of his act is opposed to chastity; but if this other be another man's wife, there is an additional deformity opposed to justice which forbids one to take what belongs to another; and accordingly this circumstance constitutes a new species of sin known as adultery.

It is, however, impossible for a circumstance to make a venial sin become mortal, unless it adds the deformity of another species. For it has been stated above (A 1) that the deformity of a venial sin consists in a disorder affecting things that are referred to the end, whereas the deformity of a mortal sin consists in a disorder about the last end. Consequently it is evident that a circumstance cannot make a venial sin to be mortal, so long as it remains a circumstance, but only when it transfers the sin to another species, and becomes, as it were, the specific difference of the moral act.

Reply Obj. 1 Length of time is not a circumstance that draws a sin to another species, nor is frequency or custom, except perhaps by something accidental supervening. For an action does not acquire a new species through being repeated or prolonged, unless by chance something supervene in the repeated or prolonged act to change its species, e.g. disobedience, contempt, or the like.

We must therefore reply to the objection by saying that since anger is a movement of the soul tending to the hurt of one's neighbor, if the angry movement tend to a hurt which is a mortal sin generically, such as murder or robbery, that anger will be a mortal sin generically: and if it be a venial sin, this will be due to the imperfection of the act, in so far as it is a sudden movement of the sensuality: whereas, if it last a long time, it returns to its generic nature, through the consent of reason.—If, on the other hand, the hurt to which the angry movement tends, is a sin generically venial, for instance, if a man be angry with someone, so as to wish to say some trifling word in jest that would hurt him a little, the anger will not be a mortal sin, however long it last, unless perhaps accidentally; for instance, if it were to give rise to great scandal or something of the kind.

With regard to drunkenness we reply that it is a mortal sin by reason of its genus; for, that a man, without necessity, and through the mere lust of wine, make himself unable to use his reason, whereby he is directed to God and avoids committing many sins, is expressly contrary to virtue. That it be a venial sin, is due to some sort of ignorance or weakness, as when a man is ignorant of the strength of the wine, or of his own unfitness, so that he has no thought of getting drunk, for in that case the drunkenness is not imputed to him as a sin, but only the excessive drink. If, however, he gets drunk frequently, this ignorance no longer avails as an excuse, for his will seems to choose to give way to drunkenness rather than to refrain from excess of wine: wherefore the sin returns to its specific nature.

Reply Obj. 2. Morose delectation is not a mortal sin except in those matters which are mortal sins generically. In such matters, if the delectation be not morose, there is a venial sin through imperfection of the act, as we have said with regard to anger (*ad* 1): because anger is said to be lasting, and delectation to be morose, on account of the approval of the deliberating reason.

Reply Obj. 3. A circumstance does not make a good act to be evil, unless it constitute the species of a sin, as we have stated above (Q. 18, A. 5, *ad* 4).

SIXTH ARTICLE

Whether a Mortal Sin Can Become Venial?

We proceed thus to the Sixth Article:—

Objection 1. It would seem that a mortal sin can become venial. Because venial sin is equally distant from mortal, as mortal sin is from venial. But a venial sin can become mortal, as stated above (A. 5). Therefore also a mortal sin can become venial.

Obj. 2. Further, venial and mortal sin are said to differ in this, that he who sins mortally loves a creature more than God, while

he who sins venially loves the creature less than God. Now it may happen that a person in committing a sin generically mortal, loves a creature less than God; for instance, if anyone being ignorant that simple fornication is a mortal sin, and contrary to the love of God, commits the sin of fornication, yet so as to be ready, for the love of God, to refrain from that sin if he knew that by committing it he was acting counter to the love of God. Therefore his will be a venial sin; and accordingly a mortal sin can become venial.

Obj. 3. Further, as stated above (A. 5, *Obj.* 3), good is more distant from evil, than venial from mortal sin. But an act which is evil in itself, can become good; thus to kill a man may be an act of justice, as when a judge condemns a thief to death. Much more therefore can a mortal sin become venial.

On the contrary, An eternal thing can never become temporal. But mortal sin deserves eternal punishment, whereas venial sin deserves temporal punishment. Therefore a mortal sin can never become venial.

I answer that, Venial and mortal differ as perfect and imperfect in the genus of sin, as stated above (A. 1, *ad* 1). Now the imperfect can become perfect, by some sort of addition: and, consequently, a venial sin can become mortal, by the addition of some deformity pertaining to the genus of mortal sin, as when a man utters an idle word for the purpose of fornication. On the other hand, the perfect cannot become imperfect, by addition; and so a mortal sin cannot become venial, by the addition of a deformity pertaining to the genus of venial sin, for the sin is not diminished if a man commit fornication in order to utter an idle word; rather is it aggravated by the additional deformity.

Nevertheless a sin which is generically mortal, can become venial by reason of the imperfection of the act, because then it does not completely fulfil the conditions of a moral act, since it is not a deliberate, but a sudden act, as is evident from what we have said above (A. 2). This happens by a kind of subtraction, namely, of deliberate reason. And since a moral act takes its species from deliberate reason, the result is that by such a subtraction the species of the act is destroyed.

Reply Obj. 1. Venial differs from mortal as imperfect from perfect, even as a boy differs from a man. But the boy becomes a man and not vice versa. Hence the argument does not prove.

Reply Obj. 2. If the ignorance be such as to excuse sin altogether, as the ignorance of a madman or an imbecile, then he that commits fornication in a state of such like ignorance, commits no sin either mortal or venial. But if the ignorance be not invincible, then the ignorance itself is a sin, and contains within itself the lack of the love of God, in so far as a man neglects to learn those things whereby he can safeguard himself in the love of God.

Reply Obj. 3. As Augustine says (*Contra Mendacium* vii), *those things which are evil in themselves, cannot be well done for any good end.* Now murder is the slaying of the innocent, and this can nowise be well done. But, as Augustine states (*De Lib. Arb.* i. 4, 5), the judge who sentences a thief to death, or the soldier who slays the enemy of the common weal, are not murderers.

QUESTION 89

Of Venial Sin in Itself

(In Six Articles)

We must now consider venial sin in itself, and under this head there are six points of inquiry: (1) Whether venial sin causes a stain in the soul? (2) Of the different kinds of venial sin, as denoted by *wood, hay, stubble* (1 Cor. iii. 12); (3) Whether man could sin venially in the state of innocence? (4) Whether a good or a wicked angel can sin venially? (5) Whether the movements of unbelievers are venial sins? (6) Whether venial sin can be in a man with original sin alone?

FIRST ARTICLE

Whether Venial Sin Causes a Stain in the Soul?

We proceed thus to the First Article:—

Objection 1. It would seem that venial sin causes a stain in the soul. For Augustine says (*De Pœnit.*),* that if venial sins be multiplied, they destroy the beauty of our souls so as to deprive us of the embraces of our heavenly spouse. But the stain of sin is nothing else but the loss of the soul's beauty. Therefore venial sins cause a stain in the soul.

Obj. 2. Further, mortal sin causes a stain in the soul, on account of the inordinateness of the act and of the sinner's affections. But, in venial sin, there is an inordinateness of the act and of the affections. Therefore venial sin causes a stain in the soul.

Obj. 3. Further, the stain on the soul is caused by contact with a temporal thing,

*Hom. 50 inter L., 2.

through love thereof, as stated above (Q. 86, A. 1). But, in venial sin, the soul is in contact with a temporal thing through inordinate love. Therefore venial sin brings a stain on the soul.

On the contrary, It is written (*Eph.* v. 27): *That He might present it to Himself a glorious church, not having spot or wrinkle,* on which the gloss says: *i.e. some grievous sin.* Therefore it seems proper to mortal sin to cause a stain in the soul.

I answer that, As stated above (Q. 86, A. 1), a stain denotes a loss of comeliness due to contact with something, as may be seen in corporeal matters, from which the term has been transferred to the soul, by way of similitude. Now just as in the body there is a twofold comeliness, one resulting from the inward disposition of the members and colors, the other resulting from outward refulgence supervening, so too, in the soul, there is a twofold comeliness, one habitual, and, so to speak, intrinsic, the other, actual, like an outward flash of light. Now venial sin is a hindrance to actual comeliness, but not to habitual comeliness, because it neither destroys nor diminishes the habit of charity and of the other virtues, as we shall show further on (II-II, Q. 24, A. 10; Q. 133, A. 1 *ad* 2), but only hinders their acts. On the other hand, a stain denotes something permanent in the thing stained, wherefore it seems in the nature of a loss of habitual rather than of actual comeliness. Therefore, properly speaking, venial sin does not cause a stain in the soul. If, however, we find it stated anywhere that it does induce a stain, this is in a restricted sense, in so far as it hinders the comeliness that results from acts of virtue.

Reply Obj. 1. Augustine is speaking of the case in which many venial sins lead to mortal sin dispositively: because otherwise they would not sever the soul from the embrace of its heavenly spouse.

Reply Obj. 2. In mortal sin, the inordinateness of the act destroys the habit of virtue, but not in venial sin.

Reply Obj. 3. In mortal sin the soul comes into contact with a temporal thing as its end, so that the shedding of the light of grace, which accrues to those who, by charity, cleave to God as their last end, is entirely cut off. On the contrary, in venial sin, man does not cleave to a creature as his last end: hence there is no comparison.

SECOND ARTICLE

Whether Venial Sins Are Suitably Designated As "Wood, Hay, and Stubble"?

We proceed thus to the Second Article:—

Objection 1. It would seem that venial sins are unsuitably designated as *wood, hay,* and *stubble* (1 Cor. iii. 12). Because wood, hay, and stubble are said (*ibid.*) to be built on a spiritual foundation. Now venial sins are something outside a spiritual foundation, even as false opinions are outside the pale of science. Therefore venial sins are not suitably designated as wood, hay, and stubble.

Obj. 2. Further, he who builds wood, hay, and stubble, *shall be saved yet so as by fire* (*verse* 15). But sometimes the man who commits a venial sin, will not be saved, even by fire, e.g. when a man dies in mortal sin to which venial sins are attached. Therefore venial sins are unsuitably designated by wood, hay, and stubble.

Obj. 3. Further, according to the Apostle (*verse* 12) those who build *gold, silver, precious stones,* i.e., love of God and our neighbor, and good works, are others from those who build wood, hay, stubble. But those even who love God and their neighbor, and do good works, commit venial sins: for it is written (1 Jo. i. 8): *If we say that we have no sin, we deceive ourselves.* Therefore venial sins are not suitably designated by these three.

Obj. 4. Further, there are many more than three differences and degrees of venial sins. Therefore they are unsuitably comprised under these three.

On the contrary, The Apostle says (1 Cor. iii. 15) that the man who builds up wood, hay, stubble, *shall be saved yet so as by fire,* so that he will suffer punishment, but not everlasting. Now the debt of temporal punishment belongs properly to venial sin, as stated above (Q. 87, A. 5). Therefore these three signify venial sins.

I answer that, Some have understood the *foundation* to be dead faith, upon which some build good works, signified by gold, silver, and precious stones, while others build mortal sins, which according to them are designated by wood, hay, and stubble. But Augustine disapproves of this explanation (*De Fide et Oper.* xv), because, as the Apostle says (Gal. v 21), he who does the works of the flesh, *shall not obtain the kingdom of God,* which signifies to be saved; whereas the Apostle says that he who builds wood, hay, and stubble *shall be saved yet so as by fire.* Consequently wood, hay, stubble cannot be understood to denote mortal sins.

Others say that wood, hay, stubble designate good works, which are indeed built upon the spiritual edifice, but are mixed with venial sins: as, when a man is charged with the care of a family, which is a good thing, excessive love of his wife, or of his children or of his possessions insinuates itself into his life, under

God however, so that, to wit, for the sake of these things he would be unwilling to do anything in opposition to God.—But neither does this seem to be reasonable. For it is evident that all good works are referred to the love of God, and one's neighbor, wherefore they are designated by *gold, silver,* and *precious stones,* and consequently not by *wood, hay,* and *stubble.*

We must therefore say that the very venial sins that insinuate themselves into those who have a care for earthly things, are designated by wood, hay, and stubble. For just as these are stored in a house, without belonging to the substance of the house, and can be burnt, while the house is saved, so also venial sins are multiplied in a man, while the spiritual edifice remains, and for them, man suffers fire, either of temporal trials in this life, or of purgatory after this life, and yet he is saved for ever.

Reply Obj. 1. Venial sins are not said to be built upon the spiritual foundation, as though they were laid directly upon it, but because they are laid beside it; in the same sense as it is written (Ps. cxxxvi. 1): *Upon the waters of Babylon,* i.e. *beside the waters:* because venial sins do not destroy the spiritual edifice.

Reply Obj. 2. It is not said that everyone who builds wood, hay, and stubble, shall be saved as by fire, but only those who build *upon* the *foundation.* And this foundation is not dead faith, as some have esteemed, but faith quickened by charity, according to Eph. iii. 17: *Rooted and founded in charity.* Accordingly, he that dies in mortal sin with venial sins, has indeed wood, hay, and stubble, but not built upon the spiritual edifice; and consequently he will not be saved so as by fire.

Reply Obj. 3. Although those who are withdrawn from the care of temporal things, sin venially sometimes, yet they commit but slight venial sins, and in most cases they are cleansed by the fervor of charity: wherefore they do not build up venial sins, because these do not remain long in them. But the venial sins of those who are busy about earthly things remain longer, because they are unable to have such frequent recourse to the fervor of charity in order to remove them.

Reply Obj. 4. As the Philosopher says (*De Cœlo* i, text. 2), *all things are comprised under three, the beginning, the middle, and the end.* Accordingly all degrees of venial sins are reduced to three, viz. to *wood,* which remains longer in the fire; *stubble,* which is burnt up at once; and *hay,* which is between these two: because venial sins are removed by fire, quickly or slowly, according as man is more or less attached to them.

THIRD ARTICLE

Whether Man Could Commit a Venial Sin in the State of Innocence?

We proceed thus to the Third Article:—

Objection 1. It would seem that man could commit a venial sin in the state of innocence. Because on 1 Tim. ii. 14, *Adam was not seduced,* a gloss says: *Having had no experience of God's severity, it was possible for him to be so mistaken as to think that what he had done was a venial sin.* But he would not have thought this unless he could have committed a venial sin. Therefore he could commit a venial sin without sinning mortally.

Obj. 2. Further, Augustine says (*Gen. ad lit.* xi. 5): *We must not suppose that the tempter would have overcome man, unless first of all there had arisen in man's soul a movement of vainglory which should have been checked.* Now the vainglory which preceded man's defeat, which was accomplished through his falling into mortal sin, could be nothing more than a venial sin.—In like manner, Augustine says (*ibid.*) that *man was allured by a certain desire of making the experiment, when he saw that the woman did not die when she had taken the forbidden fruit.*—Again there seems to have been a certain movement of unbelief in Eve, since she doubted what the Lord had said, as appears from her saying (Gen. iii. 3): *Lest perhaps we die.* Now these apparently were venial sins. Therefore man could commit a venial sin before he committed a mortal sin.

Obj. 3. Further, mortal sin is more opposed to the integrity of the original state, than venial sin is. Now man could sin mortally notwithstanding the integrity of the original state. Therefore he could also sin venially.

On the contrary, Every sin deserves some punishment. But nothing penal was possible in the state of innocence, as Augustine declares (*De Civ. Dei* xiv. 10). Therefore he could not commit a sin that would not deprive him of that state of integrity. But venial sin does not change man's state. Therefore he could not sin venially.

I answer that, It is generally admitted that man could not commit a venial sin in the state of innocence. This, however, is not to be understood as though on account of the perfection of his state, the sin which is venial for us would have been mortal for him, if he had committed it. Because the dignity of a person is a circumstance that aggravates a sin, but it does not transfer it to another species, unless there be an additional deformity by reason of disobedience, or vow or the like, which does not apply to the question in point. Consequently what is venial in itself could not

be changed into mortal by reason of the excellence of the original state. We must therefore understand this to mean that he could not sin venially, because it was impossible for him to commit a sin which was venial in itself, before losing the integrity of the original state by sinning mortally.

The reason for this is because venial sin occurs in us, either through the imperfection of the act, as in the case of sudden movements, in a genus of mortal sin or through some inordinateness in respect of things referred to the end, the due order to the end being safeguarded. Now each of these happens on account of some defect of order, by reason of the lower powers not being checked by the higher. Because the sudden rising of a movement of the sensuality in us is due to the sensuality not being perfectly subject to reason: and the sudden rising of a movement in the reason itself is due, in us, to the fact that the execution of the act of reason is not subject to the act of deliberation which proceeds from a higher good, as stated above (Q. 74, A. 10); and that the human mind be out of order as regards things directed to the end, the due order to the end being safeguarded, is due to the fact that the things referred to the end are not infallibly directed under the end, which holds the highest place, being the beginning, as it were, in matters concerning the appetite, as stated above (Q. 10, AA. 1, 2, *ad* 3; Q. 72, A. 5). Now, in the state of innocence, as stated in the First Part (Q. 95, A. 1), there was an unerring stability of order, so that the lower powers were always subjected to the higher, so long as man remained subject to God, as Augustine says (*De Civ. Dei* xiv. 13). Hence there could be no inordinateness in man, unless first of all the highest part of man were not subject to God, which constitutes a mortal sin. From this it is evident that, in the state of innocence, man could not commit a venial sin, before committing a mortal sin.

Reply Obj. 1. In the passage quoted, venial is not taken in the same sense as we take it now; but by venial sin we mean that which is easily forgiven.

Reply Obj. 2. This vainglory which preceded man's downfall, was his first mortal sin, for it is stated to have preceded his downfall into the outward act of sin. This vainglory was followed, in the man, by the desire to make an experiment, and, in the woman, by doubt, for she gave way to vainglory, merely through hearing the serpent mention the precept, as though she refused to be held in check by the precept.

Reply Obj. 3. Mortal sin is opposed to the integrity of the original state in the fact of its destroying that state: this a venial sin cannot do. And because the integrity of the primitive state is incompatible with any inordinateness whatever, the result is that the first man could not sin venially, before committing a mortal sin.

FOURTH ARTICLE

Whether a Good or a Wicked Angel Can Sin Venially?

We proceed thus to the Fourth Article:—

Objection 1. It would seem that a good or a wicked angel can sin venially. Because man agrees with the angels, in the higher part of his soul which is called the mind, according to Gregory, who says (*Hom.* xxix *in Ev.*) that *man understands in common with the angels.* But man can commit a venial sin in the higher part of his soul. Therefore an angel can commit a venial sin also.

Obj. 2. Further, He that can do more, can do less. But an angel could love a created good more than God, and he did, by sinning mortally. Therefore he could also love a creature less than God inordinately, by sinning venially.

Obj. 3. Further, wicked angels seem to do certain things which are venial sins generically, by provoking man to laughter, and other like frivolities. Now the circumstance of the person does not make a mortal sin to be venial, as stated above (A. 3), unless there be a special prohibition, which is not the case in point. Therefore an angel can sin venially.

On the contrary, The perfection of an angel is greater than that of man in the primitive state. But man could not sin venially in the primitive state, and much less, therefore, can an angel.

I answer that, An angel's intellect, as stated in the First Part (Q. 58, A. 3; Q. 79, A. 8), is not discursive, i.e. it does not proceed from principles to conclusions, so as to understand both separately, as we do. Consequently, whenever the angelic intellect considers a conclusion, it must, of necessity, consider it in its principles. Now in matters of appetite, as we have often stated (Q. 8, A. 2; Q. 10, A. 1; Q. 72, A. 5), ends are like principles, while the means are like conclusions. Wherefore an angel's mind is not directed to the means, except as they stand under the order to the end. Consequently, from their very nature, they can have no inordinateness in respect of the means, unless at the same time they have an inordinateness in respect of the end, and this is a mortal sin. Now good angels are not moved to the means, except in subordination to the due end which is God: wherefore all their actions are acts of charity, so that no venial sin can be in them. On the other hand, wicked

angels are moved to nothing except in subordination to the end which is their sin of pride. Therefore they sin mortally in everything that they do of their own will.—This does not apply to the appetite for the natural good, which appetite we have stated to be in them P. I, Q. 63, A. 4; Q. 64, A. 2 *ad* 5).

Reply Obj. 1. Man does indeed agree with the angels in the mind or intellect, but he differs in his mode of understanding, as stated above.

Reply Obj. 2. An angel could not love a creature less than God, without, at the same time, either referring it to God, as the last end, or to some inordinate end, for the reason given above.

Reply Obj. 3. The demons incite man to all such things which seem to be venial, that he may become used to them, so as to lead him on to mortal sin. Consequently in all such things they sin mortally, on account of the end they have in view.

FIFTH ARTICLE

Whether the First Movements of the Sensuality in Unbelievers Are Mortal Sins?

We proceed thus to the Fifth Article:—

Objection 1. It would seem that the first movements of the sensuality in unbelievers are mortal sins. For the Apostle says (Rom. viii. 1) that *there is . . . no condemnation to them that are in Christ Jesus, who walk not according to the flesh:* and he is speaking there of the concupiscence of the sensuality, as appears from the context (ch. vii). Therefore the reason why concupiscence is not a matter of condemnation to those who walk not according to the flesh, i.e. by consenting to concupiscence, is because they are in Christ Jesus. But unbelievers are not in Christ Jesus. Therefore in unbelievers this is a matter of condemnation. Therefore the first movements of unbelievers are mortal sins.

Obj. 2. Further, Anselm says (*De Gratia et Lib. Arb.* vii): *Those who are not in Christ, when they feel the sting of the flesh, follow the road of damnation, even if they walk not according to the flesh.* But damnation is not due save to mortal sin. Therefore, since man feels the sting of the flesh in the first movements of concupiscence, it seems that the first movements of concupiscence in unbelievers are mortal sins.

Obj. 3. Further, Anselm says (*ibid.*): *Man was so made that he was not liable to feel concupiscence.* Now this liability seems to be remitted to man by the grace of Baptism, which the unbeliever has not. Therefore every act of concupiscence in an unbeliever, even without his consent, is a mortal sin, because he acts against his duty.

On the contrary, It is stated in Acts x. 34 that *God is not a respecter of persons.* Therefore He does not impute to one unto condemnation, what He does not impute to another. But He does not impute first movements to believers, unto condemnation. Neither therefore does He impute them to unbelievers.

I answer that, It is unreasonable to say that the first movements of unbelievers are mortal sins, when they do not consent to them. This is evident for two reasons. First, because the sensuality itself cannot be the subject of mortal sin, as stated above (Q. 79, A. 4). Now the sensuality has the same nature in unbelievers as in believers. Therefore it is not possible for the mere movements of the sensuality in unbelievers, to be mortal sins.

Secondly, from the state of the sinner. Because excellence of the person never diminishes sin, but, on the contrary, increases it, as stated above (Q. 73, A. 10). Therefore a sin is not less grievous in a believer than in an unbeliever, but much more so. For the sins of an unbeliever are more deserving of forgiveness, on account of their ignorance, according to 1 Tim. i. 13: *I obtained the mercy of God, because I did it ignorantly in* my *unbelief:* whereas the sins of believers are more grievous on account of the sacraments of grace, according to Heb. x. 29: *How much more, do you think, he deserveth worse punishments . . . who hath esteemed the blood of the testament unclean, by which he was sanctified?*

Reply Obj. 1. The Apostle is speaking of the condemnation due to original sin, which condemnation is remitted by the grace of Jesus Christ, although the *fomes* of concupiscence remain. Wherefore the fact that believers are subject to concupiscence is not in them a sign of the condemnation due to original sin, as it is in unbelievers.

In this way also is to be understood the saying of Anselm, wherefore the Reply to the Second Objection is evident.

Reply Obj. 3. This freedom from liability to concupiscence was a result of original justice. Wherefore that which is opposed to such liability pertains, not to actual but to original sin.

SIXTH ARTICLE

Whether Venial Sin Can Be in Anyone with Original Sin Alone?

We proceed thus to the Sixth Article:—

Objection 1. It would seem that venial sin can be in a man with original sin alone. For disposition precedes habit. Now venial sin is a disposition to mortal sin, as stated above

(Q. 88, A. 3). Therefore in an unbeliever, in whom original sin is not remitted, venial sin exists before mortal sin: and so sometimes unbelievers have venial together with original sin, and without mortal sins.

Obj. 2. Further, venial sin has less in common, and less connection with mortal sin, than one mortal sin has with another. But an unbeliever in the state of original sin, can commit one mortal sin without committing another. Therefore he can also commit a venial sin without committing a mortal sin.

Obj. 3. Further, it is possible to fix the time at which a child is first able to commit an actual sin: and when the child comes to that time, it can stay a short time at least, without committing a mortal sin, because this happens in the worst criminals. Now it is possible for the child to sin venially during that space of time, however short it may be. Therefore venial sin can be in anyone with original sin alone and without mortal sin.

On the contrary, Man is punished for original sin in the children's limbo, where there is no pain of sense, as we shall state further on (Suppl., Q. 69, A. 6): whereas men are punished in hell for no other than mortal sin. Therefore there will be no place where a man can be punished for venial sin with no other than original sin.

I answer that, It is impossible for venial sin to be in anyone with original sin alone, and without mortal sin. The reason for this is because before a man comes to the age of discretion, the lack of years hinders the use of reason and excuses him from mortal sin, wherefore, much more does it excuse him from venial sin, if he does anything which is such generically. But when he begins to have the use of reason, he is not entirely excused from the guilt of venial or mortal sin. Now the first thing that occurs to a man to think about then, is to deliberate about himself. And if he then direct himself to the due end, he will, by means of grace, receive the remission of original sin: whereas if he does not then direct himself to the due end, as far as he is capable of discretion at that particular age, he will sin mortally, through not doing that which is in his power to do. Accordingly thenceforward there cannot be venial sin in him without mortal, until afterwards all sin shall have been remitted to him through grace.

Reply Obj. 1. Venial sin precedes mortal sin not as a necessary, but as a contingent disposition, just as work sometimes disposes to fever, but not as heat disposes to the form of fire.

Reply Obj. 2. Venial sin is prevented from being with original sin alone, not on account of its want of connection or likeness, but on account of the lack of use of reason, as stated above.

Reply Obj. 3. The child that is beginning to have the use of reason can refrain from other mortal sins for a time, but it is not free from the aforesaid sin of omission, unless it turn to God as soon as possible. For the first thing that occurs to a man who has discretion, is to think of himself, and to direct other things to himself as to their end, since the end is the first thing in the intention. Therefore this is the time when man is bound by God's affirmative precept, which the Lord expressed by saying (Zach. i. 3): *Turn ye to Me . . . and I will turn to you.*

							Question	Article	Page
The Extrinsic Principles of Human Acts	1. The Devil—See Part I, Q. 114.								
	2. God	1. Who Instructs Us by Law	1. In General	1. Its essence.—Does law pertain to reason?—End of law.—Its cause.—Promulgation of law			90	4	993
				2. Different kinds.—Is there one or more Divine Law?—Is there a law of sin?			91	6	996
				3. Effects.—Does law make men good?			92	2	1001
			2. In Particular	1. The eternal law.—What is it?—Is it known to all?—Are all human beings subject to it?			93	6	1003
				2. The natural law.—What is it?—Its precepts.—Is it changeable?—Is it the same in all?			94	6	1008
				3. Human law	1. In itself.—Its utility.—Its origin.—Quality.—Division		95	4	1013
					2. Its power.—Does it bind in conscience?—Are all subject to it?		96	6	1017
					3. Its mutability.—Should it be changed?—Does custom obtain force of law?		97	4	1022
				4. The Old Law	1. In itself.—Was it good?—Was it from God?—Was it binding on all?		98	6	1025
					2. Its Precepts	1. Their distinction from one another.—Did it contain one or several precepts?	99	6	1031
						Each Kind: 1. The moral precepts.—Are they all in the decalogue?	100	12	1037
						Each Kind: 2. The ceremonial precepts. 1. In themselves.—The various kinds	101	4	1051
						Each Kind: 2. The ceremonial precepts. 2. Their causes.—What is the cause?	102	6	1055
						Each Kind: 2. The ceremonial precepts. 3. Their duration.—When did the Old Law cease?	103	4	1082
						Each Kind: 3. The judicial precepts. 1. In General.—What is meant by them?	104	4	1087
						Each Kind: 3. The judicial precepts. 2. In their reasons.—Concerning rulers.—Fellowship one with another	105	4	1091
				5. The New Law	1 In itself.—What kind of law is it?—Its efficacy.—Its beginning.—Its end		106	4	1103
					2 In comparison with the Old Law.—Does the New fulfil the Old Law?—Which is easier?		107	4	1108
					3 What it contains.—Should it prescribe or forbid outward works?		108	4	1113

TREATISE ON LAW

QUESTION 90

Of the Essence of Law

(In Four Articles)

We have now to consider the extrinsic principles of acts. Now the extrinsic principle inclining to evil is the devil, of whose temptations we have spoken in the First Part (Q. 114). But the extrinsic principle moving to good is God, Who both instructs us by means of His Law, and assists us by His Grace: wherefore in the first place we must speak of law; in the second place, of grace.

Concerning law, we must consider—(1) Law itself in general; (2) its parts. Concerning law in general three points offer themselves for our consideration: (1) Its essence; (2) The different kinds of law; (3) The effects of law.

Under the first head there are four points of inquiry: (1) Whether law is something pertaining to reason? (2) Concerning the end of law; (3) Its cause; (4) The promulgation of law.

FIRST ARTICLE

Whether Law Is Something Pertaining to Reason?

We proceed thus to the First Article:—

Objection 1. It would seem that law is not something pertaining to reason. For the Apostle says (Rom. vii. 23): *I see another law in my members,* etc. But nothing pertaining to reason is in the members; since the reason does not make use of a bodily organ. Therefore law is not something pertaining to reason.

Obj. 2. Further, in the reason there is nothing else but power, habit, and act. But law is not the power itself of reason. In like manner, neither is it a habit of reason: because the habits of reason are the intellectual virtues of which we have spoken above (Q. 57). Nor again is it an act of reason: because then law would cease, when the act of reason ceases, for instance, while we are asleep. Therefore law is nothing pertaining to reason.

Obj. 3. Further, the law moves those who are subject to it to act aright. But it belongs properly to the will to move to act, as is evident from what has been said above (Q. 9, A. 1). Therefore law pertains, not to the reason, but to the will; according to the words of the Jurist (*Lib.* i. *ff., De Const. Prin.* leg. i): *Whatsoever pleaseth the sovereign, has force of law.*

On the contrary, It belongs to the law to command and to forbid. But it belongs to reason to command, as stated above (Q. 17, A. 1). Therefore law is something pertaining to reason.

I answer that, Law is a rule and measure of acts, whereby man is induced to act or is restrained from acting: for *lex* (law) is derived from *ligare* (to bind), because it binds one to act. Now the rule and measure of human acts is the reason, which is the first principle of human acts, as is evident from what has been stated above (Q. 1, A. 1 *ad* 3); since it belongs to the reason to direct to the end, which is the first principle in all matters of action, according to the Philosopher (*Phys.* ii). Now that which is the principle in any genus, is the rule and measure of that genus: for instance, unity in the genus of numbers, and the first movement in the genus of movements. Consequently it follows that law is something pertaining to reason.

Reply Obj. 1. Since law is a kind of rule and measure, it may be in something in two ways. First, as in that which measures and rules: and since this is proper to reason, it follows that, in this way, law is in the reason alone.—Secondly, as in that which is measured and ruled. In this way, law is in all those things that are inclined to something by reason of some law: so that any inclination arising from a law, may be called a law, not essentially but by participation as it were. And thus the inclination of the members to concupiscence is called *the law of the members.*

Reply Obj. 2. Just as, in external action, we may consider the work and the work done, for instance the work of building and the house built; so in the acts of reason, we may consider the act itself of reason, i.e., to understand and to reason, and something produced by this act. With regard to the speculative reason, this is first of all the definition; secondly, the proposition; thirdly, the syllogism or argument. And since also the practical reason makes use of a syllogism in respect of the work to be done, as stated above (Q. 13, A. 3; Q. 76, A. 1) and as the Philosopher teaches (*Ethic.* vii. 3); hence we find in the practical reason something that holds the same position in regard to operations, as, in the speculative intellect, the proposition holds in regard to conclusions. Such like universal propositions of the practical intellect that are directed to actions have the nature of law. And these

propositions are sometimes under our actual consideration, while sometimes they are retained in the reason by means of a habit.

Reply Obj. 3. Reason has its power of moving from the will, as stated above (Q. 17, A. 1): for it is due to the fact that one wills the end, that the reason issues its commands as regards things ordained to the end. But in order that the volition of what is commanded may have the nature of law, it needs to be in accord with some rule of reason. And in this sense is to be understood the saying that the will of the sovereign has the force of law; otherwise the sovereign's will would savor of lawlessness rather than of law.

SECOND ARTICLE

Whether the Law Is Always Something Directed to the Common Good?

We proceed thus to the Second Article:—

Objection 1. It would seem that the law is not always directed to the common good as to its end. For it belongs to law to command and to forbid. But commands are directed to certain individual goods. Therefore the end of the law is not always the common good.

Obj. 2. Further, the law directs man in his actions. But human actions are concerned with particular matters. Therefore the law is directed to some particular good.

Obj. 3. Further, Isidore says (*Etym.* v. 3): *If the law is based on reason, whatever is based on reason will be a law.* But reason is the foundation not only of what is ordained to the common good, but also of that which is directed to private good. Therefore the law is not only directed to the good of all, but also to the private good of an individual.

On the contrary, Isidore says (*Etym.* v. 21) that *laws are enacted for no private profit, but for the common benefit of the citizens.*

I answer that, As stated above (A. 1), the law belongs to that which is a principle of human acts, because it is their rule and measure. Now as reason is a principle of human acts, so in reason itself there is something which is the principle in respect of all the rest: wherefore to this principle chiefly and mainly law must needs be referred.—Now the first principle in practical matters, which are the object of the practical reason, is the last end: and the last end of human life is bliss or happiness, as stated above (Q. 2, A. 7; Q. 3, A. 1). Consequently the law must needs regard principally the relationship to happiness. Moreover, since every part is ordained to the whole, as imperfect to perfect; and since one man is a part of the perfect community, the law must needs regard properly the relationship to universal happiness. Wherefore the Philosopher, in the above definition of legal matters mentions both happiness and the body politic: for he says (*Ethic.* v. 1) that we call those legal matters *just, which are adapted to produce and preserve happiness and its parts for the body politic:* since the state is a perfect community, as he says in *Polit.* i. 1.

Now in every genus, that which belongs to it chiefly is the principle of the others, and the others belong to that genus in subordination to that thing: thus fire, which is chief among hot things, is the cause of heat in mixed bodies, and these are said to be hot in so far as they have a share of fire. Consequently, since the law is chiefly ordained to the common good, any other precept in regard to some individual work, must needs be devoid of the nature of a law, save in so far as it regards the common good. Therefore every law is ordained to the common good.

Reply Obj. 1. A command denotes an application of a law to matters regulated by the law. Now the order to the common good, at which the law aims, is applicable to particular ends. And in this way commands are given even concerning particular matters.

Reply Obj 2. Actions are indeed concerned with particular matters: but those particular matters are referable to the common good, not as to a common genus or species, but as to a common final cause, according as the common good is said to be the common end.

Reply Obj. 3. Just as nothing stands firm with regard to the speculative reason except that which is traced back to the first indemonstrable principles, so nothing stands firm with regard to the practical reason, unless it be directed to the last end which is the common good: and whatever stands to reason in this sense, has the nature of a law.

THIRD ARTICLE

Whether the Reason of Any Man Is Competent to Make Laws?

We proceed thus to the Third Article:—

Objection 1. It would seem that the reason of any man is competent to make laws. For the Apostle says (Rom. ii. 14) that *when the Gentiles, who have not the law, do by nature those things that are of the law, . . . they are a law to themselves.* Now he says this of all in general. Therefore anyone can make a law for himself.

Obj. 2. Further, as the Philosopher says (*Ethic.* ii. 1), *the intention of the lawgiver is to lead men to virtue.* But every man can lead another to virtue. Therefore the reason of any man is competent to make laws.

Obj. 3. Further, just as the sovereign of a state governs the state, so every father of a

family governs his household. But the sovereign of a state can make laws for the state. Therefore every father of a family can make laws for his household.

On the contrary, Isidore says (*Etym.* v. 10): *A law is an ordinance of the people, whereby something is sanctioned by the Elders together with the Commonalty.*

I answer that, A law, properly speaking, regards first and foremost the order to the common good. Now to order anything to the common good, belongs either to the whole people, or to someone who is the viceregent of the whole people. And therefore the making of a law belongs either to the whole people or to a public personage who has care of the whole people: since in all other matters the directing of anything to the end concerns him to whom the end belongs.

Reply Obj. 1. As stated above (A. 1 *ad* 1), a law is in a person not only as in one that rules, but also by participation as in one that is ruled. In the latter way each one is a law to himself, in so far as he shares the direction that he receives from one who rules him. Hence the same text goes on: *Who show the work of the law written in their hearts.*

Reply Obj. 2. A private person cannot lead another to virtue efficaciously: for he can only advise, and if his advice be not taken, it has no coercive power, such as the law should have, in order to prove an efficacious inducement to virtue, as the Philosopher says (*Ethic.* x. 9). But this coercive power is vested in the whole people or in some public personage, to whom it belongs to inflict penalties, as we shall state further on (Q. 92, A. 2 *ad* 3; II-II, Q. 64, A. 3). Wherefore the framing of laws belongs to him alone.

Reply Obj. 3. As one man is a part of the household, so a household is a part of the state: and the state is a perfect community, according to *Polit.* i. 1. And therefore, as the good of one man is not the last end, but is ordained to the common good; so too the good of one household is ordained to the good of a single state, which is a perfect community. Consequently he that governs a family, can indeed make certain commands or ordinances, but not such as to have properly the force of law.

FOURTH ARTICLE

Whether Promulgation Is Essential to a Law?

We proceed thus to the Fourth Article:—

Objection 1. It would seem that promulgation is not essential to a law. For the natural law above all has the character of law. But the natural law needs no promulgation. Therefore it is not essential to a law that it be promulgated.

Obj. 2. Further, it belongs properly to a law to bind one to do or not to do something. But the obligation of fulfilling a law touches not only those in whose presence it is promulgated, but also others. Therefore promulgation is not essential to a law.

Obj. 3. Further, the binding force of a law extends even to the future, since *laws are binding in matters of the future,* as the jurists say (*Cod.* 1., tit. *De lege et constit.* leg. vii). But promulgation concerns those who are present. Therefore it is not essential to a law.

On the contrary, It is laid down in the *Decretals,* dist. 4, that *laws are established when they are promulgated.*

I answer that, As stated above (A. 1), a law is imposed on others by way of a rule and measure. Now a rule or measure is imposed by being applied to those who are to be ruled and measured by it. Wherefore, in order that a law obtain the binding force which is proper to a law, it must needs be applied to the men who have to be ruled by it. Such application is made by its being notified to them by promulgation. Wherefore promulgation is necessary for the law to obtain its force.

Thus from the four preceding articles, the definition of law may be gathered; and it is nothing else than an ordinance of reason for the common good, made by him who has care of the community, and promulgated.

Reply Obj. 1. The natural law is promulgated by the very fact that God instilled it into man's mind so as to be known by him naturally.

Reply Obj. 2. Those who are not present when a law is promulgated, are bound to observe the law, in so far as it is notified or can be notified to them by others, after it has been promulgated.

Reply Obj. 3. The promulgation that takes place now, extends to future time by reason of the durability of written characters, by which means it is continually promulgated. Hence Isidore says (*Etym.* v. 3; ii. 10) that *lex* (law) *is derived from legere* (to read) *because it is written.*

QUESTION 91

Of the Various Kinds of Law

(In Six Articles)

We must now consider the various kinds of law: under which head there are six points of inquiry: (1) Whether there is an eternal law? (2) Whether there is a natural law? (3) Whether there is a human law? (4) Whether there is a Divine law? (5) Whether there is one Divine law, or several? (6) Whether there is a law of sin?

FIRST ARTICLE

Whether There Is an Eternal Law?

We proceed thus to the First Article:—

Objection 1. It would seem that there is no eternal law. Because every law is imposed on someone. But there was not someone from eternity on whom a law could be imposed: since God alone was from eternity. Therefore no law is eternal.

Obj. 2. Further, promulgation is essential to law. But promulgation could not be from eternity: because there was no one to whom it could be promulgated from eternity. Therefore no law can be eternal.

Obj. 3. Further, a law implies order to an end. But nothing ordained to an end is eternal: for the last end alone is eternal. Therefore no law is eternal.

On the contrary, Augustine says (*De Lib. Arb.* i. 6): *That Law which is the Supreme Reason cannot be understood to be otherwise than unchangeable and eternal.*

I answer that, As stated above (Q. 90, A. 1 *ad* 2; AA. 3, 4), a law is nothing else but a dictate of practical reason emanating from the ruler who governs a perfect community. Now it is evident, granted that the world is ruled by Divine Providence, as was stated in the First Part (Q. 22, AA. 1, 2), that the whole community of the universe is governed by Divine Reason. Wherefore the very Idea of the government of things in God the Ruler of the universe, has the nature of a law. And since the Divine Reason's conception of things is not subject to time but is eternal, according to Prov. viii. 23, therefore it is that this kind of law must be called eternal.

Reply Obj. 1. Those things that are not in themselves, exist with God, inasmuch as they are foreknown and preordained by Him, according to Rom. iv. 17: *Who calls those things that are not, as those that are.* Accordingly the eternal concept of the Divine law bears the character of an eternal law, in so far as it is ordained by God to the government of things foreknown by Him.

Reply Obj. 2. Promulgation is made by word of mouth or in writing; and in both ways the eternal law is promulgated: because both the Divine Word and the writing of the Book of Life are eternal. But the promulgation cannot be from eternity on the part of the creature that hears or reads.

Reply Obj. 3. The law implies order to the end actively, in so far as it directs certain things to the end; but not passively,—that is to say, the law itself is not ordained to the end,—except accidentally, in a governor whose end is extrinsic to him, and to which end his law must needs be ordained. But the end of the Divine government is God Himself, and His law is not distinct from Himself. Wherefore the eternal law is not ordained to another end.

SECOND ARTICLE

Whether There Is in Us a Natural Law?

We proceed thus to the Second Article:—

Objection 1. It would seem that there is no natural law in us. Because man is governed sufficiently by the eternal law: for Augustine says (*De Lib. Arb.* i) that *the eternal law is that by which it is right that all things should be most orderly.* But nature does not abound in superfluities as neither does she fail in necessaries. Therefore no law is natural to man.

Obj. 2. Further, by the law man is directed, in his acts, to the end, as stated above (Q. 90, A. 2). But the directing of human acts to their end is not a function of nature, as is the case in irrational creatures, which act for an end solely by their natural appetite; whereas man acts for an end by his reason and will. Therefore no law is natural to man.

Obj. 3. Further, the more a man is free, the less is he under the law. But man is freer than all the animals, on account of his free-will, with which he is endowed above all other animals. Since therefore other animals are not subject to a natural law, neither is man subject to a natural law.

On the contrary, A gloss on Rom. ii. 14: *When the Gentiles, who have not the law, do by nature those things that are of the law,* comments as follows: *Although they have no written law, yet they have the natural law,*

whereby each one knows, and is conscious of, what is good and what is evil.

I answer that, As stated above (Q. 90, A. 1 *ad* 1), law, being a rule and measure, can be in a person in two ways: in one way, as in him that rules and measures; in another way, as in that which is ruled and measured, since a thing is ruled and measured, in so far as it partakes of the rule or measure. Wherefore, since all things subject to Divine providence are ruled and measured by the eternal law, as was stated above (A. 1); it is evident that all things partake somewhat of the eternal law, in so far as, namely, from its being imprinted on them, they derive their respective inclinations to their proper acts and ends. Now among all others, the rational creature is subject to Divine providence in the most excellent way, in so far as it partakes of a share of providence, by being provident both for itself and for others. Wherefore it has a share of the Eternal Reason, whereby it has a natural inclination to its proper act and end: and this participation of the eternal law in the rational creature is called the natural law. Hence the Psalmist after saying (Ps. iv. 6): *Offer up the sacrifice of justice,* as though someone asked what the works of justice are, adds: *Many say, Who showeth us good things?* in answer to which question he says: *The light of Thy countenance, O Lord, is signed upon us:* thus implying that the light of natural reason, whereby we discern what is good and what is evil, which is the function of the natural law, is nothing else than an imprint on us of the Divine light. It is therefore evident that the natural law is nothing else than the rational creature's participation of the eternal law.

Reply Obj. 1. This argument would hold, if the natural law were something different from the eternal law: whereas it is nothing but a participation thereof, as stated above.

Reply Obj. 2. Every act of reason and will in us is based on that which is according to nature, as stated above (Q. 10, A. 1): for every act of reasoning is based on principles that are known naturally, and every act of appetite in respect of the means is derived from the natural appetite in respect of the last end. Accordingly the first direction of our acts to their end must needs be in virtue of the natural law.

Reply Obj. 3. Even irrational animals partake in their own way of the Eternal Reason, just as the rational creature does. But because the rational creature partakes thereof in an intellectual and rational manner, therefore the participation of the eternal law in the rational creature is properly called a law, since a law is something pertaining to reason, as stated above (Q. 90, A. 1). Irrational creatures, however, do not partake thereof in a rational manner, wherefore there is no participation of the eternal law in them, except by way of similitude.

THIRD ARTICLE

Whether There Is a Human Law?

We proceed thus to the Third Article:—

Objection 1. It would seem that there is not a human law. For the natural law is a participation of the eternal law, as stated above (A. 2). Now through the eternal law *all things are most orderly,* as Augustine states (*De Lib. Arb.* i. 6). Therefore the natural law suffices for the ordering of all human affairs. Consequently there is no need for a human law.

Obj. 2. Further, a law bears the character of a measure, as stated above (Q. 90, A. 1). But human reason is not a measure of things, but vice versa, as stated in *Metaph.* x, text. 5. Therefore no law can emanate from human reason.

Obj. 3. Further, a measure should be most certain, as stated in *Metaph.* x, text. 3. But the dictates of human reason in matters of conduct are uncertain, according to Wis. ix. 14: *The thoughts of mortal men are fearful, and our counsels uncertain.* Therefore no law can emanate from human reason.

On the contrary, Augustine (*De Lib. Arb.* i. 6) distinguishes two kinds of law, the one eternal, the other temporal, which he calls human.

I answer that, As stated above (Q. 90, A. 1, *ad* 2), a law is a dictate of the practical reason. Now it is to be observed that the same procedure takes place in the practical and in the speculative reason: for each proceeds from principles to conclusions, as stated above (*ibid.*). Accordingly we conclude that just as, in the speculative reason, from naturally known indemonstrable principles, we draw the conclusions of the various sciences, the knowledge of which is not imparted to us by nature, but acquired by the efforts of reason, so too it is from the precepts of the natural law, as from general and indemonstrable principles, that the human reason needs to proceed to the more particular determination of certain matters. These particular determinations, devised by human reason, are called human laws, provided the other essential conditions of law be observed, as stated above (Q. 90, AA. 2, 3, 4). Wherefore Tully says in his *Rhetoric* (*De Invent. Rhet.* ii) that *justice has its source in nature; thence certain things came into custom by reason of their utility; afterwards these things which emanated from nature and were approved by custom, were*

sanctioned by fear and reverence for the law.

Reply Obj. 1. The human reason cannot have a full participation of the dictate of the Divine Reason, but according to its own mode, and imperfectly. Consequently, as on the part of the speculative reason, by a natural participation of Divine Wisdom, there is in us the knowledge of certain general principles, but not proper knowledge of each single truth, such as that contained in the Divine Wisdom; so too, on the part of the practical reason, man has a natural participation of the eternal law, according to certain general principles, but not as regards the particular determinations of individual cases, which are, however, contained in the eternal law. Hence the need for human reason to proceed further to sanction them by law.

Reply Obj. 2. Human reason is not, of itself, the rule of things: but the principles impressed on it by nature, are general rules and measures of all things relating to human conduct, whereof the natural reason is the rule and measure, although it is not the measure of things that are from nature.

Reply Obj. 3. The practical reason is concerned with practical matters, which are singular and contingent: but not with necessary things, with which the speculative reason is concerned. Wherefore human laws cannot have that inerrancy that belongs to the demonstrated conclusions of sciences. Nor is it necessary for every measure to be altogether unerring and certain, but according as it is possible in its own particular genus.

FOURTH ARTICLE

Whether There Was Any Need for a Divine Law?

We proceed thus to the Fourth Article:—

Objection 1. It would seem that there was no need for a Divine law. Because, as stated above (A. 2), the natural law is a participation in us of the eternal law. But the eternal law is a Divine law, as stated above (A. 1). Therefore there is no need for a Divine law in addition to the natural law, and human laws derived therefrom.

Obj. 2. Further, it is written (Ecclus. xv. 14) that *God left man in the hand of his own counsel.* Now counsel is an act of reason, as stated above (Q. 14, A. 1). Therefore man was left to the direction of his reason. But a dictate of human reason is a human law as stated above (A. 3). Therefore there is no need for man to be governed also by a Divine law.

Obj. 3. Further, human nature is more self-sufficing than irrational creatures. But irrational creatures have no Divine law besides the natural inclination impressed on them. Much less, therefore, should the rational creature have a Divine law in addition to the natural law.

On the contrary, David prayed God to set His law before him, saying (Ps. cxviii. 33): *Set before me for a law the way of Thy justifications, O Lord.*

I answer that, Besides the natural and the human law it was necessary for the directing of human conduct to have a Divine law. And this for four reasons. First, because it is by law that man is directed how to perform his proper acts in view of his last end. And indeed if man were ordained to no other end than that which is proportionate to his natural faculty, there would be no need for man to have any further direction on the part of his reason, besides the natural law and human law which is derived from it. But since man is ordained to an end of eternal happiness which is inproportionate to man's natural faculty, as stated above (Q. 5, A. 5), therefore it was necessary that, besides the natural and the human law, man should be directed to his end by a law given by God.

Secondly, because, on account of the uncertainty of human judgment, especially on contingent and particular matters, different people form different judgments on human acts; whence also different and contrary laws result. In order, therefore, that man may know without any doubt what he ought to do and what he ought to avoid, it was necessary for man to be directed in his proper acts by a law given by God, for it is certain that such a law cannot err.

Thirdly, because man can make laws in those matters of which he is competent to judge. But man is not competent to judge of interior movements, that are hidden, but only of exterior acts which appear: and yet for the perfection of virtue it is necessary for man to conduct himself aright in both kinds of acts. Consequently human law could not sufficiently curb and direct interior acts; and it was necessary for this purpose that a Divine law should supervene.

Fourthly, because, as Augustine says (*De Lib. Arb.* i. 5, 6), human law cannot punish or forbid all evil deeds: since while aiming at doing away with all evils, it would do away with many good things, and would hinder the advance of the common good, which is necessary for human intercourse. In order, therefore, that no evil might remain unforbidden and unpunished, it was necessary for the Divine law to supervene, whereby all sins are forbidden.

And these four causes are touched upon in Ps. cxviii. 8, where it is said: *The law of the Lord is unspotted, i.e.,* allowing no foulness

of sin; *converting souls,* because it directs not only exterior, but also interior acts; *the testimony of the Lord is faithful,* because of the certainty of what is true and right; *giving wisdom to little ones,* by directing man to an end supernatural and Divine.

Reply Obj. 1. By the natural law the eternal law is participated proportionately to the capacity of human nature. But to his supernatural end man needs to be directed in a yet higher way. Hence the additional law given by God, whereby man shares more perfectly in the eternal law.

Reply Obj. 2. Counsel is a kind of inquiry: hence it must proceed from some principles. Nor is it enough for it to proceed from principles imparted by nature, which are the precepts of the natural law, for the reasons given above: but there is need for certain additional principles, namely, the precepts of the Divine law.

Reply Obj. 3. Irrational creatures are not ordained to an end higher than that which is proportionate to their natural powers: consequently the comparison fails.

FIFTH ARTICLE

Whether There Is But One Divine Law?

We proceed thus to the Fifth Article:—

Objection 1. It would seem that there is but one Divine law. Because, where there is one king in one kingdom there is but one law. Now the whole of mankind is compared to God as to one king, according to Ps. xlvi. 8: *God is the King of all the earth.* Therefore there is but one Divine law.

Obj. 2. Further, every law is directed to the end which the lawgiver intends for those for whom he makes the law. But God intends one and the same thing for all men; since according to 1 Tim. ii. 4: *He will have all men to be saved, and to come to the knowledge of the truth.* Therefore there is but one Divine law.

Obj. 3. Further, the Divine law seems to be more akin to the eternal law, which is one, than the natural law, according as the revelation of grace is of a higher order than natural knowledge. Therefore much more is the Divine law but one.

On the contrary, The Apostle says (Heb. vii. 12): *The priesthood being translated, it is necessary that a translation also be made of the law.* But the priesthood is twofold, as stated in the same passage, viz., the levitical priesthood, and the priesthood of Christ. Therefore the Divine law is twofold, namely the Old Law and the New Law.

I answer that, As stated in the First Part (Q. 30, A. 3), distinction is the cause of number. Now things may be distinguished in two ways. First, as those things that are altogether specifically different, *e.g.,* a horse and an ox. Secondly, as perfect and imperfect in the same species, *e.g.,* a boy and a man: and in this way the Divine law is divided into Old and New. Hence the Apostle (Gal. iii. 24, 25) compares the state of man under the Old Law to that of a child *under a pedagogue;* but the state under the New Law, to that of a full grown man, who is *no longer under a pedagogue.*

Now the perfection and imperfection of these two laws is to be taken in connection with the three conditions pertaining to law, as stated above. For, in the first place, it belongs to law to be directed to the common good as to its end, as stated above (Q. 90, A. 2). This good may be twofold. It may be a sensible and earthly good; and to this, man was directly ordained by the Old Law: wherefore, at the very outset of the law, the people were invited to the earthly kingdom of the Chananæans (Exod. iii. 8, 17). Again it may be an intelligible and heavenly good: and to this, man is ordained by the New Law. Wherefore, at the very beginning of His preaching, Christ invited men to the kingdom of heaven, saying (Matth. iv. 17): *Do penance, for the kingdom of heaven is at hand.* Hence Augustine says (*Contra Faust.* iv) that *promises of temporal goods are contained in the Old Testament, for which reason it is called old; but the promise of eternal life belongs to the New Testament.*

Secondly, it belongs to the law to direct human acts according to the order of righteousness (A. 4): wherein also the New Law surpasses the Old Law, since it directs our internal acts, according to Matth. v. 20: *Unless your justice abound more than that of the Scribes and Pharisees, you shall not enter into the kingdom of heaven.* Hence the saying that *the Old Law restrains the hand, but the New Law controls the mind* (*3 Sentent.,* D. xl).

Thirdly, it belongs to the law to induce men to observe its commandments. This the Old Law did by the fear of punishment: but the New Law, by love, which is poured into our hearts by the grace of Christ, bestowed in the New Law, but foreshadowed in the Old. Hence Augustine says (*Contra Adimant. Manich. discip.* xvii) that *there is little difference* between the Law and the Gospel—fear and love.*

Reply Obj. 1. As the father of a family issues different commands to the children and to the adults, so also the one King, God, in His one kingdom, gave one law to men, while they were yet imperfect, and another more

* The *little difference* refers to the Latin words *timor* and *amor,—fear* and *love.*

perfect law, when, by the preceding law, they had been led to a greater capacity for Divine things.

Reply Obj. 2. The salvation of man could not be achieved otherwise than through Christ, according to Acts iv. 12: *There is no other name . . . given to men, whereby we must be saved.* Consequently the law that brings all to salvation could not be given until after the coming of Christ. But before His coming it was necessary to give to the people, of whom Christ was to be born, a law containing certain rudiments of righteousness unto salvation, in order to prepare them to receive Him.

Reply Obj. 3. The natural law directs man by way of certain general precepts, common to both the perfect and the imperfect: wherefore it is one and the same for all. But the Divine law directs man also in certain particular matters, to which the perfect and imperfect do not stand in the same relation. Hence the necessity for the Divine law to be twofold, as already explained.

SIXTH ARTICLE

Whether There Is a Law in the Fomes of Sin?

We proceed thus to the Sixth Article:—

Objection 1. It would seem that there is no law of the "fomes" of sin. For Isidore says (*Etym.* v) that the *law is based on reason.* But the "fomes" of sin is not based on reason, but deviates from it. Therefore the "fomes" has not the nature of a law.

Obj. 2. Further, every law is binding, so that those who do not obey it are called transgressors. But man is not called a transgressor, from not following the instigations of the "fomes"; but rather from his following them. Therefore the "fomes" has not the nature of a law.

Obj. 3. Further, the law is ordained to the common good, as stated above (Q. 90, A. 2). But the "fomes" inclines us, not to the common, but to our own private good. Therefore the "fomes" has not the nature of sin.

On the contrary, The Apostle says (Rom. vii. 23): *I see another law in my members, fighting against the law of my mind.*

I answer that, As stated above (A. 2; Q. 90, A. 1 *ad* 1), the law, as to its essence, resides in him that rules and measures; but, by way of participation, in that which is ruled and measured; so that every inclination or ordination which may be found in things subject to the law, is called a law by participation, as stated above (*ibid.*). Now those who are subject to a law may receive a twofold inclination from the lawgiver. First, in so far as he directly inclines his subjects to something; sometimes indeed different subjects to different acts; in this way we may say that there is a military law and a mercantile law. Secondly, indirectly; thus by the very fact that a lawgiver deprives a subject of some dignity, the latter passes into another order, so as to be under another law, as it were: thus if a soldier be turned out of the army, he becomes a subject of rural or of mercantile legislation.

Accordingly under the Divine Lawgiver various creatures have various natural inclinations, so that what is, as it were, a law for one, is against the law for another: thus I might say that fierceness is, in a way, the law of a dog, but against the law of a sheep or another meek animal. And so the law of man, which, by the Divine ordinance, is allotted to him, according to his proper natural condition, is that he should act in accordance with reason: and this law was so effective in the primitive state, that nothing either beside or against reason could take man unawares. But when man turned his back on God, he fell under the influence of his sensual impulses: in fact this happens to each one individually, the more he deviates from the path of reason, so that, after a fashion, he is likened to the beasts that are led by the impulse of sensuality, according to Ps. xlviii. 21: *Man, when he was in honor, did not understand: he hath been compared to senseless beasts, and made like to them.*

So, then, this very inclination of sensuality which is called the "fomes," in other animals has simply the nature of a law (yet only in so far as a law may be said to be in such things), by reason of a direct inclination. But in man, it has not the nature of law in this way, rather is it a deviation from the law of reason. But since, by the just sentence of God, man is destitute of original justice, and his reason bereft of its vigor, this impulse of sensuality, whereby he is led, in so far as it is a penalty following from the Divine law depriving man of his proper dignity, has the nature of a law.

Reply Obj. 1. This argument considers the "fomes" in itself, as an incentive to evil. It is not thus that it has the nature of a law, as stated above, but according as it results from the justice of the Divine law: it is as though we were to say that the law allows a nobleman to be condemned to hard labor for some misdeed.

Reply Obj. 2. This argument considers law in the light of a rule or measure: for it is in this sense that those who deviate from the law become transgressors. But the "fomes" is not a law in this respect, but by a kind of participation, as stated above.

Reply Obj. 3. This argument considers the "fomes" as to its proper inclination, and not

as to its origin. And yet if the inclination of sensuality be considered as it is in other animals, thus it is ordained to the common good, namely, to the preservation of nature in the species or in the individual. And this is in man also, in so far as sensuality is subject to reason. But it is called the "fomes" in so far as it strays from the order of reason.

QUESTION 92

Of the Effects of Law

(In Two Articles)

We must now consider the effects of law; under which head there are two points of inquiry: (1) Whether an effect of law is to make men good? (2) Whether the effects of law are to command, to forbid, to permit, and to punish, as the Jurist states?

FIRST ARTICLE

Whether an Effect of Law Is to Make Men Good?

We proceed thus to the First Article:—

Objection 1. It seems that it is not an effect of law to make men good. For men are good through virtue, since virtue, as stated in *Ethic.* ii. 6 is *that which makes its subject good.* But virtue is in man from God alone, because He it is Who *works it in us without us,* as we stated above (Q. 55, A. 4) in giving the definition of virtue. Therefore the law does not make men good.

Obj. 2. Further, Law does not profit a man unless he obeys it. But the very fact that a man obeys a law is due to his being good. Therefore in man goodness is presupposed to the law. Therefore the law does not make men good.

Obj. 3. Further, Law is ordained to the common good, as stated above (Q. 90, A. 2). But some behave well in things regarding the community, who behave ill in things regarding themselves. Therefore it is not the business of the law to make men good.

Obj. 4. Further, some laws are tyrannical, as the Philosopher says (*Polit.* iii. 6). But a tyrant does not intend the good of his subjects, but considers only his own profit. Therefore law does not make men good.

On the contrary, The Philosopher says (*Ethic.* ii. 1) that the *intention of every lawgiver is to make good citizens.*

I answer that, as stated above (Q. 90, A. 1 *ad* 2; AA. 3, 4), a law is nothing else than a dictate of reason in the ruler by whom his subjects are governed. Now the virtue of any subordinate thing consists in its being well subordinated to that by which it is regulated: thus we see that the virtue of the irascible and concupiscible faculties consists in their being obedient to reason; and accordingly *the virtue of every subject consists in his being well subjected to his ruler,* as the Philosopher says (*Polit.* i). But every law aims at being obeyed by those who are subject to it. Consequently it is evident that the proper effect of law is to lead its subjects to their proper virtue: and since virtue is *that which makes its subject good,* it follows that the proper effect of law is to make those to whom it is given, good, either simply or in some particular respect. For if the intention of the lawgiver is fixed on true good, which is the common good regulated according to Divine justice, it follows that the effect of the law is to make men good simply. If, however, the intention of the lawgiver is fixed on that which is not simply good, but useful or pleasurable to himself, or in opposition to Divine justice; then the law does not make men good simply, but in respect to that particular government. In this way good is found even in things that are bad of themselves: thus a man is called a good robber, because he works in a way that is adapted to his end.

Reply Obj. 1. Virtue is twofold, as explained above (Q. 63, A. 2), viz., acquired and infused. Now the fact of being accustomed to an action contributes to both, but in different ways; for it causes the acquired virtue; while it disposes to infused virtue, and preserves and fosters it when it already exists. And since law is given for the purpose of directing human acts; as far as human acts conduce to virtue, so far does law make men good. Wherefore the Philosopher says in the second book of the *Politics* (*Ethic.* ii) that *lawgivers make men good by habituating them to good works.*

Reply Obj. 2. It is not always through perfect goodness of virtue that one obeys the law, but sometimes it is through fear of punishment, and sometimes from the mere dictates of reason, which is a beginning of virtue, as stated above (Q. 63, A. 1).

Reply Obj. 3. The goodness of any part is considered in comparison with the whole; hence Augustine says (*Conf.* iii) that *unseemly is the part that harmonizes not with the whole.* Since then every man is a part of the state, it is impossible that a man be good, unless he be well proportionate to the common good: nor can the whole be well con-

sistent unless its parts be proportionate to it. Consequently the common good of the state cannot flourish, unless the citizens be virtuous, at least those whose business it is to govern. But it is enough for the good of the community, that the other citizens be so far virtuous that they obey the commands of their rulers. Hence the Philosopher says (*Polit.* iii. 2) that *the virtue of a sovereign is the same as that of a good man, but the virtue of any common citizen is not the same as that of a good man.*

Reply Obj. 4. A tyrannical law, through not being according to reason, is not a law, absolutely speaking, but rather a perversion of law; and yet in so far as it is something in the nature of a law, it aims at the citizens' being good. For all it has in the nature of a law consists in its being an ordinance made by a superior to his subjects, and aims at being obeyed by them, which is to make them good, not simply, but with respect to that particular government.

SECOND ARTICLE

Whether the Acts of Law Are Suitably Assigned?

We proceed thus to the Second Article:—

Objection 1. It would seem that the acts of law are not suitably assigned as consisting in *command, prohibition, permission* and *punishment.* For *every law is a general precept,* as the jurist states (*ibid.*). But command and precept are the same. Therefore the other three are superfluous.

Obj. 2. Further, the effect of a law is to induce its subjects to be good, as stated above (A. 1). But counsel aims at a higher good than a command does. Therefore it belongs to law to counsel rather than to command.

Obj. 3. Further, just as punishment stirs a man to good deeds, so does reward. Therefore if to punish is reckoned an effect of law, so also is to reward.

Obj. 4. Further, the intention of a lawgiver is to make men good, as stated above (A. 1). But he that obeys the law, merely through fear of being punished, is not good: because *although a good deed may be done through servile fear,* i.e., *fear of punishment, it is not done well,* as Augustine says (*Contra duas Epist. Pelag.* ii). Therefore punishment is not a proper effect of law.

On the contrary, Isidore says (*Etym.* v. 19): *Every law either permits something, as: "A brave man may demand his reward": or* forbids something, as: *"No man may ask a consecrated virgin in marriage": or* punishes, as: *"Let him that commits a murder be put to death."*

I answer that, Just as an assertion is a dictate of reason asserting something, so is a law a dictate of reason, commanding something. Now it is proper to reason to lead from one thing to another. Wherefore just as, in demonstrative sciences, the reason leads us from certain principles to assent to the conclusion, so it induces us by some means to assent to the precept of the law.

Now the precepts of law are concerned with human acts, in which the law directs, as stated above (Q. 90, AA. 1, 2; Q. 91, A. 4). Again, there are three kinds of human acts: for, as stated above (Q. 18, A. 8), some acts are good generically, viz., acts of virtue; and in respect of these the act of the law is a precept or command, for *the law commands all acts of virtue* (*Ethic.* v. 1). Some acts are evil generically, viz., acts of vice, and in respect of these the law forbids. Some acts are generically indifferent, and in respect of these the law permits; and all acts that are either not distinctly good or not distinctly bad may be called indifferent.—And it is the fear of punishment that law makes use of in order to ensure obedience: in which respect punishment is an effect of law.

Reply Obj. 1. Just as to cease from evil is a kind of good, so a prohibition is a kind of precept: and accordingly, taking precept in a wide sense, every law is a kind of precept.

Reply Obj. 2. To advise is not a proper act of law, but may be within the competency even of a private person, who cannot make a law. Wherefore too the Apostle, after giving a certain counsel (1 Cor. vii. 12) says: *I speak, not the Lord.* Consequently it is not reckoned as an effect of law.

Reply Obj. 3. To reward may also pertain to anyone: but to punish pertains to none but the framer of the law, by whose authority the pain is inflicted. Wherefore to reward is not reckoned an effect of law, but only to punish.

Reply Obj. 4. From becoming accustomed to avoid evil and fulfil what is good, through fear of punishment, one is sometimes led on to do so likewise, with delight and of one's own accord. Accordingly, law, even by punishing, leads men on to being good.

QUESTION 93

Of the Eternal Law

(In Six Articles)

We must now consider each law by itself; and (1) The eternal law; (2) The natural law; (3) The human law; (4) The old law; (5) The new law, which is the law of the Gospel. Of the sixth law which is the law of the "fomes," suffice what we have said when treating of original sin.

Concerning the first there are six points of inquiry: (1) What is the eternal law? (2) Whether it is known to all? (3) Whether every law is derived from it? (4) Whether necessary things are subject to the eternal law? (5) Whether natural contingencies are subject to the eternal law? (6) Whether all human things are subject to it?

FIRST ARTICLE

Whether the Eternal Law Is a Sovereign Type* Existing in God?

We proceed thus to the First Article:—

Objection 1. It would seem that the eternal law is not a sovereign type existing in God. For there is only one eternal law. But there are many types of things in the Divine mind; for Augustine says (*Qq.* lxxxiii, qu. 46) that God *made each thing according to its type.* Therefore the eternal law does not seem to be a type existing in the Divine mind.

Obj. 2. Further, it is essential to a law that it be promulgated by word, as stated above (Q. 90, A. 4). But Word is a Personal name in God, as stated in the First Part (Q. 34, A. 1): whereas type refers to the Essence. Therefore the eternal law is not the same as a Divine type.

Obj. 3. Further, Augustine says (*De Vera Relig.* xxx): *We see a law above our minds, which is called truth.* But the law which is above our minds is the eternal law. Therefore truth is the eternal law. But the idea of truth is not the same as the idea of a type. Therefore the eternal law is not the same as the sovereign type.

On the contrary, Augustine says (*De Lib. Arb.* i. 6) that *the eternal law is the sovereign type, to which we must always conform.*

I answer that, Just as in every artificer there pre-exists a type of the things that are made by his art, so too in every governor there must pre-exist the type of the order of those things that are to be done by those who are subject to his government. And just as the type of the things yet to be made by an art is called the art or exemplar of the products of that art, so too the type in him who governs the acts of his subjects, bears the character of a law, provided the other conditions be present which we have mentioned above (Q. 90). Now God, by His wisdom, is the Creator of all things in relation to which He stands as the artificer to the products of his art, as stated in the First Part (Q. 14, A. 8). Moreover He governs all the acts and movements that are to be found in each single creature, as was also stated in the First Part (Q. 103, A. 5). Wherefore as the type of the Divine Wisdom, inasmuch as by It all things are created, has the character of art, exemplar or idea; so the type of Divine Wisdom, as moving all things to their due end, bears the character of law. Accordingly the eternal law is nothing else than the type of Divine Wisdom, as directing all actions and movements.

Reply Obj. 1. Augustine is speaking in that passage of the ideal types which regard the proper nature of each single thing; and consequently in them there is a certain distinction and plurality, according to their different relations to things, as stated in the First Part (Q. 15, A. 2). But law is said to direct human acts by ordaining them to the common good, as stated above (Q. 90, A. 2). And things, which are in themselves different, may be considered as one, according as they are ordained to one common thing. Wherefore the eternal law is one since it is the type of this order.

Reply Obj. 2. With regard to any sort of word, two points may be considered: viz., the word itself, and that which is expressed by the word. For the spoken word is something uttered by the mouth of man, and expresses that which is signified by the human word. The same applies to the human mental word, which is nothing else than something conceived by the mind, by which man expresses his thoughts mentally. So then in God the Word conceived by the intellect of the Father is the name of a Person: but all things that are in the Father's knowledge, whether they refer to the Essence or to the Persons, or to the works of God, are expressed by this Word, as Augustine declares (*De Trin.* xv. 14). And among other things expressed by this Word, the eternal law itself is expressed thereby. Nor does it follow that the eternal law is a Personal name

* *Ratio.*

in God: yet it is appropriated to the Son, on account of the kinship between type and word.

Reply Obj. 3. The types of the Divine intellect do not stand in the same relation to things, as the types of the human intellect. For the human intellect is measured by things, so that a human concept is not true by reason of itself, but by reason of its being consonant with things, since *an opinion is true or false according as it answers to the reality.* But the Divine intellect is the measure of things: since each thing has so far truth in it, as it represents the Divine intellect, as was stated in the First Part (Q. 16, A. 1). Consequently the Divine intellect is true in itself; and its type is truth itself.

SECOND ARTICLE

Whether the Eternal Law Is Known to All?

We proceed thus to the Second Article:—

Objection 1. It would seem that the eternal law is not known to all. Because, as the Apostle says (1 Cor. ii. 11), *the things that are of God no man knoweth, but the Spirit of God.* But the eternal law is a type existing in the Divine mind. Therefore it is unknown to all save God alone.

Obj. 2. Further, as Augustine says (*De Lib. Arb.* i. 6) *the eternal law is that by which it is right that all things should be most orderly.* But all do not know how all things are most orderly. Therefore all do not know the eternal law.

Obj. 3. Further, Augustine says (*De Vera Relig.* xxxi) that *the eternal law is not subject to the judgment of man.* But according to *Ethic.* i. *any man can judge well of what he knows.* Therefore the eternal law is not known to us.

On the contrary, Augustine says (*De Lib. Arb.* i. 6) that *knowledge of the eternal law is imprinted on us.*

I answer that, A thing may be known in two ways: first, in itself; secondly, in its effect, wherein some likeness of that thing is found: thus someone not seeing the sun in its substance, may know it by its rays. So then no one can know the eternal law, as it is in itself, except the blessed who see God in His Essence. But every rational creature knows it in its reflection, greater or less. For every knowledge of truth is a kind of reflection and participation of the eternal law, which is the unchangeable truth, as Augustine says (*De Vera Relig.* xxxi). Now all men know the truth to a certain extent, at least as to the common principles of the natural law: and as to the others, they partake of the knowledge of truth, some more, some less; and in this respect are more or less cognizant of the eternal law.

Reply Obj. 1. We cannot know the things that are of God, as they are in themselves; but they are made known to us in their effects, according to Rom. i. 20: *The invisible things of God . . . are clearly seen, being understood by the things that are made.*

Reply Obj. 2. Although each one knows the eternal law according to his own capacity, in the way explained above, yet none can comprehend it: for it cannot be made perfectly known by its effects. Therefore it does not follow that anyone who knows the eternal law in the way aforesaid, knows also the whole order of things, whereby they are most orderly.

Reply Obj. 3. To judge of a thing may be understood in two ways. First, as when a cognitive power judges of its proper object, according to Job. xii. 11: *Doth not the ear discern words, and the palate of him that eateth, the taste?* It is to this kind of judgment that the Philosopher alludes when he says that *anyone can judge well of what he knows,* by judging, namely, whether what is put forward is true. In another way we speak of a superior judging of a subordinate by a kind of practical judgment, as to whether he should be such and such or not. And thus none can judge of the eternal law.

THIRD ARTICLE

Whether Every Law Is Derived from the Eternal Law?

We proceed thus to the Third Article:—

Objection 1. It would seem that not every law is derived from the eternal law. For there is a law of the "fomes," as stated above (Q. 91, A. 6), which is not derived from that Divine law which is the eternal law, since thereunto pertains the *prudence of the flesh,* of which the Apostle says (Rom. viii. 7), that *it cannot be subject to the law of God.* Therefore not every law is derived from the eternal law.

Obj. 2. Further, nothing unjust can be derived from the eternal law, because, as stated above (A. 2, *Obj.* 2), *the eternal law is that, according to which it is right that all things should be most orderly.* But some laws are unjust, according to Isa. x. 1: *Woe to them that make wicked laws.* Therefore not every law is derived from the eternal law.

Obj. 3. Further, Augustine says (*De Lib. Arb.* i. 5) that *the law which is framed for ruling the people, rightly permits many things which are punished by Divine providence.* But the type of Divine providence is the eternal law, as stated above (A. 1). Therefore not even every good law is derived from the eternal law.

On the contrary, Divine Wisdom says

(Prov. viii. 15): *By Me kings reign, and lawgivers decree just things.* But the type of Divine Wisdom is the eternal law, as stated above (A. 1). Therefore all laws proceed from the eternal law.

I answer that, As stated above (Q. 90, AA. 1, 2), the law denotes a kind of plan directing acts towards an end. Now wherever there are movers ordained to one another, the power of the second mover must needs be derived from the power of the first mover; since the second mover does not move except in so far as it is moved by the first. Wherefore we observe the same in all those who govern, so that the plan of government is derived by secondary governors from the governor in chief; thus the plan of what is to be done in a state flows from the king's command to his inferior administrators: and again in things of art the plan of whatever is to be done by art flows from the chief craftsman to the under-craftsmen, who work with their hands. Since then the eternal law is the plan of government in the Chief Governor, all the plans of government in the inferior governors must be derived from the eternal law. But these plans of inferior governors are all other laws besides the eternal law. Therefore all laws, in so far as they partake of right reason, are derived from the eternal law. Hence Augustine says (*De Lib. Arb.* i. 6) that *in temporal law there is nothing just and lawful, but what man has drawn from the eternal law.*

Reply Obj. 1. The "fomes" has the nature of law in man, in so far as it is a punishment resulting from Divine justice; and in this respect it is evident that it is derived from the eternal law. But in so far as it denotes a proneness to sin, it is contrary to the Divine law, and has not the nature of law, as stated above (Q. 91, A. 6).

Reply Obj. 2. Human law has the nature of law in so far as it partakes of right reason; and it is clear that, in this respect, it is derived from the eternal law. But in so far as it deviates from reason, it is called an unjust law, and has the nature, not of law but of violence. Nevertheless even an unjust law, in so far as it retains some appearance of law, though being framed by one who is in power, is derived from the eternal law; since all power is from the Lord God, according to Rom. xiii. 1.

Reply Obj. 3. Human law is said to permit certain things, not as approving of them, but as being unable to direct them. And many things are directed by the Divine law, which human law is unable to direct, because more things are subject to a higher than to a lower cause. Hence the very fact that human law does not meddle with matters it cannot direct, comes under the ordination of the eternal law. It would be different, were human law to sanction what the eternal law condemns. Consequently it does not follow that human law is not derived from the eternal law, but that it is not on a perfect equality with it.

FOURTH ARTICLE

Whether Necessary and Eternal Things Are Subject to the Eternal Law?

We proceed thus to the Fourth Article:—

Objection 1. It would seem that necessary and eternal things are subject to the eternal law. For whatever is reasonable is subject to reason. But the Divine will is reasonable, for it is just. Therefore it is subject to (the Divine) reason. But the eternal law is the Divine reason. Therefore God's will is subject to the eternal law. But God's will is eternal. Therefore eternal and necessary things are subject to the eternal law.

Obj. 2. Further, whatever is subject to the King, is subject to the King's law. Now the Son, according to 1 Cor. xv. 28, 24, *shall be subject . . . to God and the Father, . . . when He shall have delivered up the Kingdom to Him.* Therefore the Son, Who is eternal, is subject to the eternal law.

Obj. 3. Further, the eternal law is Divine providence as a type. But many necessary things are subject to Divine providence: for instance, the stability of incorporeal substances and of the heavenly bodies. Therefore even necessary things are subject to the eternal law.

On the contrary, Things that are necessary cannot be otherwise, and consequently need no restraining. But laws are imposed on men, in order to restrain them from evil, as explained above (Q. 92, A. 2). Therefore necessary things are not subject to the eternal law.

I answer that, As stated above (A. 1), the eternal law is the type of the Divine government. Consequently whatever is subject to the Divine government, is subject to the eternal law: while if anything is not subject to the Divine government, neither is it subject to the eternal law. The application of this distinction may be gathered by looking around us. For those things are subject to human government, which can be done by man; but what pertains to the nature of man is not subject to human government; for instance, that he should have a soul, hands, or feet. Accordingly all that is in things created by God, whether it be contingent or necessary, is subject to the eternal law: while things pertaining to the Divine Nature or Essence are not subject to the eternal law, but are the eternal law itself.

Reply Obj. 1. We may speak of God's will

in two ways. First, as to the will itself: and thus, since God's will is His very Essence, it is subject neither to the Divine government, nor to the eternal law, but is the same thing as the eternal law. Secondly, we may speak of God's will, as to the things themselves that God wills about creatures; which things are subject to the eternal law, in so far as they are planned by Divine Wisdom. In reference to these things God's will is said to be reasonable (*rationalis*): though regarded in itself it should rather be called their type (*ratio*).

Reply Obj. 2. God the Son was not made by God, but was naturally born of God. Consequently He is not subject to Divine providence or to the eternal law: but rather is Himself the eternal law by a kind of appropriation, as Augustine explains (*De Vera Relig.* xxxi). But He is said to be subject to the Father by reason of His human nature, in respect of which also the Father is said to be greater than He.

The third objection we grant, because it deals with those necessary things that are created.

Reply Obj. 4. As the Philosopher says (*Metaph.* v., text. 6), some necessary things have a cause of their necessity: and thus they derive from something else the fact that they cannot be otherwise. And this is in itself a most effective restraint; for whatever is restrained, is said to be restrained in so far as it cannot do otherwise than it is allowed to.

FIFTH ARTICLE

Whether Natural Contingents Are Subject to the Eternal Law?

We proceed thus to the Fifth Article:—

Objection 1. It would seem that natural contingents are not subject to the eternal law. Because promulgation is essential to law, as stated above (Q. 90, A. 4). But a law cannot be promulgated except to rational creatures, to whom it is possible to make an announcement. Therefore none but rational creatures are subject to the eternal law; and consequently natural contingents are not.

Obj. 2. Further, *Whatever obeys reason partakes somewhat of reason,* as stated in *Ethic.* i. But the eternal law is the supreme type, as stated above (A. 1). Since then natural contingents do not partake of reason in any way, but are altogether void of reason, it seems that they are not subject to the eternal law.

Obj. 3. Further, the eternal law is most efficient. But in natural contingents defects occur. Therefore they are not subject to the eternal law.

On the contrary, It is written (Prov. viii. 29): *When He compassed the sea with its bounds, and set a law to the waters, that they should not pass their limits.*

I answer that, We must speak otherwise of the law of man, than of the eternal law which is the law of God. For the law of man extends only to rational creatures subject to man. The reason of this is because law directs the actions of those that are subject to the government of someone: wherefore, properly speaking, none imposes a law on his own actions. Now whatever is done regarding the use of irrational things subject to man, is done by the act of man himself moving those things, for these irrational creatures do not move themselves, but are moved by others, as stated above (Q. 1, A. 2). Consequently man cannot impose laws on irrational beings, however much they may be subject to him. But he can impose laws on rational beings subject to him, in so far as by his command or pronouncement of any kind, he imprints on their minds a rule which is a principle of action.

Now just as man, by such pronouncement, impresses a kind of inward principle of action on the man that is subject to him, so God imprints on the whole of nature the principles of its proper actions. And so, in this way, God is said to command the whole of nature, according to Ps. cxlviii. 6: *He hath made a decree, and it shall not pass away.* And thus all actions and movements of the whole of nature are subject to the eternal law. Consequently irrational creatures are subject to the eternal law, through being moved by Divine providence; but not, as rational creatures are, through understanding the Divine commandment.

Reply Obj. 1. The impression of an inward active principle is to natural things, what the promulgation of law is to men: because law, by being promulgated, imprints on man a directive principle of human actions, as stated above.

Reply Obj. 2. Irrational creatures neither partake of nor are obedient to human reason: whereas they do partake of the Divine Reason by obeying it; because the power of Divine Reason extends over more things than human reason does. And as the members of the human body are moved at the command of reason, and yet do not partake of reason, since they have no apprehension subordinate to reason; so too irrational creatures are moved by God, without, on that account, being rational.

Reply Obj. 3. Although the defects which occur in natural things are outside the order of particular causes, they are not outside the order of universal causes, especially of the First

Cause, *i.e.*, God, from Whose providence nothing can escape, as stated in the First Part (Q. 22, A. 2). And since the eternal law is the type of Divine providence, as stated above (A. 1), hence the defects of natural things are subject to the eternal law.

SIXTH ARTICLE

Whether All Human Affairs Are Subject to the Eternal Law?

We proceed thus to the Sixth Article:—

Objection 1. It would seem that not all human affairs are subject to the eternal law. For the Apostle says (Gal. v. 18): *If you are led by the spirit you are not under the law.* But the righteous who are the sons of God by adoption, are led by the spirit of God, according to Rom. viii. 14: *Whosoever are led by the spirit of God, they are the sons of God.* Therefore not all men are under the eternal law.

Obj. 2. Further, the Apostle says (Rom. viii. 7): *The prudence* (Vulg., *wisdom*) *of the flesh is an enemy to God: for it is not subject to the law of God.* But many are those in whom the prudence of the flesh dominates. Therefore all men are not subject to the eternal law which is the law of God.

Obj. 3. Further, Augustine says (*De Lib. Arb.* i. 6) that *the eternal law is that by which the wicked deserve misery, the good, a life of blessedness.* But those who are already blessed, and those who are already lost, are not in the state of merit. Therefore they are not under the eternal law.

On the contrary, Augustine says (*De Civ. Dei,* xix. 12): *Nothing evades the laws of the most high Creator and Governor, for by Him the peace of the universe is administered.*

I answer that, There are two ways in which a thing is subject to the eternal law, as explained above (A. 5): first, by partaking of the eternal law by way of knowledge; secondly, by way of action and passion, i.e., by partaking of the eternal law by way of an inward motive principle: and in this second way, irrational creatures are subject to the eternal law, as stated above (*ibid.*). But since the rational nature, together with that which it has in common with all creatures, has something proper to itself inasmuch as it is rational, consequently it is subject to the eternal law in both ways; because while each rational creature has some knowledge of the eternal law, as stated above (A. 2), it also has a natural inclination to that which is in harmony with the eternal law; for *we are naturally adapted to be the recipients of virtue* (*Ethic.* ii. 1).

Both ways, however, are imperfect, and to a certain extent destroyed, in the wicked; because in them the natural inclination to virtue is corrupted by vicious habits, and, moreover, the natural knowledge of good is darkened by passions and habits of sin. But in the good both ways are found more perfect: because in them, besides the natural knowledge of good, there is the added knowledge of faith and wisdom; and again, besides the natural inclination to good, there is the added motive of grace and virtue.

Accordingly, the good are perfectly subject to the eternal law, as always acting according to it: whereas the wicked are subject to the eternal law, imperfectly as to their actions, indeed, since both their knowledge of good, and their inclination thereto, are imperfect; but this imperfection on the part of action is supplied on the part of passion, in so far as they suffer what the eternal law decrees concerning them, according as they fail to act in harmony with that law. Hence Augustine says (*De Lib. Arb.* i. 15): *I esteem that the righteous act according to the eternal law; and* (*De Catech. Rud.* xviii): *Out of the just misery of the souls which deserted Him, God knew how to furnish the inferior parts of His creation with most suitable laws.*

Reply Obj. 1. This saying of the Apostle may be understood in two ways. First, so that a man is said to be under the law, through being pinned down thereby, against his will, as by a load. Hence, on the same passage a gloss says that *he is under the law, who refrains from evil deeds, through fear of the punishment threatened by the law, and not from love of virtue.* In this way the spiritual man is not under the law, because he fulfils the law willingly, through charity which is poured into his heart by the Holy Ghost. Secondly, it can be understood as meaning that the works of a man, who is led by the Holy Ghost, are the works of the Holy Ghost rather than his own. Therefore, since the Holy Ghost is not under the law, as neither is the Son, as stated above (A. 4 *ad* 2); it follows that such works, in so far as they are of the Holy Ghost, are not under the law. The Apostle witnesses to this when he says (2 Cor. iii. 17): *Where the Spirit of the Lord is, there is liberty.*

Reply Obj. 2. The prudence of the flesh cannot be subject to the law of God as regards action; since it inclines to actions contrary to the Divine law: yet it is subject to the law of God, as regards passion; since it deserves to suffer punishment according to the law of Divine justice. Nevertheless in no man does the prudence of the flesh dominate so far as to destroy the whole good of his nature: and consequently there remains in man the inclination to act in accordance with the eternal law.

For we have seen above (Q. 85, A. 2) that sin does not destroy entirely the good of nature.

Reply Obj. 3. A thing is maintained in the end and moved towards the end by one and the same cause: thus gravity which makes a heavy body rest in the lower place is also the cause of its being moved thither. We therefore reply that as it is according to the eternal law that some deserve happiness, others unhappiness, so is it by the eternal law that some are maintained in a happy state, others in an unhappy state. Accordingly both the blessed and the damned are under the eternal law.

QUESTION 94

Of the Natural Law

(In Six Articles)

We must now consider the natural law; concerning which there are six points of inquiry: (1) What is the natural law? (2) What are the precepts of the natural law? (3) Whether all acts of virtue are prescribed by the natural law? (4) Whether the natural law is the same in all? (5) Whether it is changeable? (6) Whether it can be abolished from the heart of man?

FIRST ARTICLE

Whether the Natural Law Is a Habit?

We proceed thus to the First Article:—

Objection 1. It would seem that the natural law is a habit. Because, as the Philosopher says (*Ethic.* ii. 5), *there are three things in the soul, power, habit, and passion.* But the natural law is not one of the soul's powers: nor is it one of the passions; as we may see by going through them one by one. Therefore the natural law is a habit.

Obj. 2. Further, Basil* says that the conscience or *synderesis is the law of our mind;* which can only apply to the natural law. But the *synderesis* is a habit, as was shown in the First Part (Q. 79, A. 12). Therefore the natural law is a habit.

Obj. 3. Further, the natural law abides in man always, as will be shown further on (A. 6). But man's reason, which the law regards, does not always think about the natural law. Therefore the natural law is not an act, but a habit.

On the contrary, Augustine says (*De Bono Conjug.* xxi) that *a habit is that whereby something is done when necessary.* But such is not the natural law: since it is in infants and in the damned who cannot act by it. Therefore the natural law is not a habit.

I answer that, A thing may be called a habit in two ways. First, properly and essentially: and thus the natural law is not a habit. For it has been stated above (Q. 90, A. 1 *ad* 2) that the natural law is something appointed by reason, just as a proposition is a work of reason. Now that which a man does is not the same as that whereby he does it: for he makes a becoming speech by the habit of grammar. Since then a habit is that by which we act, a law cannot be a habit properly and essentially.

Secondly, the term habit may be applied to that which we hold by a habit: thus faith may mean that which we hold by faith. And accordingly, since the precepts of the natural law are sometimes considered by reason actually, while sometimes they are in the reason only habitually, in this way the natural law may be called a habit. Thus, in speculative matters, the indemonstrable principles are not the habit itself whereby we hold those principles, but are the principles the habit of which we possess.

Reply Obj. 1. The Philosopher proposes there to discover the genus of virtue; and since it is evident that virtue is a principle of action, he mentions only those things which are principles of human acts, viz., powers, habits and passions. But there are other things in the soul besides these three: there are acts; thus *to will* is in the one that wills; again, things known are in the knower; moreover its own natural properties are in the soul, such as immortality and the like.

Reply Obj. 2. *Synderesis* is said to be the law of our mind, because it is a habit containing the precepts of the natural law, which are the first principles of human actions.

Reply Obj. 3. This argument proves that the natural law is held habitually; and this is granted.

To the argument advanced in the contrary sense we reply that sometimes a man is unable to make use of that which is in him habitually, on account of some impediment: thus, on account of sleep, a man is unable to use the habit of science. In like manner, through the deficiency of his age, a child cannot use the habit of understanding of principles, or the natural law, which is in him habitually.

* Damascene, *De Fide Orthod.* iv. 22.

SECOND ARTICLE

Whether the Natural Law Contains Several Precepts, or One Only?

We proceed thus to the Second Article:—

Objection 1. It would seem that the natural law contains, not several precepts, but one only. For law is a kind of precept, as stated above (Q. 92, A. 2). If therefore there were many precepts of the natural law, it would follow that there are also many natural laws.

Obj. 2. Further, the natural law is consequent to human nature. But human nature, as a whole, is one; though, as to its parts, it is manifold. Therefore, either there is but one precept of the law of nature, on account of the unity of nature as a whole; or there are many, by reason of the number of parts of human nature. The result would be that even things relating to the inclination of the concupiscible faculty belong to the natural law.

Obj. 3. Further, law is something pertaining to reason, as stated above (Q. 90, A. 1). Now reason is but one in man. Therefore there is only one precept of the natural law.

On the contrary, The precepts of the natural law in man stand in relation to practical matters, as the first principles to matters of demonstration. But there are several first indemonstrable principles. Therefore there are also several precepts of the natural law.

I answer that, As stated above (Q. 91, A. 3), the precepts of the natural law are to the practical reason, what the first principles of demonstrations are to the speculative reason; because both are self-evident principles. Now a thing is said to be self-evident in two ways: first, in itself; secondly, in relation to us. Any proposition is said to be self-evident in itself, if its predicate is contained in the notion of the subject: although, to one who knows not the definition of the subject, it happens that such a proposition is not self-evident. For instance, this proposition, *Man is a rational being,* is, in its very nature, self-evident, since who says *man,* says *a rational being:* and yet to one who knows not what a man is, this proposition is not self-evident. Hence it is that, as Boethius says (*De Hebdom.*), certain axioms or propositions are universally self-evident to all; and such are those propositions whose terms are known to all, as, *Every whole is greater than its part,* and, *Things equal to one and the same are equal to one another.* But some propositions are self-evident only to the wise, who understand the meaning of the terms of such propositions: thus to one who understands that an angel is not a body, it is self-evident that an angel is not circumscriptively in a place: but this is not evident to the unlearned, for they cannot grasp it.

Now a certain order is to be found in those things that are apprehended universally. For that which, before aught else, falls under apprehension, is *being,* the notion of which is included in all things whatsoever a man apprehends. Wherefore the first indemonstrable principle is that *the same thing cannot be affirmed and denied at the same time,* which is based on the notion of *being* and *not-being:* and on this principle all others are based, as is stated in *Metaph.* iv, text. 9. Now as *being* is the first thing that falls under the apprehension simply, so *good* is the first thing that falls under the apprehension of the practical reason, which is directed to action: since every agent acts for an end under the aspect of good. Consequently the first principle in the practical reason is one founded on the notion of good, viz., that *good is that which all things seek after.* Hence this is the first precept of law, that *good is to be done and pursued, and evil is to be avoided.* All other precepts of the natural law are based upon this: so that whatever the practical reason naturally apprehends as man's good (or evil) belongs to the precepts of the natural law as something to be done or avoided.

Since, however, good has the nature of an end, and evil, the nature of a contrary, hence it is that all those things to which man has a natural inclination, are naturally apprehended by reason as being good, and consequently as objects of pursuit, and their contraries as evil, and objects of avoidance. Wherefore according to the order of natural inclinations, is the order of the precepts of the natural law. Because in man there is first of all an inclination to good in accordance with the nature which he has in common with all substances: inasmuch as every substance seeks the preservation of its own being, according to its nature: and by reason of this inclination, whatever is a means of preserving human life, and of warding off its obstacles, belongs to the natural law. Secondly, there is in man an inclination to things that pertain to him more specially, according to that nature which he has in common with other animals: and in virtue of this inclination, those things are said to belong to the natural law, *which nature has taught to all animals,** such as sexual intercourse, education of offspring and so forth. Thirdly, there is in man an inclination to good, according to the nature of his reason, which nature is proper to him: thus man has a natural inclination to know the truth about God, and to live in society: and in this respect, whatever pertains to this inclination belongs to the natural law; for instance, to shun ignorance, to avoid offending those

* *Pandect. Just.* I., tit. i.

among whom one has to live, and other such things regarding the above inclination.

Reply Obj. 1. All these precepts of the law of nature have the character of one natural law, inasmuch as they flow from one first precept.

Reply Obj. 2. All the inclinations of any parts whatsoever of human nature, *e.g.*, of the concupiscible and irascible parts, in so far as they are ruled by reason, belong to the natural law, and are reduced to one first precept, as stated above: so that the precepts of the natural law are many in themselves, but are based on one common foundation.

Reply Obj. 3. Although reason is one in itself, yet it directs all things regarding man; so that whatever can be ruled by reason, is contained under the law of reason.

THIRD ARTICLE

Whether All Acts of Virtue Are Prescribed by the Natural Law?

We proceed thus to the Third Article:—

Objection 1. It would seem that not all acts of virtue are prescribed by the natural law. Because, as stated above (Q. 90, A. 2) it is essential to a law that it be ordained to the common good. But some acts of virtue are ordained to the private good of the individual, as is evident especially in regards to acts of temperance. Therefore not all acts of virtue are the subject of natural law.

Obj. 2. Further, every sin is opposed to some virtuous act. If therefore all acts of virtue are prescribed by the natural law, it seems to follow that all sins are against nature: whereas this applies to certain special sins.

Obj. 3. Further, those things which are according to nature are common to all. But acts of virtue are not common to all: since a thing is virtuous in one, and vicious in another. Therefore not all acts of virtue are prescribed by the natural law.

On the contrary, Damascene says (*De Fide Orthod.* iii. 4) that *virtues are natural.* Therefore virtuous acts also are a subject of the natural law.

I answer that, We may speak of virtuous acts in two ways: first, under the aspect of virtuous; secondly, as such and such acts considered in their proper species. If then we speak of acts of virtue, considered as virtuous, thus all virtuous acts belong to the natural law. For it has been stated (A. 2) that to the natural law belongs everything to which a man is inclined according to his nature. Now each thing is inclined naturally to an operation that is suitable to it according to its form: thus fire is inclined to give heat. Wherefore, since the rational soul is the proper form of man, there is in every man a natural inclination to act according to reason: and this is to act according to virtue. Consequently, considered thus, all acts of virtue are prescribed by the natural law: since each one's reason naturally dictates to him to act virtuously. But if we speak of virtuous acts, considered in themselves, i.e., in their proper species, thus not all virtuous acts are prescribed by the natural law: for many things are done virtuously, to which nature does not incline at first; but which, through the inquiry of reason, have been found by men to be conducive to well-living.

Reply Obj. 1. Temperance is about the natural concupiscences of food, drink and sexual matters, which are indeed ordained to the natural common good, just as other matters of law are ordained to the moral common good.

Reply Obj. 2. By human nature we may mean either that which is proper to man—and in this sense all sins, as being against reason, are also against nature, as Damascene states (*De Fide Orthod.* ii. 30): or we may mean that nature which is common to man and other animals; and in this sense, certain special sins are said to be against nature; thus contrary to sexual intercourse, which is natural to all animals, is unisexual lust, which has received the special name of the unnatural crime.

Reply Obj. 3. This argument considers acts in themselves. For it is owing to the various conditions of men, that certain acts are virtuous for some, as being proportionate and becoming to them, while they are vicious for others, as being out of proportion to them.

FOURTH ARTICLE

Whether the Natural Law Is the Same in All Men?

We proceed thus to the Fourth Article:—

Objection 1. It would seem that the natural law is not the same in all. For it is stated in the Decretals (*Dist.* i) that *the natural law is that which is contained in the Law and the Gospel.* But this is not common to all men; because, as it is written (Rom. x. 16), *all do not obey the gospel.* Therefore the natural law is not the same in all men.

Obj. 2. Further, *Things which are according to the law are said to be just,* as stated in *Ethic.* v. But it is stated in the same book that nothing is so universally just as not to be subject to change in regard to some men. Therefore even the natural law is not the same in all men.

Obj. 3. Further, as stated above (AA. 2, 3), to the natural law belongs everything to which a man is inclined according to his nature. Now different men are naturally inclined to different things; some to the desire of pleasures, others to the desire of honors, and other men

to other things. Therefore there is not one natural law for all.

On the contrary, Isidore says (*Etym.* v. 4): *The natural law is common to all nations.*

I answer that, As stated above (AA. 2, 3), to the natural law belongs those things to which a man is inclined naturally: and among these it is proper to man to be inclined to act according to reason. Now the process of reason is from the common to the proper, as stated in *Phys.* i. The speculative reason, however, is differently situated in this matter, from the practical reason. For, since the speculative reason is busied chiefly with necessary things, which cannot be otherwise than they are, its proper conclusions, like the universal principles, contain the truth without fail. The practical reason, on the other hand, is busied with contingent matters, about which human actions are concerned: and consequently, although there is necessity in the general principles, the more we descend to matters of detail, the more frequently we encounter defects. Accordingly then in speculative matters truth is the same in all men, both as to principles and as to conclusions: although the truth is not known to all as regards the conclusions, but only as regards the principles which are called common notions. But in matters of action, truth or practical rectitude is not the same for all, as to matters of detail, but only as to the general principles: and where there is the same rectitude in matters of detail, it is not equally known to all.

It is therefore evident that, as regards the general principles whether of speculative or of practical reason, truth or rectitude is the same for all, and is equally known by all. As to the proper conclusions of the speculative reason, the truth is the same for all, but is not equally known to all: thus it is true for all that the three angles of a triangle are together equal to two right angles, although it is not known to all. But as to the proper conclusions of the practical reason, neither is the truth or rectitude the same for all, nor, where it is the same, is it equally known by all. Thus it is right and true for all to act according to reason: and from this principle it follows as a proper conclusion, that goods entrusted to another should be restored to their owner. Now this is true for the majority of cases: but it may happen in a particular case that it would be injurious, and therefore unreasonable, to restore goods held in trust; for instance if they are claimed for the purpose of fighting against one's country. And this principle will be found to fail the more, according as we descend further into detail, *e.g.,* if one were to say that goods held in trust should be restored with such and such a guarantee, or in such and such a way; because the greater the number of conditions added, the greater the number of ways in which the principle may fail, so that it be not right to restore or not to restore.

Consequently we must say that the natural law, as to general principles, is the same for all, both as to rectitude and as to knowledge. But as to certain matters of detail, which are conclusions, as it were, of those general principles, it is the same for all in the majority of cases, both as to rectitude and as to knowledge; and yet in some few cases it may fail, both as to rectitude, by reason of certain obstacles (just as natures subject to generation and corruption fail in some few cases on account of some obstacle), and as to knowledge, since in some the reason is perverted by passion, or evil habit, or an evil disposition of nature; thus formerly, theft, although it is expressly contrary to the natural law, was not considered wrong among the Germans, as Julius Cæsar relates (*De Bello Gall.* vi).

Reply Obj. 1. The meaning of the sentence quoted is not that whatever is contained in the Law and the Gospel belongs to the natural law, since they contain many things that are above nature; but that whatever belongs to the natural law is fully contained in them. Wherefore Gratian, after saying that *the natural law is what is contained in the Law and the Gospel,* adds at once, by way of example, *by which everyone is commanded to do to others as he would be done by.*

Reply Obj. 2. The saying of the Philosopher is to be understood of things that are naturally just, not as general principles, but as conclusions drawn from them, having rectitude in the majority of cases, but failing in a few.

Reply Obj. 3. As, in man, reason rules and commands the other powers, so all the natural inclinations belonging to the other powers must needs be directed according to reason. Wherefore it is universally right for all men, that all their inclinations should be directed according to reason.

FIFTH ARTICLE

Whether the Natural Law Can Be Changed?

We proceed thus to the Fifth Article:—

Objection 1. It would seem that the natural law can be changed. Because on Ecclus. xvii. 9, *He gave them instructions, and the law of life,* the gloss says: *He wished the law of the letter to be written, in order to correct the law of nature.* But that which is corrected is changed. Therefore the natural law can be changed.

Obj. 2. Further, the slaying of the innocent,

adultery, and theft are against the natural law. But we find these things changed by God: as when God commanded Abraham to slay his innocent son (Gen. xxii. 2); and when he ordered the Jews to borrow and purloin the vessels of the Egyptians (Exod. xii. 35); and when He commanded Osee to take to himself *a wife of fornications* (Osee i. 2). Therefore the natural law can be changed.

Obj. 3. Further, Isidore says (*Etym.* v. 4) that *the possession of all things in common, and universal freedom, are matters of natural law.* But these things are seen to be changed by human laws. Therefore it seems that the natural law is subject to change.

On the contrary, It is said in the Decretals (*Dist.* v): *The natural law dates from the creation of the rational creature. It does not vary according to time, but remains unchangeable.*

I answer that, A change in the natural law may be understood in two ways. First, by way of addition. In this sense nothing hinders the natural law from being changed: since many things for the benefit of human life have been added over and above the natural law, both by the Divine law and by human laws.

Secondly, a change in the natural law may be understood by way of subtraction, so that what previously was according to the natural law, ceases to be so. In this sense, the natural law is altogether unchangeable in its first principles: but in its secondary principles, which, as we have said (A. 4), are certain detailed proximate conclusions drawn from the first principles, the natural law is not changed so that what it prescribes be not right in most cases. But it may be changed in some particular cases of rare occurrence, through some special causes hindering the observance of such precepts, as stated above (A. 4).

Reply Obj. 1. The written law is said to be given for the correction of the natural law, either because it supplies what was wanting to the natural law; or because the natural law was perverted in the hearts of some men, as to certain matters, so that they esteemed those things good which are naturally evil; which perversion stood in need of correction.

Reply Obj. 2. All men alike, both guilty and innocent, die the death of nature: which death of nature is inflicted by the power of God on account of original sin, according to 1 Kings ii. 6: *The Lord killeth and maketh alive.* Consequently, by the command of God, death can be inflicted on any man, guilty or innocent, without any injustice whatever.—In like manner adultery is intercourse with another's wife; who is allotted to him by the law emanating from God. Consequently intercourse with any woman, by the command of God, is neither adultery nor fornication.—The same applies to theft, which is the taking of another's property. For whatever is taken by the command of God, to Whom all things belong, is not taken against the will of its owner, whereas it is in this that theft consists.—Nor is it only in human things, that whatever is commanded by God is right; but also in natural things, whatever is done by God, is, in some way, natural, as stated in the First Part (Q. 105, A. 6 *ad* 1).

Reply Obj. 3. A thing is said to belong to the natural law in two ways. First, because nature inclines thereto: *e.g.,* that one should not do harm to another. Secondly, because nature did not bring in the contrary: thus we might say that for man to be naked is of the natural law, because nature did not give him clothes, but art invented them. In this sense, *the possession of all things in common and universal freedom* are said to be of the natural law, because, to wit, the distinction of possessions and slavery were not brought in by nature, but devised by human reason for the benefit of human life. Accordingly the law of nature was not changed in this respect, except by addition.

SIXTH ARTICLE

Whether the Law of Nature Can Be Abolished from the Heart of Man?

We proceed thus to the Sixth Article:—

Objection 1. It would seem that the natural law can be abolished from the heart of man. Because on Rom. ii. 14, *When the Gentiles who have not the law,* etc., a gloss says that *the law of righteousness, which sin had blotted out, is graven on the heart of man when he is restored by grace.* But the law of righteousness is the law of nature. Therefore the law of nature can be blotted out.

Obj. 2. Further, the law of grace is more efficacious than the law of nature. But the law of grace is blotted out by sin. Much more therefore can the law of nature be blotted out.

Obj. 3. Further, that which is established by law is made just. But many things are enacted by men, which are contrary to the law of nature. Therefore the law of nature can be abolished from the heart of man.

On the contrary, Augustine says (*Conf.* ii): *Thy law is written in the hearts of men, which iniquity itself effaces not.* But the law which is written in men's hearts is the natural law. Therefore the natural law cannot be blotted out.

I answer that, As stated above (AA. 4, 5), there belong to the natural law, first, certain most general precepts, that are known to all; and secondly, certain secondary and more de-

tailed precepts, which are, as it were, conclusions following closely from first principles. As to those general principles, the natural law, in the abstract, can nowise be blotted out from men's hearts. But it is blotted out in the case of a particular action, in so far as reason is hindered from applying the general principle to a particular point of practice, on account of concupiscence or some other passion, as stated above (Q. 77, A. 2).—But as to the other, *i.e.*, the secondary precepts, the natural law can be blotted out from the human heart, either by evil persuasions, just as in speculative matters errors occur in respect of necessary conclusions; or by vicious customs and corrupt habits, as among some men, theft, and even unnatural vices, as the Apostle states (Rom. i), were not esteemed sinful.

Reply Obj. 1. Sin blots out the law of nature in particular cases, not universally, except perchance in regard to the secondary precepts of the natural law, in the way stated above.

Reply Obj. 2. Although grace is more efficacious than nature, yet nature is more essential to man, and therefore more enduring.

Reply Obj. 3. This argument is true of the secondary precepts of the natural law, against which some legislators have framed certain enactments which are unjust.

QUESTION 95

Of Human Law

(In Four Articles)

We must now consider human law; and (1) this law considered in itself; (2) its power; (3) its mutability. Under the first head there are four points of inquiry: (1) Its utility. (2) Its origin. (3) Its quality. (4) Its division.

FIRST ARTICLE

Whether It Was Useful for Laws to Be Framed by Men?

We proceed thus to the First Article:—

Objection 1. It would seem that it was not useful for laws to be framed by men. Because the purpose of every law is that man be made good thereby, as stated above (Q. 92, A. 1). But men are more to be induced to be good willingly by means of admonitions, than against their will, by means of laws. Therefore there was no need to frame laws.

Obj. 2. Further, As the Philosopher says (*Ethic.* v. 4), *men have recourse to a judge as to animate justice.* But animate justice is better than inanimate justice, which is contained in laws. Therefore it would have been better for the execution of justice to be entrusted to the decision of judges, than to frame laws in addition.

Obj. 3. Further, every law is framed for the direction of human actions, as is evident from what has been stated above (Q. 90, AA. 1, 2). But since human actions are about singulars, which are infinite in number, matters pertaining to the direction of human actions cannot be taken into sufficient consideration except by a wise man, who looks into each one of them. Therefore it would have been better for human acts to be directed by the judgment of wise men, than by the framing of laws. Therefore there was no need of human laws.

On the contrary, Isidore says (*Etym.* v. 20): *Laws were made that in fear thereof human audacity might be held in check, that innocence might be safeguarded in the midst of wickedness, and that the dread of punishment might prevent the wicked from doing harm.* But these things are most necessary to mankind. Therefore it was necessary that human laws should be made.

I answer that, As stated above (Q. 63, A. 1; Q. 94, A. 3), man has a natural aptitude for virtue; but the perfection of virtue must be acquired by man by means of some kind of training. Thus we observe that man is helped by industry in his necessities, for instance, in food and clothing. Certain beginnings of these he has from nature, viz., his reason and his hands; but he has not the full complement, as other animals have, to whom nature has given sufficiency of clothing and food. Now it is difficult to see how man could suffice for himself in the matter of this training: since the perfection of virtue consists chiefly in withdrawing man from undue pleasures, to which above all man is inclined, and especially the young, who are more capable of being trained. Consequently a man needs to receive this training from another, whereby to arrive at the perfection of virtue. And as to those young people who are inclined to acts of virtue, by their good natural disposition, or by custom, or rather by the gift of God, paternal training suffices, which is by admonitions. But since some are found to be depraved, and prone to vice, and not easily amenable to words, it was necessary for such to be restrained from evil by force and fear, in order that, at least, they

might desist from evil-doing, and leave others in peace, and that they themselves, by being habituated in this way, might be brought to do willingly what hitherto they did from fear, and thus become virtuous. Now this kind of training, which compels through fear of punishment, is the discipline of laws. Therefore, in order that man might have peace and virtue, it was necessary for laws to be framed: for, as the Philosopher says (*Polit.* i. 2), *as man is the most noble of animals if he be perfect in virtue, so is he the lowest of all, if he be severed from law and righteousness;* because man can use his reason to devise means of satisfying his lusts and evil passions, which other animals are unable to do.

Reply Obj. 1. Men who are well disposed are led willingly to virtue by being admonished better than by coercion: but men who are evilly disposed are not led to virtue unless they are compelled.

Reply Obj. 2. As the Philosopher says (*Rhet.* i. 1), *it is better that all things be regulated by law, than left to be decided by judges:* and this for three reasons. First, because it is easier to find a few wise men competent to frame right laws, than to find the many who would be necessary to judge aright of each single case.—Secondly, because those who make laws consider long beforehand what laws to make; whereas judgment on each single case has to be pronounced as soon as it arises: and it is easier for man to see what is right, by taking many instances into consideration, than by considering one solitary fact.—Thirdly, because lawgivers judge in the abstract and of future events; whereas those who sit in judgment judge of things present, towards which they are affected by love, hatred, or some kind of cupidity; wherefore their judgment is perverted.

Since then the animated justice of the judge is not found in every man, and since it can be deflected, therefore it was necessary, whenever possible, for the law to determine how to judge, and for very few matters to be left to the decision of men.

Reply Obj. 3. Certain individual facts which cannot be covered by the law *have necessarily to be committed to judges,* as the Philosopher says in the same passage: for instance, *concerning something that has happened or not happened,* and the like.

SECOND ARTICLE

Whether Every Human Law Is Derived from the Natural Law?

We proceed thus to the Second Article:—

Objection 1. It would seem that not every human law is derived from the natural law. For the Philosopher says (*Ethic.* v. 7) that *the legal just is that which originally was a matter of indifference.* But those things which arise from the natural law are not matters of indifference. Therefore the enactments of human laws are not all derived from the natural law.

Obj. 2. Further, positive law is contrasted with natural law, as stated by Isidore (*Etym.* v. 4) and the Philosopher (*Ethic.* v, *loc. cit.*). But those things which flow as conclusions from the general principles of the natural law belong to the natural law, as stated above (Q. 94, A. 4). Therefore that which is established by human law does not belong to the natural law.

Obj. 3. Further, the law of nature is the same for all; since the Philosopher says (*Ethic* v. 7) that *the natural just is that which is equally valid everywhere.* If therefore human laws were derived from the natural law, it would follow that they too are the same for all: which is clearly false.

Obj. 4. Further, it is possible to give a reason for things which are derived from the natural law. But *it is not possible to give the reason for all the legal enactments of the lawgivers,* as the jurist says.* Therefore not all human laws are derived from the natural law.

On the contrary, Tully says (*Rhetor.* ii): *Things which emanated from nature and were approved by custom, were sanctioned by fear and reverence for the laws.*

I answer that, As Augustine says (*De Lib. Arb.* i. 5), *that which is not just seems to be no law at all:* wherefore the force of a law depends on the extent of its justice. Now in human affairs a thing is said to be just, from being right, according to the rule of reason. But the first rule of reason is the law of nature, as is clear from what has been stated above (Q. 91, A. 2 *ad* 2). Consequently every human law has just so much of the nature of law, as it is derived from the law of nature. But if in any point it deflects from the law of nature, it is no longer a law but a perversion of law.

But it must be noted that something may be derived from the natural law in two ways: first, as a conclusion from premises, secondly, by way of determination of certain generalities. The first way is like to that by which, in sciences, demonstrated conclusions are drawn from the principles: while the second mode is likened to that whereby, in the arts, general forms are particularized as to details: thus the craftsman needs to determine the general form of a house to some particular shape. Some things are therefore derived from the general

**Pandect. Justin.* lib. i. ff., tit. iii., v., *De Leg. et Senat.*

principles of the natural law, by way of conclusions; *e.g.*, that *one must not kill* may be derived as a conclusion from the principle that *one should do harm to no man:* while some are derived therefrom by way of determination; *e.g.*, the law of nature has it that the evil-doer should be punished; but that he be punished in this or that way, is a determination of the law of nature.

Accordingly both modes of derivation are found in the human law. But those things which are derived in the first way, are contained in human law not as emanating therefrom exclusively, but have some force from the natural law also. But those things which are derived in the second way, have no other force than that of human law.

Reply Obj. 1. The Philosopher is speaking of those enactments which are by way of determination or specification of the precepts of the natural law.

Reply Obj. 2. This argument avails for those things that are derived from the natural law, by way of conclusions.

Reply Obj. 3. The general principles of the natural law cannot be applied to all men in the same way on account of the great variety of human affairs: and hence arises the diversity of positive laws among various people.

Reply Obj. 4. These words of the Jurist are to be understood as referring to decisions of rulers in determining particular points of the natural law: on which determinations the judgment of expert and prudent men is based as on its principles; in so far, to wit, as they see at once what is the best thing to decide.

Hence the Philosopher says (*Ethic.* vi. 11) that in such matters, *we ought to pay as much attention to the undemonstrated sayings and opinions of persons who surpass us in experience, age and prudence, as to their demonstrations.*

THIRD ARTICLE

Whether Isidore's Description of the Quality of Positive Law Is Appropriate?

We proceed thus to the Third Article:—

Objection 1. It would seem that Isidore's description of the quality of positive law is not appropriate, when he says (*Etym.* v. 21): *Law shall be virtuous, just, possible to nature, according to the custom of the country, suitable to place and time, necessary, useful; clearly expressed, lest by its obscurity it lead to misunderstanding; framed for no private benefit, but for the common good.* Because he had previously expressed the quality of law in three conditions, saying that *law is anything founded on reason, provided that it foster religion, be helpful to discipline, and further the common weal.* Therefore it was needless to add any further conditions to these.

Obj. 2. Further, Justice is included in honesty, as Tully says (*De Offic.* vii). Therefore after saying *honest* it was superfluous to add *just.*

Obj. 3. Further, written law is condivided with custom, according to Isidore (*Etym.* ii. 10). Therefore it should not be stated in the definition of law that it is *according to the custom of the country.*

Obj. 4. Further, a thing may be necessary in two ways. It may be necessary simply, because it cannot be otherwise: and that which is necessary in this way, is not subject to human judgment, wherefore human law is not concerned with necessity of this kind. Again a thing may be necessary for an end: and this necessity is the same as usefulness. Therefore it is superfluous to say both *necessary* and *useful.*

On the contrary stands the authority of Isidore.

I answer that, Whenever a thing is for an end, its form must be determined proportionately to that end; as the form of a saw is such as to be suitable for cutting (*Phys.* ii, text. 88). Again, everything that is ruled and measured must have a form proportionate to its rule and measure. Now both these conditions are verified of human law: since it is both something ordained to an end; and is a rule or measure ruled or measured by a higher measure. And this higher measure is twofold, viz., the Divine law and the natural law, as explained above (A. 2; Q. 93, A. 3). Now the end of human law is to be useful to man, as the jurist states.* Wherefore Isidore in determining the nature of law, lays down, at first, three conditions; viz., that it *foster religion,* inasmuch as it is proportionate to the Divine law; that it be *helpful to discipline,* inasmuch as it is proportionate to the natural law; and that it *further the common weal,* inasmuch as it is proportionate to the utility of mankind.

All the other conditions mentioned by him are reduced to these three. For it is called virtuous because it fosters religion. And when he goes on to say that it should be *just, possible to nature, according to the customs of the country, adapted to place and time,* he implies that it should be helpful to discipline. For human discipline depends first on the order of reason, to which he refers by saying *just:* —secondly, it depends on the ability of the agent; because discipline should be adapted to each one according to his ability, taking also into account the ability of nature (for

* *Pandect. Just.* lib. xxv. ff., tit. iii., *De Leg. et Senat.*

the same burdens should be not laid on children as on adults); and should be according to human customs; since man cannot live alone in society, paying no heed to others:—thirdly, it depends on certain circumstances, in respect of which he says, *adapted to place and time.*—The remaining words, *necessary, useful,* etc., mean that law should further the common weal: so that *necessity* refers to the removal of evils; *usefulness* to the attainment of good; *clearness of expression,* to the need of preventing any harm ensuing from the law itself.—And since, as stated above (Q. 90, A. 2), law is ordained to the common good, this is expressed in the last part of the description.

This suffices for the Replies to the Objections.

FOURTH ARTICLE

Whether Isidore's Division of Human Laws Is Appropriate?

We proceed thus to the Fourth Article:—

Objection 1. It would seem that Isidore wrongly divided human statutes or human law (*Etym.* v. 4 *seqq.*). For under this law he includes the *law of nations,* so called, because, as he says, *nearly all nations use it.* But as he says, *natural law is that which is common to all nations.* Therefore the law of nations is not contained under positive human law, but rather under natural law.

Obj. 2. Further, those laws which have the same force, seem to differ not formally but only materially. But *statutes, decrees of the commonalty, senatorial decrees,* and the like which he mentions (*ibid.,* 9), all have the same force. Therefore they do not differ, except materially. But art takes no notice of such a distinction: since it may go on to infinity. Therefore this division of human laws is not appropriate.

Obj. 3. Further, just as, in the state, there are princes, priests and soldiers, so are there other human offices. Therefore it seems that, as this division includes *military law,* and *public law,* referring to priests and magistrates; so also it should include other laws pertaining to other offices of the state.

Obj. 4. Further, those things that are accidental should be passed over. But it is accidental to law that it be framed by this or that man. Therefore it is unreasonable to divide laws according to the names of lawgivers, so that one be called the *Cornelian* law, another the *Falcidian* law, etc.

On the contrary, The authority of Isidore (Obj. 1) suffices.

I answer that, A thing can of itself be divided in respect of something contained in the notion of that thing. Thus a soul either rational or irrational is contained in the notion of animal: and therefore animal is divided properly and of itself in respect of its being rational or irrational; but not in the point of its being white or black, which are entirely beside the notion of animal. Now, in the notion of human law, many things are contained, in respect of any of which human law can be divided properly and of itself. For in the first place it belongs to the notion of human law, to be derived from the law of nature, as explained above (A. 2). In this respect positive law is divided into the *law of nations* and *civil law,* according to the two ways in which something may be derived from the law of nature, as stated above (A. 2). Because, to the law of nations belong those things which are derived from the law of nature, as conclusions from premises, *e.g.,* just buyings and sellings, and the like, without which men cannot live together, which is a point of the law of nature, since man is by nature a social animal, as is proved in *Polit.* i. 2. But those things which are derived from the law of nature by way of particular determination, belong to the civil law, according as each state decides on what is best for itself.

Secondly, it belongs to the notion of human law, to be ordained to the common good of the state. In this respect human law may be divided according to the different kinds of men who work in a special way for the common good: *e.g.,* priests, by praying to God for the people; princes, by governing the people; soldiers, by fighting for the safety of the people. Wherefore certain special kinds of law are adapted to these men.

Thirdly, it belongs to the notion of human law, to be framed by that one who governs the community of the state, as shown above (Q. 90, A. 3). In this respect, there are various human laws according to the various forms of government. Of these, according to the Philosopher (*Polit.* iii. 10) one is *monarchy,* i.e., when the state is governed by one; and then we have *Royal Ordinances.* Another form is *aristocracy,* i.e., government by the best men or men of highest rank; and then we have the *Authoritative legal opinions* (*Responsa Prudentum*) and *Decrees of the Senate* (*Senatus consulta*). Another form is *oligarchy,* i.e., government by a few rich and powerful men; and then we have *Prætorian,* also called *Honorary,* law. Another form of government is that of the people, which is called *democracy,* and there we have *Decrees of the commonalty* (*Plebiscita*). There is also tyrannical government, which is altogether corrupt, which, therefore, has no corresponding law.

Finally, there is a form of government made up of all these, and which is the best: and in this respect we have law sanctioned by the *Lords and Commons,* as stated by Isidore (*loc. cit.*).

Fourthly, it belongs to the notion of human law to direct human actions. In this respect, according to the various matters of which the law treats, there are various kinds of laws, which are sometimes named after their authors: thus we have the *Lex Julia* about adultery, the *Lex Cornelia* concerning assassins, and so on, differentiated in this way, not on account of the authors, but on account of the matters to which they refer.

Reply Obj. 1. The law of nations is indeed, in some way, natural to man, in so far as he is a reasonable being, because it is derived from the natural law by way of a conclusion that is not very remote from its premises. Wherefore men easily agreed thereto. Nevertheless it is distinct from the natural law, especially from that natural law which is common to all animals.

The Replies to the other Objections are evident from what has been said.

QUESTION 96

Of the Power of Human Law

(In Six Articles)

We must now consider the power of human law. Under this head there are six points of inquiry: (1) Whether human law should be framed for the community? (2) Whether human law should repress all vices? (3) Whether human law is competent to direct all acts of virtue? (4) Whether it binds man in conscience? (5) Whether all men are subject to human law? (6) Whether those who are under the law may act beside the letter of the law?

FIRST ARTICLE

Whether Human Law Should Be Framed for the Community Rather Than for the Individual?

We proceed thus to the First Article:—

Objection 1. It would seem that human law should be framed not for the community, but rather for the individual. For the Philosopher says (*Ethic.* v. 7) that *the legal just . . . includes all particular acts of legislation . . . and all those matters which are the subject of decrees,* which are also individual matters, since decrees are framed about individual actions. Therefore law is framed not only for the community, but also for the individual.

Obj. 2. Further, law is the director of human acts, as stated above (Q. 90, AA. 1, 2). But human acts are about individual matters. Therefore human laws should be framed, not for the community, but rather for the individual.

Obj. 3. Further, law is a rule and measure of human acts, as stated above (Q. 90, AA. 1, 2). But a measure should be most certain, as stated in *Metaph.* x. Since therefore in human acts no general proposition can be so certain as not to fail in some individual cases, it seems that laws should be framed not in general but for individual cases.

On the contrary, The jurist says (*Pandect. Justin.* lib. i, tit. iii, art. ii, *De legibus,* etc.) that *laws should be made to suit the majority of instances; and they are not framed according to what may possibly happen in an individual case.*

I answer that, Whatever is for an end should be proportionate to that end. Now the end of law is the common good; because, as Isidore says (*Etym.* v. 21) that *law should be framed, not for any private benefit, but for the common good of all the citizens.* Hence human laws should be proportionate to the common good. Now the common good comprises many things. Wherefore law should take account of many things, as to persons, as to matters, and as to times. Because the community of the state is composed of many persons; and its good is procured by many actions; nor is it established to endure for only a short time, but to last for all time by the citizens succeeding one another, as Augustine says (*De Civ. Dei* ii. 21; xxii. 6).

Reply Obj. 1. The Philosopher (*Ethic.* v. 7) divides the legal just, i.e., positive law, into three parts. For some things are laid down simply in a general way: and these are the general laws. Of these he says that *the legal is that which originally was a matter of indifference, but which, when enacted, is so no longer:* as the fixing of the ransom of a captive.—Some things affect the community in one respect, and individuals in another. These are called *privileges,* i.e., *private laws,* as it were, because they regard private persons, although their power extends to many matters; and in regard to these, he adds, *and further, all particular acts of legislation.*—Other matters are legal, not through being laws, but through being applications of general laws to particular cases: such are decrees which have

the force of law; and in regard to these, he adds *all matters subject to decrees.*

Reply Obj. 2. A principle of direction should be applicable to many; wherefore (*Metaph.* x, *text.* 4) the Philosopher says that all things belonging to one genus, are measured by one, which is the principle in that genus. For if there were as many rules or measures as there are things measured or ruled, they would cease to be of use, since their use consists in being applicable to many things. Hence law would be of no use, if it did not extend further than to one single act. Because the decrees of prudent men are made for the purpose of directing individual actions; whereas law is a general precept, as stated above (Q. 92, A. 2, Obj. 2).

Reply Obj. 3. *We must not seek the same degree of certainty in all things* (*Ethic.* i. 3). Consequently in contingent matters, such as natural and human things, it is enough for a thing to be certain, as being true in the greater number of instances, though at times and less frequently it fail.

SECOND ARTICLE

Whether It Belongs to the Human Law to Repress All Vices?

We proceed thus to the Second Article:—

Objection 1. It would seem that it belongs to human law to repress all vices. For Isidore says (*Etym.* v. 20) that *laws were made in order that, in fear thereof, man's audacity might be held in check.* But it would not be held in check sufficiently, unless all evils were repressed by law. Therefore human law should repress all evils.

Obj. 2. Further, the intention of the lawgiver is to make the citizens virtuous. But a man cannot be virtuous unless he forbear from all kinds of vice. Therefore it belongs to human law to repress all vices.

Obj. 3. Further, human law is derived from the natural law, as stated above (Q. 95, A. 2). But all vices are contrary to the law of nature. Therefore human law should repress all vices.

On the contrary, We read in *De Lib. Arb.* i. 5: *It seems to me that the law which is written for the governing of the people rightly permits these things, and that Divine providence punishes them.* But Divine providence punishes nothing but vices. Therefore human law rightly allows some vices, by not repressing them.

I answer that, As stated above (Q. 90, AA. 1, 2), law is framed as a rule or measure of human acts. Now a measure should be homogeneous with that which it measures, as stated in *Metaph.* x, text. 3, 4, since different things are measured by different measures. Wherefore laws imposed on men should also be in keeping with their condition, for, as Isidore says (*Etym.* v. 21), law should be *possible both according to nature, and according to the customs of the country.* Now possibiilty or faculty of action is due to an interior habit or disposition: since the same thing is not possible to one who has not a virtuous habit, as is possible to one who has. Thus the same is not possible to a child as to a full-grown man: for which reason the law for children is not the same as for adults, since many things are permitted to children, which in an adult are punished by law or at any rate are open to blame. In like manner many things are permissible to men not perfect in virtue, which would be intolerable in a virtuous man.

Now human law is framed for a number of human beings, the majority of whom are not perfect in virtue. Wherefore human laws do not forbid all vices, from which the virtuous abstain, but only the more grievous vices, from which it is possible for the majority to abstain; and chiefly those that are to the hurt of others, without the prohibition of which human society could not be maintained: thus human law prohibits murder, theft and suchlike.

Reply Obj. 1. Audacity seems to refer to the assailing of others. Consequently it belongs to those sins chiefly whereby one's neighbor is injured: and these sins are forbidden by human law, as stated.

Reply Obj. 2. The purpose of human law is to lead men to virtue, not suddenly, but gradually. Wherefore it does not lay upon the multitude of imperfect men the burdens of those who are already virtuous, viz., that they should abstain from all evil. Otherwise these imperfect ones, being unable to bear such precepts, would break out into yet greater evils: thus it is written (Prov. xxx. 33): *He that violently bloweth his nose, bringeth out blood;* and (Matth. ix. 17) that if *new wine,* i.e., precepts of a perfect life, is *put into old bottles,* i.e., into imperfect men, *the bottles break, and the wine runneth out,* i.e., the precepts are despised, and those men, from contempt, break out into evils worse still.

Reply Obj. 3. The natural law is a participation in us of the eternal law: while human law falls short of the eternal law. Now Augustine says (*De Lib. Arb.* i. 5): *The law which is framed for the government of states, allows and leaves unpunished many things that are punished by Divine providence. Nor, if this law does not attempt to do everything, is this a reason why it should be blamed for what it does.* Wherefore, too, human law does not prohibit everything that is forbidden by the natural law.

THIRD ARTICLE

Whether Human Law Prescribes Acts of All the Virtues?

We proceed thus to the Third Article:—

Objection 1. It would seem that human law does not prescribe acts of all the virtues. For vicious acts are contrary to acts of virtue. But human law does not prohibit all vices, as stated above (A. 2). Therefore neither does it prescribe all acts of virtue.

Obj. 2. Further, a virtuous act proceeds from a virtue. But virtue is the end of law; so that whatever is from a virtue, cannot come under a precept of law. Therefore human law does not prescribe all acts of virtue.

Obj. 3. Further, law is ordained to the common good, as stated above (Q. 90, A. 2). But some acts of virtue are ordained, not to the common good, but to private good. Therefore the law does not prescribe all acts of virtue.

On the contrary, The Philosopher says (*Ethic.* v. 1) that the law *prescribes the performance of the acts of a brave man, . . . and the acts of the temperate man, . . . and the acts of the meek man: and in like manner as regards the other virtues and vices, prescribing the former, forbidding the latter.*

I answer that, The species of virtues are distinguished by their objects, as explained above (Q. 54, A. 2; Q. 60, A. 1; Q. 62, A. 2). Now all the objects of virtues can be referred either to the private good of an individual, or to the common good of the multitude: thus matters of fortitude may be achieved either for the safety of the state, or for upholding the rights of a friend, and in like manner with the other virtues. But law, as stated above (Q. 90, A. 2) is ordained to the common good. Wherefore there is no virtue whose acts cannot be prescribed by the law. Nevertheless human law does not prescribe concerning all the acts of every virtue: but only in regard to those that are ordainable to the common good, —either immediately, as when certain things are done directly for the common good,—or mediately, as when a lawgiver prescribes certain things pertaining to good order, whereby the citizens are directed in the upholding of the common good of justice and peace.

Reply Obj. 1. Human law does not forbid all vicious acts, by the obligation of a precept, as neither does it prescribe all acts of virtue. But it forbids certain acts of each vice, just as it prescribes some acts of each virtue.

Reply Obj. 2. An act is said to be an act of virtue in two ways. First, from the fact that a man does something virtuous; thus the act of justice is to do what is right, and an act of fortitude is to do brave things: and in this way law prescribes certain acts of virtue.—Secondly an act of virtue is when a man does a virtuous thing in a way in which a virtuous man does it. Such an act always proceeds from virtue: and it does not come under a precept of law, but is the end at which every lawgiver aims.

Reply Obj. 3. There is no virtue whose act is not ordainable to the common good, as stated above, either mediately or immediately.

FOURTH ARTICLE

Whether Human Law Binds a Man in Conscience?

We proceed thus to the Fourth Article:—

Objection 1. It would seem that human law does not bind a man in conscience. For an inferior power has no jurisdiction in a court of higher power. But the power of man, which frames human law, is beneath the Divine power. Therefore human law cannot impose its precept in a Divine court, such as is the court of conscience.

Obj. 2. Further, the judgment of conscience depends chiefly on the commandments of God. But sometimes God's commandments are made void by human laws, according to Matth. xv. 6: *You have made void the commandment of God for your tradition.* Therefore human law does not bind a man in conscience.

Obj. 3. Further, human laws often bring loss of character and injury on man, according to Isa. x. 1 *et seq.: Woe to them that make wicked laws, and when they write, write injustice; to oppress the poor in judgment, and do violence to the cause of the humble of My people.* But it is lawful for anyone to avoid oppression and violence. Therefore human laws do not bind man in conscience.

On the contrary, It is written (1 Pet. ii. 19): *This is thankworthy, if for conscience . . . a man endure sorrows, suffering wrongfully.*

I answer that, Laws framed by man are either just or unjust. If they be just, they have the power of binding in conscience, from the eternal law whence they are derived, according to Prov. viii. 15: *By Me kings reign, and lawgivers decree just things.* Now laws are said to be just, both from the end, when, to wit, they are ordained to the common good, —and from their author, that is to say, when the law that is made does not exceed the power of the lawgiver,—and from their form, when, to wit, burdens are laid on the subjects, according to an equality of proportion and with a view to the common good. For, since one man is a part of the community, each man in all that he is and has, belongs to the

community; just as a part, in all that it is, belongs to the whole; wherefore nature inflicts a loss on the part, in order to save the whole: so that on this account, such laws as these, which impose proportionate burdens, are just and binding in conscience, and are legal laws.

On the other hand laws may be unjust in two ways: first, by being contrary to human good, through being opposed to the things mentioned above:—either in respect of the end, as when an authority imposes on his subjects burdensome laws, conducive, not to the common good, but rather to his own cupidity or vainglory;—or in respect of the author, as when a man makes a law that goes beyond the power committed to him;—or in respect of the form, as when burdens are imposed unequally on the community, although with a view to the common good. The like are acts of violence rather than laws; because, as Augustine says (*De Lib. Arb.* i. 5), *a law that is not just, seems to be no law at all.* Wherefore such laws do not bind in conscience, except perhaps in order to avoid scandal or disturbance, for which cause a man should even yield his right, according to Matth. v. 40, 41: *If a man . . . take away thy coat, let go thy cloak also unto him; and whosoever will force thee one mile, go with him other two.*

Secondly, laws may be unjust through being opposed to the Divine good: such are the laws of tyrants inducing to idolatry, or to anything else contrary to the Divine law: and laws of this kind must nowise be observed, because, as stated in Acts v. 29, *we ought to obey God rather than men.*

Reply Obj. 1. As the Apostle says (Rom. xiii, 1, 2), all human power is from God . . . *therefore he that resisteth the power,* in matters that are within its scope, *resisteth the ordinance of God;* so that he becomes guilty according to his conscience.

Reply Obj. 2. This argument is true of laws that are contrary to the commandments of God, which is beyond the scope of (human) power. Wherefore in such matters human law should not be obeyed.

Reply Obj. 3. This argument is true of a law that inflicts unjust hurt on its subjects. The power that man holds from God does not extend to this: wherefore neither in such matters is man bound to obey the law, provided he avoid giving scandal or inflicting a more grievous hurt.

FIFTH ARTICLE

Whether All Are Subject to the Law?

We proceed thus to the Fifth Article:—

Objection 1. It would seem that not all are subject to the law. For those alone are subject to a law for whom a law is made. But the Apostle says (1 Tim. i. 9): *The law is not made for the just man.* Therefore the just are not subject to the law.

Obj. 2. Further, Pope Urban says*: *He that is guided by a private law need not for any reason be bound by the public law.* Now all spiritual men are led by the private law of the Holy Ghost, for they are the sons of God, of whom it is said (Rom. viii. 14): *Whosoever are led by the Spirit of God, they are the sons of God.* Therefore not all men are subject to human law.

Obj. 3. Further, the jurist says† that *the sovereign is exempt from the laws.* But he that is exempt from the law is not bound thereby. Therefore not all are subject to the law.

On the contrary, The Apostle says (Rom. xiii. 1): *Let every soul be subject to the higher powers.* But subjection to a power seems to imply subjection to the laws framed by that power. Therefore all men should be subject to human law.

I answer that, As stated above (Q. 90, AA. 1, 2; A. 3 *ad* 2), the notion of law contains two things; first, that it is a rule of human acts; secondly, that it has coercive power. Wherefore a man may be subject to law in two ways. First, as the regulated is subject to the regulator: and, in this way, whoever is subject to a power, is subject to the law framed by that power. But it may happen in two ways that one is not subject to a power. In one way, by being altogether free from its authority: hence the subjects of one city or kingdom are not bound by the laws of the sovereign of another city or kingdom, since they are not subject to his authority. In another way, by being under a yet higher law; thus the subject of a proconsul should be ruled by his command, but not in those matters in which the subject receives his orders from the emperor: for in these matters, he is not bound by the mandate of the lower authority, since he is directed by that of a higher. In this way, one who is simply subject to a law, may not be subject thereto in certain matters, in respect of which he is ruled by a higher law.

Secondly, a man is said to be subject to a law as the coerced is subject to the coercer. In this way the virtuous and righteous are not subject to the law, but only the wicked. Because coercion and violence are contrary to the will: but the will of the good is in harmony with the law, whereas the will of the wicked is discordant from it. Wherefore in this sense the good are not subject to the law, but only the wicked.

* *Decret.* caus. xix., qu. 2. † *Pandect. Justin.* i. ff., tit. 3, *De Leg. et Senat.*

Reply Obj. 1. This argument is true of subjection by way of coercion: for, in this way, *the law is not made for the just men:* because *they are a law to themselves,* since they *shew the work of the law written in their hearts,* as the Apostle says (Rom. ii. 14, 15). Consequently the law does not enforce itself upon them as it does on the wicked.

Reply Obj. 2. The law of the Holy Ghost is above all law framed by man: and therefore spiritual men, in so far as they are led by the law of the Holy Ghost, are not subject to the law in those matters that are inconsistent with the guidance of the Holy Ghost. Nevertheless the very fact that spiritual men are subject to law, is due to the leading of the Holy Ghost, according to 1 Pet. ii. 13: *Be ye subject . . . to every human creature for God's sake.*

Reply Obj. 3. The sovereign is said to be *exempt from the law,* as to its coercive power; since, properly speaking, no man is coerced by himself, and law has no coercive power save from the authority of the sovereign. Thus then is the sovereign said to be exempt from the law, because none is competent to pass sentence on him, if he acts against the law. Wherefore on Ps. L. 6: *To Thee only have I sinned,* a gloss says that *there is no man who can judge the deeds of a king.*—But as to the directive force of law, the sovereign is subject to the law by his own will, according to the statement (*Extra, De Constit.* cap. *Cum omnes*) that *whatever law a man makes for another, he should keep himself. And a wise authority* says: "Obey the law that thou makest thyself."* Moreover the Lord reproaches those who *say and do not;* and who *bind heavy burdens and lay them on men's shoulders, but with a finger of their own they will not move them* (Matth. xxiii. 3, 4). Hence, in the judgment of God, the sovereign is not exempt from the law, as to its directive force; but he should fulfil it of his own free-will and not of constraint.—Again the sovereign is above the law, in so far as, when it is expedient, he can change the law, and dispense in it according to time and place.

SIXTH ARTICLE

Whether He Who Is Under a Law May Act Beside the Letter of the Law?

We proceed thus to the Sixth Article:—

Objection 1. It seems that he who is subject to a law may not act beside the letter of the law. For Augustine says (*De Vera Relig.* xxxi): *Although men judge about temporal laws when they make them, yet when once they are made they must pass judgment not on them, but according to them.* But if anyone disregard the letter of the law, saying that he observes the intention of the lawgiver, he seems to pass judgment on the law. Therefore it is not right for one who is under a law to disregard the letter of the law, in order to observe the intention of the lawgiver.

Obj. 3. Further, he alone is competent to interpret the law who can make the law. But those who are subject to the law cannot make the law. Therefore they have no right to interpret the intention of the lawgiver, but should always act according to the letter of the law.

Obj. 3. Further, every wise man knows how to explain his intention by words. But those who framed the laws should be reckoned wise: for Wisdom says (Prov. viii. 15): *By Me kings reign, and lawgivers decree just things.* Therefore we should not judge of the intention of the lawgiver otherwise than by the words of the law.

On the contrary, Hilary says (*De Trin.* iv): *The meaning of what is said is according to the motive for saying it: because things are not subject to speech, but speech to things.* Therefore we should take account of the motive of the lawgiver, rather than of his very words.

I answer that, As stated above (A. 4), every law is directed to the common weal of men, and derives the force and nature of law accordingly. Hence the jurist says*: *By no reason of law, or favor of equity, is it allowable for us to interpret harshly, and render burdensome, those useful measures which have been enacted for the welfare of man.* Now it happens often that the observance of some point of law conduces to the common weal in the majority of instances, and yet, in some cases, is very hurtful. Since then the lawgiver cannot have in view every single case, he shapes the law according to what happens most frequently, by directing his attention to the common good. Wherefore if a case arise wherein the observance of that law would be hurtful to the general welfare, it should not be observed. For instance, suppose that in a besieged city it be an established law that the gates of the city are to be kept closed, this is good for public welfare as a general rule: but, if it were to happen that the enemy are in pursuit of certain citizens, who are defenders of the city, it would be a great loss to the city, if the gates were not opened to them: and so in that case the gates ought to be opened, contrary to the letter of the law, in order to maintain the common weal, which the lawgiver had in view.

Nevertheless it must be noted, that if the

* Dionysius Cato, *Dist. de Moribus.*

* *Pandect. Justin.* lib. i. ff., tit. 3, *De Leg. et Senat.*

observance of the law according to the letter does not involve any sudden risk needing instant remedy, it is not competent for everyone to expound what is useful and what is not useful to the state: those alone can do this who are in authority, and who, on account of such like cases, have the power to dispense from the laws. If, however, the peril be so sudden as not to allow of the delay involved by referring the matter to authority, the mere necessity brings with it a dispensation, since necessity knows no law.

Reply Obj. 1. He who in a case of necessity acts beside the letter of the law, does not judge of the law; but of a particular case in which he sees that the letter of the law is not to be observed.

Reply Obj. 2. He who follows the intention of the lawgiver, does not interpret the law simply; but in a case in which it is evident, by reason of the manifest harm, that the lawgiver intended otherwise. For if it be a matter of doubt, he must either act according to the letter of the law, or consult those in power.

Reply Obj. 3. No man is so wise as to be able to take account of every single case; wherefore he is not able sufficiently to express in words all those things that are suitable for the end he has in view. And even if a lawgiver were able to take all the cases into consideration, he ought not to mention them all, in order to avoid confusion: but should frame the law according to that which is of most common occurrence.

QUESTION 97

Of Change in Laws

(In Four Articles)

We must now consider change in laws: under which head there are four points of inquiry: (1) Whether human law is changeable? (2) Whether it should be always changed, whenever anything better occurs? (3) Whether it is abolished by custom, and whether custom obtains the force of law? (4) Whether the application of human law should be changed by dispensation of those in authority?

FIRST ARTICLE

Whether Human Law Should Be Changed in Any Way?

We proceed thus to the First Article:—

Objection 1. It would seem that human law should not be changed in any way at all. Because human law is derived from the natural law, as stated above (Q. 95, A. 2). But the natural law endures unchangeably. Therefore human law should also remain without any change.

Obj. 2. Further, as the Philosopher says (*Ethic.* v. 5), a measure should be absolutely stable. But human law is the measure of human acts, as stated above (Q. 90, AA 1, 2). Therefore it should remain without change.

Obj. 3. Further, it is of the essence of law to be just and right, as stated above (Q. 95, A. 2). But that which is right once is right always. Therefore that which is law once, should be always law.

On the contrary, Augustine says (*De Lib. Arb.* i. 6): *A temporal law, however just, may be justly changed in course of time.*

I answer that, As stated above (Q. 91, A. 3), human law is a dictate of reason, whereby human acts are directed. Thus there may be two causes for the just change of human law: one on the part of reason; the other on the part of man whose acts are regulated by law. The cause on the part of reason is that it seems natural to human reason to advance gradually from the imperfect to the perfect. Hence, in speculative sciences, we see that the teaching of the early philosophers was imperfect, and that it was afterwards perfected by those who succeeded them. So also in practical matters: for those who first endeavored to discover something useful for the human community, not being able by themselves to take everything into consideration, set up certain institutions which were deficient in many ways; and these were changed by subsequent lawgivers who made institutions that might prove less frequently deficient in respect of the common weal.

On the part of man, whose acts are regulated by law, the law can be rightly changed on account of the changed condition of man, to whom different things are expedient according to the difference of his condition. An example is proposed by Augustine (*De Lib. Arb.* i. 6): *If the people have a sense of moderation and responsibility, and are most careful guardians of the common weal, it is right to enact a law allowing such a people to choose their own magistrates for the government of the commonwealth. But if, as time goes on, the same people become so corrupt as to sell their votes, and entrust the government to scoundrels and criminals; then the right of appointing their public officials is rightly forfeit to such a people, and the choice devolves to a few good men*

Reply. Obj. 1. The natural law is a participation of the eternal law, as stated above (Q. 91, A. 2), and therefore endures without change, owing to the unchangeableness and perfection of the Divine Reason, the Author of nature. But the reason of man is changeable and imperfect: wherefore his law is subject to change.—Moreover the natural law contains certain universal precepts, which are everlasting: whereas human law contains certain particular precepts, according to various emergencies.

Reply Obj. 2. A measure should be as enduring as possible. But nothing can be absolutely unchangeable in things that are subject to change. And therefore human law cannot be altogether unchangeable.

Reply Obj. 3. In corporal things, right is predicated absolutely: and therefore, as far as itself is concerned, always remains right. But right is predicated of law with reference to the common weal, to which one and the same thing is not always adapted, as stated above: wherefore rectitude of this kind is subject to change.

SECOND ARTICLE

Whether Human Law Should Always Be Changed, Whenever Something Better Occurs?

We proceed thus to the Second Article:—

Objection 1. It would seem that human law should be changed, whenever something better occurs. Because human laws are devised by human reason, like other arts. But in the other arts, the tenets of former times give place to others, if something better occurs. Therefore the same should apply to human laws.

Obj. 2. Further, by taking note of the past we can provide for the future. Now unless human laws had been changed when it was found possible to improve them, considerable inconvenience would have ensued; because the laws of old were crude in many points. Therefore it seems that laws should be changed, whenever anything better occurs to be enacted.

Obj. 3. Further, human laws are enacted about single acts of man. But we cannot acquire perfect knowledge in singular matters, except by experience, which *requires time,* as stated in *Ethic.* ii. Therefore it seems that as time goes on it is possible for something better to occur for legislation.

On the contrary, It is stated in the Decretals (*Dist.* xii. 5): *It is absurd, and a detestable shame, that we should suffer those traditions to be changed which we have received from the fathers of old.*

I answer that, As stated above (A. 1), human law is rightly changed, in so far as such change is conducive to the common weal. But, to a certain extent, the mere change of law is of itself prejudicial to the common good: because custom avails much for the observance of laws, seeing that what is done contrary to general custom, even in slight matters, is looked upon as grave. Consequently, when a law is changed, the binding power of the law is diminished, in so far as custom is abolished. Wherefore human law should never be changed, unless, in some way or other, the common weal be compensated according to the extent of the harm done in this respect. Such compensation may arise either from some very great and very evident benefit conferred by the new enactment; or from the extreme urgency of the case, due to the fact that either the existing law is clearly unjust, or its observance extremely harmful. Wherefore the jurist says* that *in establishing new laws, there should be evidence of the benefit to be derived, before departing from a law which has long been considered just.*

Reply Obj. 1. Rules of art derive their force from reason alone: and therefore whenever something better occurs, the rule followed hitherto should be changed. But *laws derive very great force from custom,* as the Philosopher states (*Polit.* ii. 5): consequently they should not be quickly changed.

Reply Obj. 2. This argument proves that laws ought to be changed: not in view of any improvement, but for the sake of a great benefit or in a case of great urgency, as stated above. This answer applies also to the Third Objection.

THIRD ARTICLE

Whether Custom Can Obtain Force of Law?

We proceed thus to the Third Article:—

Objection 1. It would seem that custom cannot obtain force of law, nor abolish a law. Because human law is derived from the natural law and from the Divine law, as stated above (Q. 93, A. 3; Q. 95, A. 2). But human custom cannot change either the law of nature or the Divine law. Therefore neither can it change human law.

Obj. 2. Further, many evils cannot make one good. But he who first acted against the law, did evil. Therefore by multiplying such acts, nothing good is the result. Now a law is something good; since it is a rule of human acts. Therefore law is not abolished by custom, so that the mere custom should obtain force of law.

Obj. 3. Further, the framing of laws belongs to those public men whose business it is to govern the community; wherefore private

**Pandect. Justin.* lib. i. ff., tit. 4, *De Constit. Princip.*

individuals cannot make laws. But custom grows by the acts of private individuals. Therefore custom cannot obtain force of law, so as to abolish the law.

On the contrary, Augustine says (*Ep. ad Casulan.* xxxvi): *The customs of God's people and the institutions of our ancestors are to be considered as laws. And those who throw contempt on the customs of the Church ought to be punished as those who disobey the law of God.*

I answer that, All law proceeds from the reason and will of the lawgiver; the Divine and natural laws from the reasonable will of God; the human law from the will of man, regulated by reason. Now just as human reason and will, in practical matters, may be made manifest by speech, so may they be made known by deeds: since seemingly a man chooses as good that which he carries into execution. But it is evident that by human speech, law can be both changed and expounded, in so far as it manifests the interior movement and thought of human reason. Wherefore by actions also, especialy if they be repeated, so as to make a custom, law can be changed and expounded; and also something can be established which obtains force of law, in so far as by repeated external actions, the inward movement of the will, and concepts of reason are most effectually declared; for when a thing is done again and again, it seems to proceed from a deliberate judgment of reason. Accordingly, custom has the force of a law, abolishes law, and is the interpreter of law.

Reply Obj. 1. The natural and Divine laws proceed from the Divine will, as stated above. Wherefore they cannot be changed by a custom proceeding from the will of man, but only by Divine authority. Hence it is that no custom can prevail over the Divine or natural laws: for Isidore says (*Synon.* ii. 16): *Let custom yield to authority: evil customs should be eradicated by law and reason.*

Reply Obj. 2. As stated above (Q. 96, A. 6), human laws fail in some cases: wherefore it is possible sometimes to act beside the law; namely, in a case where the law fails; yet the act will not be evil. And when such cases are multiplied, by reason of some change in man, then custom shows that the law is no longer useful: just as it might be declared by the verbal promulgation of a law to the contrary. If, however, the same reason remains, for which the law was useful hitherto, then it is not the custom that prevails against the law, but the law that overcomes the custom: unless perhaps the sole reason for the law seeming useless, be that it is not *possible according to the custom of the country,** which has been stated to be one of the conditions of law. For it is not easy to set aside the custom of a whole people.

Reply Obj. 3. The people among whom a custom is introduced may be of two conditions. For if they are free, and able to make their own laws, the consent of the whole people expressed by a custom counts far more in favor of a particular observance, than does the authority of the sovereign, who has not the power to frame laws, except as representing the people. Wherefore although each individual cannot make laws, yet the whole people can. If however the people have not the free power to make their own laws, or to abolish a law made by a higher authority; nevertheless with such a people a prevailing custom obtains force of law, in so far as it is tolerated by those to whom it belongs to make laws for that people: because by the very fact that they tolerate it they seem to approve of that which is introduced by custom.

* *Cf.* Q. 95, A. 3.

FOURTH ARTICLE

Whether the Rulers of the People Can Dispense from Human Laws?

We proceed thus to the Fourth Article:—

Objection 1. It would seem that the rulers of the people cannot dispense from human laws. For the law is established for the *common weal,* as Isidore says (*Etym.* v. 21). But the common good should not be set aside for the private convenience of an individual: because, as the Philosopher says (*Ethic.* i. 2), *the good of the nation is more godlike than the good of one man.* Therefore it seems that a man should not be dispensed from acting in compliance with the general law.

Obj. 2. Further, those who are placed over others are commanded as follows (Deut. i. 17): *You shall hear the little as well as the great; neither shall you respect any man's person, because it is the judgment of God.* But to allow one man to do that which is equally forbidden to all, seems to be respect of persons. Therefore the rulers of a community cannot grant such dispensations, since this is against a precept of the Divine law.

Obj. 3. Further, human law, in order to be just, should accord with the natural and Divine laws: else it would not *foster religion,* nor be *helpful to discipline,* which is requisite to the nature of law, as laid down by Isidore (*Etym.* v. 3). But no man can dispense from the Divine and natural laws. Neither, therefore, can he dispense from the human law.

On the contrary, The Apostle says (1 Cor. ix. 17): *A dispensation is committed to me.*

I answer that, Dispensation, properly speak-

ing, denotes a measuring out to individuals of some common goods: thus the head of a household is called a dispenser, because to each member of the household he distributes work and necessaries of life in due weight and measure. Accordingly in every community a man is said to dispense, from the very fact that he directs how some general precept is to be fulfilled by each individual. Now it happens at times that a precept, which is conducive to the common weal as a general rule, is not good for a particular individual, or in some particular case, either because it would hinder some greater good, or because it would be the occasion of some evil, as explained above (Q. 96, A. 6). But it would be dangerous to leave this to the discretion of each individual, except perhaps by reason of an evident and sudden emergency, as stated above (*ibid.*). Consequently he who is placed over a community is empowered to dispense in a human law that rests upon his authority, so that, when the law fails in its application to persons or circumstances, he may allow the precept of the law not to be observed. If however he grant this permission without any such reason, and of his mere will, he will be an unfaithful or an imprudent dispenser: unfaithful, if he has not the common good in view; imprudent, if he ignores the reasons for granting dispensations. Hence Our Lord says (Luke xii. 42): *Who, thinkest thou, is the faithful and wise dispenser* (Douay,—*steward*), *whom his lord setteth over his family?*

Reply Obj. 1. When a person is dispensed from observing the general law, this should not be done to the prejudice of, but with the intention of benefiting, the common good.

Reply Obj. 2. It is not respect of persons if unequal measures are served out to those who are themselves unequal. Wherefore when the condition of any person requires that he should reasonably receive special treatment, it is not respect of persons if he be the object of special favor.

Reply Obj. 3. Natural law, so far as it contains general precepts, which never fail, does not allow of dispensation. In the other precepts, however, which are as conclusions of the general precepts, man sometimes grants a dispensation: for instance, that a loan should not be paid back to the betrayer of his country, or something similar. But to the Divine law each man stands as a private person to the public law to which he is subject. Wherefore just as none can dispense from public human law, except the man from whom the law derives its authority, or his delegate; so, in the precepts of the Divine law, which are from God, none can dispense but God, or the man to whom He may give special power for that purpose.

QUESTION 98

Of the Old Law

(In Six Articles)

In due sequence we must now consider the Old Law; and (1) The Law itself; (2) Its precepts. Under the first head there are six points of inquiry: (1) Whether the Old Law was good? (2) Whether it was from God? (3) Whether it came from Him through the angels? (4) Whether it was given to all? (5) Whether it was binding on all? (6) Whether it was given at a suitable time?

FIRST ARTICLE

Whether the Old Law Was Good?

We proceed thus to the First Article:—

Objection 1. It would seem that the Old Law was not good. For it is written (Ezech. xx. 25): *I gave them statutes that were not good, and judgments in which they shall not live.* But a law is not said to be good except on account of the goodness of the precepts that it contains. Therefore the Old Law was not good.

Obj. 2. Further, it belongs to the goodness of a law that it conduce to the common welfare, as Isidore says (*Etym.* v. 3). But the Old Law was not salutary; rather was it deadly and hurtful. For the Apostle says (Rom. vii. 8, *seq.*): *Without the law sin was dead. And I lived some time without the law. But when the commandment came sin revived; and I died.* Again he says (Rom. v. 20): *Law entered in that sin might abound.* Therefore the Old Law was not good.

Obj. 3. Further, it belongs to the goodness of the law that it should be possible to obey it, both according to nature, and according to human custom. But such the Old Law was not: since Peter said (Acts xv. 10): *Why tempt you (God) to put a yoke on the necks of the disciples, which neither our fathers nor we have been able to bear?* Therefore it seems that the Old Law was not good.

On the contrary, The Apostle says (Rom. vii. 12): *Wherefore the law indeed is holy, and the commandment holy, and just, and good.*

I answer that, Without any doubt, the Old

Law was good. For just as a doctrine is shown to be good by the fact that it accords with right reason, so is a law proved to be good if it accords with reason. Now the Old Law was in accordance with reason. Because it repressed concupiscence which is in conflict with reason, as evidenced by the commandment, *Thou shalt not covet thy neighbor's goods* (Exod. xx. 17). Moreover the same law forbade all kinds of sin; and these too are contrary to reason. Consequently it is evident that it was a good law. The Apostle argues in the same way (Rom. vii): *I am delighted,* says he (*verse* 22), *with the law of God, according to the inward man:* and again (*verse* 16): *I consent to the law, that is good.*

But it must be noted that the good has various degrees, as Dionysius states (*Div. Nom.* iv): for there is a perfect good, and an imperfect good. In things ordained to an end, there is perfect goodness when a thing is such that it is sufficient in itself to conduce to the end: while there is imperfect goodness when a thing is of some assistance in attaining the end, but is not sufficient for the realization thereof. Thus a medicine is perfectly good, if it gives health to a man; but it is imperfect, if it helps to cure him, without being able to bring him back to health. Again it must be observed that the end of human law is different from the end of Divine law. For the end of human law is the temporal tranquillity of the state, which end law effects by directing external actions, as regards those evils which might disturb the peaceful condition of the state. On the other hand, the end of the Divine law is to bring man to that end which is everlasting happiness; which end is hindered by any sin, not only of external, but also of internal action. Consequently that which suffices for the perfection of human law, viz., the prohibition and punishment of sin, does not suffice for the perfection of the Divine law: but it is requisite that it should make man altogether fit to partake of everlasting happiness. Now this cannot be done save by the grace of the Holy Ghost, whereby *charity,* which fulfilleth the law, . . . *is spread abroad in our hearts* (Rom. v. 5): since *the grace of God is life everlasting* (*ibid.* vi. 23). But the Old Law could not confer this grace, for this was reserved to Christ; because, as it is written (Jo. i. 17), the law was given *by Moses, grace and truth came by Jesus Christ.* Consequently the Old Law was good indeed, but imperfect, according to Heb. vii. 19: *The law brought nothing to perfection.*

Reply Obj. 1. The Lord refers there to the ceremonial precepts; which are said not to be good, because they did not confer grace unto the remission of sins, although by fulfilling these precepts man confessed himself a sinner. Hence it is said pointedly, *and judgments in which they shall not live;* i.e., whereby they are unable to obtain life; and so the text goes on: *And I polluted them,* i.e., showed them to be polluted, *in their own gifts, when they offered all that opened the womb, for their offenses.*

Reply Obj. 2. The law is said to have been deadly, as being not the cause, but the occasion of death, on account of its imperfection: in so far as it did not confer grace enabling man to fulfil what it prescribed, and to avoid what it forbade. Hence this occasion was not given to men, but taken by them. Wherefore the Apostle says (*ibid.* 11): *Sin, taking occasion by the commandment, seduced me, and by it killed me.* In the same sense when it is said that *the law entered in that sin might abound,* the conjunction *that* must be taken as consecutive and not final: in so far as men, taking occasion from the law, sinned all the more, both because a sin became more grievous after law had forbidden it, and because concupiscence increased, since we desire a thing the more from its being forbidden.

Reply Obj. 3. The yoke of the law could not be borne without the help of grace, which the law did not confer: for it is written (Rom. ix. 16): *It is not of him that willeth, nor of him that runneth,* viz., that he wills and runs in the commandments of God, *but of God that showeth mercy.* Wherefore it is written (Ps. cxviii. 32): *I have run the way of Thy commandments, when Thou didst enlarge my heart,* i.e., by giving me grace and charity.

SECOND ARTICLE

Whether the Old Law Was from God?

We proceed thus to the Second Article:—

Objection 1. It would seem that the Old Law was not from God. For it is written (Deut. xxxii. 4): *The works of God are perfect.* But the Law was imperfect, as stated above (A. 1). Therefore the Old Law was not from God.

Obj. 2. Further, it is written (Eccles. iii. 14): *I have learned that all the works which God hath made continue for ever.* But the Old Law does not continue for ever: since the Apostle says (Heb. vii. 18): *There is indeed a setting aside of the former commandment, because of the weakness and unprofitableness thereof.* Therefore the Old Law was not from God.

Obj. 3. Further, a wise lawgiver should remove, not only evil, but also the occasions of evil. But the Old Law was an occasion of sin, as stated above (A. 1 *ad* 2). Therefore the giving of such a law does not appertain to

God, to Whom *none is like among the lawgivers* (Job. xxxvi. 22).

Obj. 4. Further, it is written (1 Tim. ii. 4) that God *will have all men to be saved.* But the Old Law did not suffice to save man, as stated above (A. 1). Therefore the giving of such a law did not appertain to God. Therefore the Old Law was not from God.

On the contrary, Our Lord said (Matth. xv. 6) while speaking to the Jews, to whom the Law was given: *You have made void the commandment of God for your tradition.* And shortly before (*verse* 4) He had said: *Honor thy father and mother,* which is contained expressly in the Old Law (Exod. xx. 12; Deut. v. 16). Therefore the Old Law was from God.

I answer that, The Old Law was given by the good God, Who is the Father of Our Lord Jesus Christ. For the Old Law ordained men to Christ in two ways. First by bearing witness to Christ; wherefore He Himself says (Luke xxiv. 44): *All things must needs be fulfilled, which are written in the law . . ., and in the prophets, and in the psalms, concerning Me:* and (Jo. v. 46): *If you did believe Moses, you would perhaps believe Me also; for he wrote of Me.*—Secondly, as a kind of disposition, since by withdrawing men from idolatrous worship, it enclosed (*concludebat*) them in the worship of one God, by Whom the human race was to be saved through Christ. Wherefore the Apostle says (Gal. iii. 23): *Before the faith came, we were kept under the law shut up* (*conclusi*), *unto that faith which was to be revealed.* Now it is evident that the same thing it is, which gives a disposition to the end, and which brings to the end; and when I say *the same,* I mean that it does so either by itself or through its subjects. For the devil would not make a law whereby men would be led to Christ, Who was to cast him out, according to Matth. xii. 26: *If Satan cast out Satan, his kingdom is divided* (Vulg.,—*he is divided against himself*). Therefore the Old Law was given by the same God, from Whom came salvation to man, through the grace of Christ.

Reply Obj. 1. Nothing prevents a thing being not perfect simply, and yet perfect in respect of time: thus a boy is said to be perfect, not simply, but with regard to the condition of time. So, too, precepts that are given to children are perfect in comparison with the condition of those to whom they are given, although they are not perfect simply. Hence the Apostle says (Gal. iii. 24): *The law was our pedagogue in Christ.*

Reply Obj. 2. Those works of God endure for ever which God so made that they would endure for ever; and these are His perfect works. But the Old Law was set aside when there came the perfection of grace; not as though it were evil, but as being weak and useless for this time; because, as the Apostle goes on to say, *the law brought nothing to perfection:* hence he says (Gal. iii. 25): *After the faith is come, we are no longer under a pedagogue.*

Reply Obj. 3. As stated above (Q. 79, A. 4), God sometimes permits certain ones to fall into sin, that they may thereby be humbled. So also did He wish to give such a law as men by their own forces could not fulfill, so that, while presuming on their own powers, they might find themselves to be sinners, and being humbled might have recourse to the help of grace.

Reply Obj. 4. Although the Old Law did not suffice to save man, yet another help from God besides the Law was available for man, viz., faith in the Mediator, by which the fathers of old were justified even as we are. Accordingly God did not fail man by giving him insufficient aids to salvation.

THIRD ARTICLE

Whether the Old Law Was Given through the Angels?

We proceed thus to the Third Article:—

Objection 1. It seems that the Old Law was not given through the angels, but immediately by God. For an angel means a *messenger;* so that the word *angel* denotes ministry, not lordship, according to Ps. cii. 20, 21: *Bless the Lord, all ye His Angels . . . you ministers of His.* But the Old Law is related to have been given by the Lord: for it is written (Exod. xx. 1): *And the Lord spoke . . . these words,* and further on: *I am the Lord Thy God.* Moreover the same expression is often repeated in Exodus, and in the later books of the Law. Therefore the Law was given by God immediately.

Obj. 2. Further, according to Jo. i. 17, *the Law was given by Moses.* But Moses received it from God immediately: for it is written (Exod. xxxiii. 11): *The Lord spoke to Moses face to face, as a man is wont to speak to his friend.* Therefore the Old Law was given by God immediately.

Obj. 3. Further, it belongs to the sovereign alone to make a law, as stated above (Q. 90, A. 3). But God alone is Sovereign as regards the salvation of souls: while the angels are the *ministering spirits,* as stated in Heb. i. 14. Therefore it was not meet for the Law to be given through the angels, since it is ordained to the salvation of souls.

On the contrary, The Apostle said (Gal. iii. 19) that the Law was *given* (Vulg.,—*ordained*) *by angels in the hand of a Mediator.* And Stephen said (Acts vii. 53): (*Who*) *have*

received the Law by the disposition of angels.

I answer that, The Law was given by God through the angels. And besides the general reason given by Dionysius (*Cæl. Hier.* iv), viz., that *the gifts of God should be brought to men by means of the angels,* there is a special reason why the Old Law should have been given through them. For it has been stated (AA. 1, 2) that the Old Law was imperfect, and yet disposed man to that perfect salvation of the human race, which was to come through Christ. Now it is to be observed that wherever there is an order of powers or arts, he that holds the highest place, himself exercises the principal and perfect acts; while those things which dispose to the ultimate perfection are effected by him through his subordinates: thus the ship-builder himself rivets the planks together, but prepares the material by means of the workmen who assist him under his direction. Consequently it was fitting that the perfect law of the New Testament should be given by the incarnate God immediately; but that the Old Law should be given to men by the ministers of God, i.e., by the angels. It is thus that the Apostle at the beginning of his epistle to the Hebrews (i. 2) proves the excellence of the New Law over the Old; because in the New Testament *God . . . hath spoken to us by His Son,* whereas in the Old Testament *the word was spoken by angels* (ii. 2).

Reply Obj. 1. As Gregory says at the beginning of his *Morals* (*Præf., chap.* i), *the angel who is described to have appeared to Moses, is sometimes mentioned as an angel, sometimes as the Lord: an angel, in truth, in respect of that which was subservient to the external delivery; and the Lord, because He was the Director within, Who supported the effectual power of speaking.* Hence also it is that the angel spoke as personating the Lord.

Reply. Obj. 2. As Augustine says (*Gen. ad lit.* xii. 27), it is stated in Exodus that *the Lord spoke to Moses face to face;* and shortly afterwards we read: *"Show me Thy glory." Therefore he perceived what he saw and he desired what he saw not.* Hence he did not see the very Essence of God; and consequently he was not taught by Him immediately. Accordingly when Scripture states that *He spoke to him face to face,* this is to be understood as expressing the opinion of the people, who thought that Moses was speaking with God mouth to mouth, when God spoke and appeared to him, by means of a subordinate creature, i.e., an angel and a cloud.—Again we may say that this vision *face to face* means some kind of sublime and familiar contemplation, inferior to the vision of the Divine Essence.

Reply Obj. 3. It is for the sovereign alone to make a law by his own authority; but sometimes after making a law, he promulgates it through others. Thus God made the Law by His own authority, but He promulgated it through the angels.

FOURTH ARTICLE

Whether the Old Law Should Have Been Given to the Jews Alone?

We proceed thus to the Fourth Article:—

Objection 1. It would seem that the Old Law should not have been given to the Jews alone. For the Old Law disposed men for the salvation which was to come through Christ, as stated above (AA. 2, 3). But that salvation was to come not to the Jews alone but to all nations, according to Isa. xlix. 6: *It is a small thing that thou shouldst be my servant to raise up the tribes of Jacob, and to convert the dregs of Israel. Behold I have given thee to be the light of the Gentiles, that thou mayest be My salvation, even to the farthest part of the earth.* Therefore the Old Law should have been given to all nations, and not to one people only.

Obj. 2. Further, according to Acts x. 34, 35, *God is not a respecter of persons: but in every nation, he that feareth Him, and worketh justice, is acceptable to Him.* Therefore the way of salvation should not have been opened to one people more than to another.

Obj. 3. Further, the law was given through the angels, as stated above (A. 3). But God always vouchsafed the ministrations of the angels not to the Jews alone, but to all nations: for it is written (Ecclus. xvii. 14): *Over every nation He set a ruler.* Also on all nations He bestows temporal goods, which are of less account with God than spiritual goods. Therefore He should have given the Law also to all peoples.

On the contrary, It is written (Rom. iii. 1, 2): *What advantage then hath the Jew? . . . Much every way. First indeed, because the words of God were committed to them:* and (Ps. cxlvii. 9): *He hath not done in like manner to every nation: and His judgments He hath not made manifest unto them.*

I answer that, It might be assigned as a reason for the Law being given to the Jews rather than to other peoples, that the Jewish people alone remained faithful to the worship of one God, while the others turned away to idolatry; wherefore the latter were unworthy to receive the Law, lest a holy thing should be given to dogs.

But this reason does not seem fitting: because that people turned to idolatry, even after the Law had been made, which was more

grievous, as is clear from Exod. xxxii. and from Amos v. 25, 26: *Did you offer victims and sacrifices to Me in the desert for forty years, O house of Israel? But you carried a tabernacle for your Moloch, and the image of your idols, the star of your god, which you made to yourselves.* Moreover it is stated expressly (Deut. ix. 6): *Know therefore that the Lord thy God giveth thee not this excellent land in possession for thy justices, for thou art a very stiff-necked people:* but the real reason is given in the preceding verse: *That the Lord might accomplish His word, which He promised by oath to thy fathers Abraham, Isaac, and Jacob.*

What this promise was is shown by the Apostle, who says (Gal. iii. 16) that *to Abraham were the promises made and to his seed. He saith not, "And to his seeds," as of many: but as of one, "And to thy seed, which is Christ."* And so God vouchsafed both the Law and other special boons to that people, on account of the promise made to their fathers that Christ should be born of them. For it was fitting that the people, of whom Christ was to be born, should be signalized by a special sanctification, according to the words of Levit. xix. 2: *Be ye holy, because I . . . am holy.*—Nor again was it on account of the merit of Abraham himself that this promise was made to him, viz., that Christ should be born of his seed: but of gratuitous election and vocation. Hence it is written (Isa. xli. 2): *Who hath raised up the just one from the east, hath called him to follow him?*

It is therefore evident that it was merely from gratuitous election that the patriarchs received the promise, and that the people sprung from them received the law; according to Deut. iv. 36, 37: *Ye did* (Vulg.,—*Thou didst*) *hear His words out of the midst of the fire, because He loved thy fathers, and chose their seed after them.*—And if again it be asked why He chose this people, and not another, that Christ might be born thereof; a fitting answer is given by Augustine (*Tract. super Joan.* xxvi.): *Why He draweth one and draweth not another, seek not thou to judge, if thou wish not to err.*

Reply Obj. 1 Although the salvation, which was to come through Christ, was prepared for all nations, yet it was necessary that Christ should be born of one people, which, for this reason, was privileged above other peoples; according to Rom. ix. 4: *To whom,* namely the Jews, *belongeth the adoption as of children (of God), . . . and the testament, and the giving of the Law; . . . whose are the fathers, and of whom is Christ according to the flesh.*

Reply Obj. 2. Respect of persons takes place in those things which are given according to due; but it has no place in those things which are bestowed gratuitously. Because he who, out of generosity, gives of his own to one and not to another, is not a respecter of persons: but if he were a dispenser of goods held in common, and were not to distribute them according to personal merits, he would be a respecter of persons. Now God bestows the benefits of salvation on the human race gratuitously: wherefore He is not a respecter of persons, if He gives them to some rather than to others. Hence Augustine says (*De Prædest. Sanct.* viii): *All whom God teaches, he teaches out of pity; but whom He teaches not, out of justice He teaches not:* for this is due to the condemnation of the human race for the sin of the first parent.

Reply Obj. 3. The benefits of grace are forfeited by man on account of sin: but not the benefits of nature. Among the latter are the ministries of the angels, which the very order of various natures demands, viz., that the lowest beings be governed through the intermediate beings: and also bodily aids, which God vouchsafes not only to men, but also to beasts, according to Ps. xxxv. 7: *Men and beasts Thou wilt preserve, O Lord.*

FIFTH ARTICLE

Whether All Men Were Bound to Observe the Old Law

We proceed thus to the Fifth Article:—

Objection 1. It would seem that all men were bound to observe the Old Law. Because whoever is subject to the king, must needs be subject to his law. But the Old Law was given by God, Who is *King of all the earth* (Ps. xlvi. 8). Therefore all the inhabitants of the earth were bound to observe the Law.

Obj. 2. Further, the Jews could not be saved without observing the Old Law: for it is written (Deut. xxvii. 26): *Cursed be he that abideth not in the words of this law, and fulfilleth them not in work.* If therefore other men could be saved without the observance of the Old Law, the Jews would be in a worse plight than other men.

Obj. 3. Further, the Gentiles were admitted to the Jewish ritual and to the observances of the Law: for it is written (Exod. xii. 48): *If any stranger be willing to dwell among you, and to keep the Phase of the Lord, all his males shall first be circumcised, and then shall he celebrate it according to the manner; and he shall be as he that is born in the land.* But it would have been useless to admit strangers to the legal observances according to the Divine ordinance, if they could have been saved without the observance of the Law. Therefore none could be saved without observing the Law.

On the contrary, Dionysius says (*Cœl. Hier.* ix) that many of the Gentiles were brought back to God by the angels. But it is clear that the Gentiles did not observe the Law. Therefore some could be saved without observing the Law.

I answer that, The Old Law showed forth the precepts of the natural law, and added certain precepts of its own. Accordingly, as to those precepts of the natural law contained in the Old Law, all were bound to observe the Old Law; not because they belonged to the Old Law, but because they belonged to the natural law. But as to those precepts which were added by the Old Law, they were not binding on any save the Jewish people alone.

The reason of this is because the Old Law, as stated above (A. 4), was given to the Jewish people, that it might receive a prerogative of holiness, in reverence for Christ Who was to be born of that people. Now whatever laws are enacted for the special sanctification of certain ones, are binding on them alone: thus clerics who are set aside for the service of God are bound to certain obligations to which the laity are not bound; likewise religious are bound by their profession to certain works of perfection, to which people living in the world are not bound. In like manner this people was bound to certain special observances, to which other peoples were not bound. Wherefore it is written (Deut. xviii. 13): *Thou shalt be perfect and without spot before the Lord thy God:* and for this reason they used a kind of form of profession, as appears from Deut. xxvi. 3: *I profess this day before the Lord thy God,* etc.

Reply Obj. 1. Whoever are subject to a king, are bound to observe his law which he makes for all in general. But if he orders certain things to be observed by the servants of his household, others are not bound thereto.

Reply Obj. 2. The more a man is united to God, the better his state becomes: wherefore the more the Jewish people were bound to the worship of God, the greater their excellence over other peoples. Hence it is written (Deut. iv. 8): *What other nation is there so renowned that hath ceremonies and just judgments, and all the law?* In like manner, from this point of view, the state of clerics is better than that of the laity, and the state of religious than that of folk living in the world.

Reply Obj. 3. The Gentiles obtained salvation more perfectly and more securely under the observances of the Law than under the mere natural law: and for this reason they were admitted to them. So too the laity are now admitted to the ranks of the clergy, and secular persons to those of the religious, although they can be saved without this.

SIXTH ARTICLE

Whether the Old Law Was Suitably Given at the Time of Moses?

We proceed thus to the Sixth Article:—

Objection 1. It would seem that the Old Law was not suitably given at the time of Moses. Because the Old Law disposed man for the salvation which was to come through Christ, as stated above (AA. 2, 3). But man needed this salutary remedy immediately after he had sinned. Therefore the Law should have been given immediately after sin.

Obj. 2. Further, the Old Law was given for the sanctification of those from whom Christ was to be born. Now the promise concerning the *seed, which is Christ* (Gal. iii. 16) was first made to Abraham, as related in Gen. xii. 7. Therefore the Law should have been given at once at the time of Abraham.

Obj. 3. Further, as Christ was born of those alone who descended from Noe through Abraham, to whom the promise was made; so was He born of no other of the descendants of Abraham but David, to whom the promise was renewed, according to 2 Kings xxiii. 1: *The man to whom it was appointed concerning the Christ of the God of Jacob . . . said.* Therefore the Old Law should have been given after David, just as it was given after Abraham.

On the contrary, The Apostle says (Gal. iii. 19) that the Law *was set because of transgressions, until the seed should come, to whom He made the promise, being ordained by angels in the hand of a Mediator:*—ordained, i.e., *given in orderly fashion,* as the gloss explains. Therefore it was fitting that the Old Law should be given in this order of time.

I answer that, It was most fitting for the Law to be given at the time of Moses. The reason for this may be taken from two things in respect of which every law is imposed on two kinds of men. Because it is imposed on some men who are hard-hearted and proud, whom the law restrains and tames: and it is imposed on good men, who, through being instructed by the law, are helped to fulfil what they desire to do. Hence it was fitting that the Law should be given at such a time as would be appropriate for the overcoming of man's pride. For man was proud of two things, viz., of knowledge and of power. He was proud of his knowledge, as though his natural reason could suffice him for salvation: and accordingly, in order that his pride might be overcome in this matter, man was left to the guidance of his reason without the help of a written law: and man was able to learn from experience that his reason was deficient, since about the time of Abraham man had fallen

headlong into idolatry and the most shameful vices. Wherefore, after those times, it was necessary for a written law to be given as a remedy for human ignorance: because *by the Law is the knowledge of sin* (Rom. iii. 20).—But, after man had been instructed by the Law, his pride was convinced of his weakness, through his being unable to fulfil what he knew. Hence, as the Apostle concludes (Rom. viii. 3, 4), *what the Law could not do in that it was weak through the flesh, God sent* (Vulg.,—*sending*) *His own Son, . . . that the justification of the Law might be fulfilled in us.*

With regard to good men, the Law was given to them as a help; which was most needed by the people, at the time when the natural law began to be obscured on account of the exuberance of sin: for it was fitting that this help should be bestowed on men in an orderly manner, so that they might be led from imperfection to perfection; wherefore it was becoming that the Old Law should be given between the law of nature and the law of grace.

Reply Obj. 1. It was not fitting for the Old Law to be given at once after the sin of the first man: both because man was so confident in his own reason, that he did not acknowledge his need of the Old Law; and because as yet the dictate of the natural law was not darkened by habitual sinning.

Reply Obj. 2. A law should not be given save to the people, since it is a general precept, as stated above (Q. 90, AA. 2, 3); wherefore at the time of Abraham God gave men certain familiar, and, as it were, household precepts: but when Abraham's descendants had multiplied, so as to form a people, and when they had been freed from slavery, it was fitting that they should be given a law; for *slaves are not that part of the people or state to which it is fitting for the law to be directed,* as the Philosopher says (*Polit.* iii. 2, 4, 5).

Reply Obj. 3. Since the Law had to be given to the people, not only those, of whom Christ was born, received the Law, but the whole people, who were marked with the seal of circumcision, which was the sign of the promise made to Abraham, and in which he believed, according to Rom. iv. 11: hence even before David, the Law had to be given to that people as soon as they were collected together.

QUESTION 99

Of the Precepts of the Old Law

(In Six Articles)

We must now consider the precepts of the Old Law; and (1) how they are distinguished from one another; (2) each kind of precept. Under the first head there are six points of inquiry: (1) Whether the Old Law contains several precepts or only one? (2) Whether the Old Law contains any moral precepts? (3) Whether it contains ceremonial precepts in addition to the moral precepts? (4) Whether besides these it contains judicial precepts? (5) Whether it contains any others besides these? (6) How the Old Law induced men to keep its precepts.

FIRST ARTICLE

Whether the Old Law Contains Only One Precept?

We proceed thus to the First Article:—

Objection 1. It would seem that the Old Law contains but one precept. Because a law is nothing else than a precept, as stated above (Q. 90, AA. 2, 3). Now there is but one Old Law. Therefore it contains but one precept.

Obj. 2. Further, the Apostle says (Rom. xiii. 9): *If there be any other commandment, it is comprised in this word: Thou shalt love thy neighbor as thyself.* But this is only one commandment. Therefore the Old Law contained but one commandment.

Obj. 3. Further, it is written (Matth. vii. 12): *All things . . . whatsoever you would that men should do to you, do you also to them. For this is the Law and the prophets.* But the whole of the Old Law is comprised in the Law and the prophets. Therefore the whole of the Old Law contains but one commandment.

On the contrary, The Apostle says (Ephes. ii. 15): *Making void the Law of commandments contained in decrees:* where he is referring to the Old Law, as the gloss comments on the passage. Therefore the Old Law comprises many commandments.

I answer that, Since a precept of law is binding, it is about something which must be done: and, that a thing must be done, arises from the necessity of some end. Hence it is evident that a precept implies, in its very idea, relation to an end, in so far as a thing is commanded as being necessary or expedient to an end. Now many things may happen to be necessary or expedient to an end; and, accordingly, precepts may be given about various things as being ordained to one end. Con-

sequently we must say that all the precepts of the Old Law are one in respect of their relation to one end: and yet they are many in respect of the diversity of those things that are ordained to that end.

Reply Obj. 1. The Old Law is said to be one as being ordained to one end: yet it comprises various precepts, according to the diversity of the things which it directs to the end. Thus also the art of building is one according to the unity of its end, because it aims at the building of a house: and yet it contains various rules, according to the variety of acts ordained thereto.

Reply Obj. 2. As the Apostle says (1 Tim. i. 5), *the end of the commandment is charity;* since every law aims at establishing friendship, either between man and man, or between man and God. Wherefore the whole Law is comprised in this one commandment, *Thou shalt love thy neighbor as thyself,* as expressing the end of all commandments: because love of one's neighbor includes love of God, when we love our neighbor for God's sake. Hence the Apostle put this commandment in place of the two which are about the love of God and of one's neighbor, and of which Our Lord said (Matth. xxii. 40): *On these two commandments dependeth the whole Law and the prophets.*

Reply Obj. 3. As stated in *Ethic.* ix. 8, *friendship towards another arises from friendship towards oneself,* in so far as man looks on another as on himself. Hence when it is said, *All things whatsoever you would that men should do to you, do you also to them,* this is an explanation of the rule of neighborly love contained implicitly in the words, *Thou shalt love thy neighbor as thyself:* so that it is an explanation of this commandment.

SECOND ARTICLE

Whether the Old Law Contains Moral Precepts?

We proceed thus to the Second Article:—

Objection 1. It would seem that the Old Law contains no moral precepts. For the Old Law is distinct from the law of nature, as stated above (Q. 91, AA. 4, 5; Q. 98, A. 5). But the moral precepts belong to the law of nature. Therefore they do not belong to the Old Law.

Obj. 2. Further, the Divine Law should have come to man's assistance where human reason fails him: as is evident in regard to things that are of faith, which are above reason. But man's reason seems to suffice for the moral precepts. Therefore the moral precepts do not belong to the Old Law, which is a Divine law.

Obj. 3. Further, the Old Law is said to be *the letter* that *killeth* (2 Cor. iii. 6). But the moral precepts do not kill, but quicken, according to Ps. cxviii. 93: *Thy justifications I will never forget, for by them Thou hast given me life.* Therefore the moral precepts do not belong to the Old Law.

On the contrary, It is written (Ecclus. xvii. 9): *Moreover, He gave them discipline* (Douay,—*instructions*) *and the law of life for an inheritance.* Now discipline belongs to morals; for the gloss on Heb. xii. 11: *Now all chastisement* (*disciplina*), etc., says: *Discipline is an exercise in morals by means of difficulties.* Therefore the Law which was given by God comprised moral precepts.

I answer that, The Old Law contained some moral precepts; as is evident from Exod. xx. 13, 15: *Thou shalt not kill, Thou shalt not steal.* This was reasonable: because, just as the principal intention of human law is to create friendship between man and man; so the chief intention of the Divine law is to establish man in friendship with God. Now since likeness is the reason of love, according to Ecclus. xiii. 19: *Every beast loveth its like;* there cannot possibly be any friendship of man to God, Who is supremely good, unless man become good: wherefore it is written (Levit. xix. 2; *cf.* xi. 45): *You shall be holy, for I am holy.* But the goodness of man is virtue, which *makes its possessor good* (*Ethic.* ii. 6). Therefore it was necessary for the Old Law to include precepts about acts of virtue: and these are the moral precepts of the Law.

Reply Obj. 1. The Old Law is distinct from the natural law, not as being altogether different from it, but as something added thereto. For just as grace presupposes nature, so must the Divine law presuppose the natural law.

Reply Obj. 2. It was fitting that the Divine law should come to man's assistance not only in those things for which reason is insufficient, but also in those things in which human reason may happen to be impeded. Now human reason could not go astray in the abstract, as to the universal principles of the natural law; but through being habituated to sin, it became obscured in the point of things to be done in detail. But with regard to the other moral precepts, which are like conclusions drawn from the universal principles of the natural law, the reason of many men went astray, to the extent of judging to be lawful, things that are evil in themselves. Hence there was need for the authority of the Divine law to rescue man from both these defects. Thus among the articles of faith not only are those things set forth to which reason cannot reach, such as the Trinity of the Godhead; but also those to

which right reason can attain, such as the Unity of the Godhead; in order to remove the manifold errors to which reason is liable.

Reply Obj. 3. As Augustine proves (*De Spiritu et Litera* xiv), even the letter of the law is said to be the occasion of death, as to the moral precepts; in so far as, to wit, it prescribes what is good, without furnishing the aid of grace for its fulfilment.

THIRD ARTICLE

Whether the Old Law Comprises Ceremonial, Besides Moral, Precepts?

We proceed thus to the Third Article:—

Objection 1. It would seem that the Old Law does not comprise ceremonial, besides moral, precepts. For every law that is given to man is for the purpose of directing human actions. Now human actions are called moral, as stated above (Q. 1, A. 3). Therefore it seems that the Old Law given to men should not comprise other than moral precepts.

Obj. 2. Further, those precepts that are styled ceremonial seem to refer to the Divine worship. But Divine worship is the act of a virtue, viz., religion, which, as Tully says (*De Invent.* ii) *offers worship and ceremony to the Godhead.* Since, then, the moral precepts are about acts of virtue, as stated above (A. 2), it seems that the ceremonial precepts should not be distinct from the moral.

Obj. 3. Further, the ceremonial precepts seem to be those which signify something figuratively. But, as Augustine observes (*De Doctr. Christ.* ii. 3, 4), *of all signs employed by men words hold the first place.* Therefore there was no need for the Law to contain ceremonial precepts about certain figurative actions.

On the contrary, It is written (Deut. iv. 13, 14): *Ten words . . . He wrote in two tables of stone; and He commanded me at that time that I should teach you the ceremonies and judgments which you shall do.* But the ten commandments of the Law are moral precepts. Therefore besides the moral precepts there are others which are ceremonial.

I answer that, As stated above (A. 2), the Divine law is instituted chiefly in order to direct men to God; while human law is instituted chiefly in order to direct men in relation to one another. Hence human laws have not concerned themselves with the institution of anything relating to Divine worship except as affecting the common good of mankind: and for this reason they have devised many institutions relating to Divine matters, according as it seemed expedient for the formation of human morals; as may be seen in the rites of the Gentiles. On the other hand the Divine law directed men to one another according to the demands of that order whereby man is directed to God, which order was the chief aim of that law. Now man is directed to God not only by the interior acts of the mind, which are faith, hope, and love, but also by certain external works, whereby man makes profession of his subjection to God: and it is these works that are said to belong to the Divine worship. This worship is called *ceremony,*—the *munia,* i.e., gifts, of *Ceres* (who was the goddess of fruits), as some say: because, at first, offerings were made to God from the fruits:—or because, as Valerius Maximus states,* the word *ceremony* was introduced among the Latins, to signify the Divine worship, being derived from a town near Rome called *Caere:* since, when Rome was taken by the Gauls, the sacred chattels of the Romans were taken thither and most carefully preserved. Accordingly those precepts of the Law which refer to the Divine worship are specially called ceremonial.

Reply Obj. 1. Human acts extend also to the Divine worship: and therefore the Old Law given to man contains precepts about these matters also.

Reply Obj. 2. As stated above (Q. 91, A. 3), the precepts of the natural law are general, and require to be determined: and they are determined both by human law and by Divine law. And just as these very determinations which are made by human law are said to be, not of natural, but of positive law; so the determinations of the precepts of the natural law, effected by the Divine law, are distinct from the moral precepts which belong to the natural law. Wherefore to worship God, since it is an act of virtue, belongs to a moral precept; but the determination of this precept, namely that He is to be worshipped by such and such sacrifices, and such and such offerings, belongs to the ceremonial precepts. Consequently the ceremonial precepts are distinct from the moral precepts.

Reply Obj. 3. As Dionysius says (*Cœl. Hier.* i), the things of God cannot be manifested to men except by means of sensible similitudes. Now these similitudes move the soul more when they are not only expressed in words, but also offered to the senses. Wherefore the things of God are set forth in the Scriptures not only by similitudes expressed in words, as in the case of metaphorical expressions; but also by similitudes of things set before the eyes, which pertains to the ceremonial precepts.

* *Fact. et Dict. Memor.* i. 1.

FOURTH ARTICLE

Whether, Besides the Moral and Ceremonial Precepts, There Are Also Judicial Precepts?

We proceed thus to the Fourth Article:—

Objection 1. It would seem that there are no judicial precepts in addition to the moral and ceremonial precepts in the Old Law. For Augustine says (*Contra Faust.* vi. 2) that in the Old Law there are *precepts concerning the life we have to lead, and precepts regarding the life that is foreshadowed.* Now the precepts of the life we have to lead are moral precepts; and the precepts of the life that is foreshadowed are ceremonial. Therefore besides these two kinds of precepts we should not put any judicial precepts in the Law.

Obj. 2. Further, a gloss on Ps. cxviii. 102, *I have not declined from Thy judgments,* says, —i.e., *from the rule of life Thou hast set for me.* But a rule of life belongs to the moral precepts. Therefore the judicial precepts should not be considered as distinct from the moral precepts.

Obj. 3. Further, judgment seems to be an act of justice, according to Ps. xciii. 15: *Until justice be turned into judgment.* But acts of justice, like the acts of other virtues, belong to the moral precepts. Therefore the moral precepts include the judicial precepts, and consequently should not be held as distinct from them.

On the contrary, It is written (Deut. vi. 1): *These are the precepts, and ceremonies, and judgments:* where *precepts* stands for *moral precepts* antonomastically. Therefore there are judicial precepts besides moral and ceremonial precepts.

I answer that, As stated above (AA. 2, 3), it belongs to the Divine law to direct men to one another and to God. Now each of these belongs in the abstract to the dictates of the natural law, to which dictates the moral precepts are to be referred: yet each of them has to be determined by Divine or human law, because naturally known principles are universal, both in speculative and in practical matters. Accordingly just as the determination of the universal principle about Divine worship is effected by the ceremonial precepts, so the determination of the general precepts of that justice which is to be observed among men is effected by the judicial precepts.

We must therefore distinguish three kinds of precept in the Old Law; viz., *moral* precepts, which are dictated by the natural law; *ceremonial* precepts, which are determinations of the Divine worship; and *judicial* precepts, which are determinations of the justice to be maintained among men. Wherefore the Apostle (Rom. vii. 12) after saying that the *Law is holy,* adds that *the commandment is just, and holy, and good: just,* in respect of the judicial precepts; *holy,* with regard to the ceremonial precepts (since the word *sanctus—holy—*is applied to that which is consecrated to God); and *good,* i.e., conducive to virtue, as to the moral precepts.

Reply Obj. 1. Both the moral and the judicial precepts aim at the ordering of human life: and consequently they are both comprised under one of the heads mentioned by Augustine, viz., under the precepts of the life we have to lead.

Reply Obj. 2. Judgment denotes execution of justice, by an application of the reason to individual cases in a determinate way. Hence the judicial precepts have something in common with the moral precepts, in that they are derived from reason; and something in common with the ceremonial precepts, in that they are determinations of general precepts. This explains why sometimes *judgments* comprise both judicial and moral precepts, as in Deut. v. 1: *Hear, O Israel, the ceremonies and judgments;* and sometimes judicial and ceremonial precepts, as in Levit. xviii. 4: *You shall do My judgments, and shall observe My precepts,* where *precepts* denotes moral precepts, while *judgments* refers to judicial and ceremonial precepts.

Reply Obj. 3. The act of justice, in general, belongs to the moral precepts; but its determination to some special kind of act belongs to the judicial precepts

FIFTH ARTICLE

Whether the Old Law Contains Any Others Besides the Moral, Judicial, and Ceremonial Precepts?

We proceed thus to the Fifth Article:—

Objection 1. It would seem that the Old Law contains others besides the moral, judicial, and ceremonial precepts. Because the judicial precepts belong to the act of justice, which is between man and man; while the ceremonial precepts belong to the act of religion, whereby God is worshipped. Now besides these there are many other virtues, viz., temperance, fortitude, liberality, and several others, as stated above (Q. 60, A. 5). Therefore besides the aforesaid precepts, the Old Law should comprise others.

Obj. 2. Further, it is written (Deut. xi. 1): *Love the Lord thy God, and observe His precepts and ceremonies, His judgments and commandments.* Now precepts concern moral matters, as stated above (A. 4). Therefore besides the moral, judicial, and ceremonial

precepts, the Law contains others which are called *commandments.**

Obj. 3. Further, it is written (Deut. vi. 17): *Keep the precepts of the Lord thy God, and the testimonies and ceremonies which I have* (Vulg.,—*He hath*) *commanded thee.* Therefore in addition to the above, the Law comprises *testimonies.*

Obj. 4. Further, it is written (Ps. cxviii. 93): *Thy justifications* (i.e., *Thy Law,* according to a gloss) *I will never forget.* Therefore in the Old Law there are not only moral, ceremonial, and judicial precepts, but also others, called *justifications.*

On the contrary, It is written (Deut. vi. 1): *These are the precepts and ceremonies and judgments which the Lord your God commanded . . . you.* And these words are placed at the beginning of the Law. Therefore all the precepts of the Law are included under them.

I answer that, Some things are included in the Law by way of precept; other things, as being ordained to the fulfilment of the precepts. Now the precepts refer to things which have to be done: and to their fulfilment man is induced by two considerations, viz., the authority of the lawgiver, and the benefit derived from the fulfilment, which benefit consists in the attainment of some good, useful, pleasurable or virtuous, or in the avoidance of some contrary evil. Hence it was necessary that in the Old Law certain things should be set forth to indicate the authority of God the lawgiver: *e.g.,* Deut. vi. 4: *Hear, O Israel, the Lord our God is one Lord;* and Gen. i. 1: *In the beginning God created heaven and earth:* and these are called *testimonies.*—Again it was necessary that in the Law certain rewards should be appointed for those who observe the Law, and punishments for those who transgress; as it may be seen in Deut. xxviii: *If thou wilt hear the voice of the Lord Thy God . . . He will make thee higher than all the nations,* etc.: and these are called *justifications,* according as God punishes or rewards certain ones justly.

The things that have to be done do not come under the precept except in so far as they have the character of a duty. Now a duty is twofold: one according to the rule of reason; the other according to the rule of a law which prescribes that duty: thus the Philosopher distinguishes a twofold iust,—moral and legal (*Ethic.* v. 7).

Moral duty is twofold: because reason dictates that something must be done, either as being so necessary that without it the order of virtue would be destroyed; or as being useful for the better maintaining of the order of virtue. And in this sense some of the moral precepts are expressed by way of absolute command or prohibition, as *Thou shalt not kill, Thou shalt not steal:* and these are properly called *precepts.* Other things are prescribed or forbidden, not as an absolute duty, but as something better to be done. These may be called *commandments;* because they are expressed by way of inducement and persuasion: an example whereof is seen in Exod. xxii. 26: *If thou take of thy neighbor a garment in pledge, thou shalt give it him again before sunset;* and in other like cases. Wherefore Jerome (*Præfat. in Comment. super Marc.*) says that *justice is in the precepts, charity in the commandments.*—Duty as fixed by the Law, belongs to the *judicial* precepts, as regards human affairs; to the *ceremonial* precepts, as regards Divine matters.

Nevertheless those ordinances also which refer to punishments and rewards may be called *testimonies,* in so far as they testify to the Divine justice.—Again all the precepts of the Law may be styled *justifications,* as being executions of legal justice.—Furthermore the commandments may be distinguished from the precepts, so that those things be called *precepts* which God Himself prescribed; and those things *commandments* which He enjoined (*mandavit*) through others, as the very word seems to denote.

From this it is clear that all the precepts of the Law are either moral, ceremonial, or judicial; and that other ordinances have not the character of a precept, but are directed to the observance of the precepts, as stated above.

Reply Obj. 1. Justice alone, of all the virtues, implies the notion of duty. Consequently moral matters are determinable by law in so far as they belong to justice: of which virtue religion is a part, as Tully says (*De Invent.* ii). Wherefore the legal just cannot be anything foreign to the ceremonial and judicial precepts.

The Replies to the other Objections are clear from what has been said.

SIXTH ARTICLE

Whether the Old Law Should Have Induced Men to the Observance of Its Precepts, by Means of Temporal Promises and Threats?

We proceed thus to the Sixth Article:—

Objection 1. It would seem that the Old Law should not have induced men to the observance of its precepts, by means of temporal promises and threats. For the purpose of the Divine law is to subject man to God by fear

* The *commandments* (*mandata*) spoken of here and in the body of this article are not to be confused with the Commandments (*præcepta*) in the ordinary acceptance of the word.

and love: hence it is written (Deut. x. 12): *And now, Israel, what doth the Lord thy God require of thee, but that thou fear the Lord thy God, and walk in His ways, and love Him?* But the desire for temporal goods leads man away from God: for Augustine says (*Qq.* lxxxiii, qu. 36), that *covetousness is the bane of charity.* Therefore temporal promises and threats seem to be contrary to the intention of a lawgiver: and this makes a law worthy of rejection, as the Philosopher declares (*Polit.* ii. 6).

Obj. 2. Further, the Divine law is more excellent than human law. Now, in sciences, we notice that the loftier the science, the higher the means of persuasion that it employs. Therefore, since human law employs temporal threats and promises, as means of persuading man, the Divine law should have used, not these, but more lofty means.

Obj. 3. Further, the reward of righteousness and the punishment of guilt cannot be that which befalls equally the good and the wicked. But as stated in Eccles. ix. 2, *all* temporal *things equally happen to the just and to the wicked, to the good and to the evil, to the clean and to the unclean, to him that offereth victims, and to him that despiseth sacrifices.* Therefore temporal goods or evils are not suitably set forth as punishments or rewards of the commandments of the Divine law.

On the contrary, It is written (Isa. i. 19, 20): *If you be willing, and will hearken to Me, you shall eat the good things of the land. But if you will not, and will provoke Me to wrath: the sword shall devour you.*

I answer that, As in speculative sciences men are persuaded to assent to the conclusions by means of syllogistic arguments, so too in every law, men are persuaded to observe its precepts by means of punishments and rewards. Now it is to be observed that, in speculative sciences, the means of persuasion are adapted to the conditions of the pupil: wherefore the process of argument in sciences should be ordered becomingly, so that the instruction is based on principles more generally known. And thus also he who would persuade a man to the observance of any precepts, needs to move him at first by things for which he has an affection; just as children are induced to do something, by means of little childish gifts. Now it has been said above (Q. 98, AA. 1, 2, 3) that the Old Law disposed men to (the coming of) Christ, as the imperfect disposes to the perfect, wherefore it was given to a people as yet imperfect in comparison to the perfection which was to result from Christ's coming: and for this reason, that people is compared to a child that is still under a pedagogue (Gal. iii. 24). But the perfection of man consists in his despising temporal things and cleaving to things spiritual, as is clear from the words of the Apostle (Phil. iii. 13, 15): *Forgetting the things that are behind, I stretch* (Vulg.,—*and stretching*) *forth myself to those that are before. . . . Let us therefore, as many as are perfect, be thus minded.* Those who are yet imperfect desire temporal goods, albeit in subordination to God: whereas the perverse place their end in temporalities. It was therefore fitting that the Old Law should conduct men to God by means of temporal goods for which the imperfect have an affection.

Reply Obj. 1. Covetousness whereby man places his end in temporalities, is the bane of charity. But the attainment of temporal goods which man desires in subordination to God is a road leading the imperfect to the love of God, according to Ps. xlviii. 19: *He will praise Thee, when Thou shalt do well to him.*

Reply Obj. 2. Human law persuades men by means of temporal rewards or by punishments to be inflicted by men: whereas the Divine law persuades men by means of rewards or punishments to be received from God. In this respect it employs higher means.

Reply Obj. 3. As anyone can see, who reads carefully the story of the Old Testament, the common weal of the people prospered under the Law as long as they obeyed it; and as soon as they departed from the precepts of the Law they were overtaken by many calamities. But certain individuals, although they observed the justice of the Law, met with misfortunes, —either because they had already become spiritual (so that misfortune might withdraw them all the more from attachment to temporal things, and that their virtue might be tried);—or because, while outwardly fulfilling the works of the Law, their heart was altogether fixed on temporal goods, and far removed from God, according to Isa. xxix. 13 (Matth. xv. 8): *This people honoreth Me with their lips; but their heart is far from Me.*

QUESTION 100

Of the Moral Precepts of the Old Law

(In Twelve Articles)

We must now consider each kind of precept of the Old Law: and (1) the moral precepts, (2) the ceremonial precepts, (3) the judicial precepts. Under the first head there are twelve points of inquiry: (1) Whether all the moral precepts of the Old Law belong to the law of nature? (2) Whether the moral precepts of the Old Law are about the acts of all the virtues? (3) Whether all the moral precepts of the Old Law are reducible to the ten precepts of the decalogue? (4) How the precepts of the decalogue are distinguished from one another: (5) Their number; (6) Their order; (7) The manner in which they were given; (8) Whether they are dispensable? (9) Whether the mode of observing a virtue comes under the precept of the Law? (10) Whether the mode of charity comes under the precept? (11) The distinction of other moral precepts. (12) Whether the moral precepts of the Old Law justified man?

FIRST ARTICLE

Whether All the Moral Precepts of the Old Law Belong to the Law of Nature?

We proceed thus to the First Article:—

Objection 1. It would seem that not all the moral precepts belong to the law of nature. For it is written (Ecclus. xvii 9): *Moreover He gave them instructions, and the law of life for an inheritance.* But instruction is in contradistinction to the law of nature; since the law of nature is not learnt, but instilled by natural instinct. Therefore not all the moral precepts belong to the natural law.

Obj. 2. Further, the Divine law is more perfect than human law. But human law adds certain things concerning good morals, to those that belong to the law of nature: as is evidenced by the fact that the natural law is the same in all men, while these moral institutions are various for various people. Much more reason therefore was there why the Divine law should add to the law of nature, ordinances pertaining to good morals.

Obj. 3. Further, just as natural reason leads to good morals in certain matters, so does faith: hence it is written (Gal. v. 6) that faith *worketh by charity.* But faith is not included in the law of nature; since that which is of faith is above nature. Therefore not all the moral precepts of the Divine law belong to the law of nature.

On the contrary, The Apostle says (Rom. ii. 14) that *the Gentiles, who have not the Law, do by nature those things that are of the Law:* which must be understood of things pertaining to good morals. Therefore all the moral precepts of the Law belong to the law of nature.

I answer that, The moral precepts, distinct from the ceremonial and judicial precepts, are about things pertaining of their very nature to good morals. Now since human morals depend on their relation to reason, which is the proper principle of human acts, those morals are called good which accord with reason, and those are called bad which are discordant from reason. And as every judgment of speculative reason proceeds from the natural knowledge of first principles, so every judgment of practical reason proceeds from principles known naturally, as stated above (Q. 94, AA. 2, 4): from which principles one may proceed in various ways to judge of various matters. For some matters connected with human actions are so evident, that after very little consideration one is able at once to approve or disapprove of them by means of these general first principles: while some matters cannot be the subject of judgment without much consideration of the various circumstances, which all are not competent to do carefully, but only those who are wise: just as it is not possible for all to consider the particular conclusions of sciences, but only for those who are versed in philosophy: and lastly there are some matters of which man cannot judge unless he be helped by Divine instruction; such as the articles of faith.

It is therefore evident that since the moral precepts are about matters which concern good morals; and since good morals are those which are in accord with reason; and since also every judgment of human reason must needs be derived in some way from natural reason; it follows, of necessity, that all the moral precepts belong to the law of nature; but not all in the same way. For there are certain things which the natural reason of every man, of its own accord and at once, judges to be done or not to be done: *e.g., Honor thy father and thy mother,* and, *Thou shalt not kill, Thou shalt not steal:* and these belong to the law of nature absolutely.—And there are certain things which, after a more careful consideration, wise men deem obligatory. Such belong to the law of nature, yet so that they

need to be inculcated, the wiser teaching the less wise: *e.g., Rise up before the hoary head, and honor the person of the aged man,* and the like.—And there are some things, to judge of which, human reason needs Divine instruction, whereby we are taught about the things of God: *e.g., Thou shalt not make to thyself a graven thing, nor the likeness of anything; Thou shalt not take the name of the Lord thy God in vain.*

This suffices for the Replies to the Objections.

SECOND ARTICLE

Whether the Moral Precepts of the Law Are about All the Acts of Virtue?

We proceed thus to the Second Article:—

Objection 1. It would seem that the moral precepts of the Law are not about all the acts of virtue. For observance of the precepts of the Old Law is called justification, according to Ps. cxviii. 8: *I will keep Thy justifications.* But justification is the execution of justice. Therefore the moral precepts are only about acts of justice.

Obj. 2. Further, that which comes under a precept has the character of a duty. But the character of duty belongs to justice alone and to none of the other virtues, for the proper act of justice consists in rendering to each one his due. Therefore the precepts of the moral law are not about the acts of the other virtues, but only about the acts of justice.

Obj. 3. Further, every law is made for the common good, as Isidore says (*Etym.* v. 21). But of all the virtues justice alone regards the common good, as the Philosopher says (*Ethic.* v. 1). Therefore the moral precepts are only about the acts of justice.

On the contrary, Ambrose says (*De Paradiso* viii) that *a sin is a transgression of the Divine law, and a disobedience to the commandments of heaven.* But there are sins contrary to all the acts of virtue. Therefore it belongs to the Divine law to direct all the acts of virtue.

I answer that, Since the precepts of the Law are ordained to the common good, as stated above (Q. 90, A. 2), the precepts of the Law must needs be diversified according to the various kinds of community: hence the Philosopher (*Polit.* iv. 1) teaches that the laws which are made in a state which is ruled by a king must be different from the laws of a state which is ruled by the people, or by a few powerful men in the state. Now human law is ordained for one kind of community, and the Divine law for another kind. Because human law is ordained for the civil community, implying mutual duties of man and his fellows: and men are ordained to one another by outward acts, whereby men live in communion with one another. This life in common of man with man pertains to justice, whose proper function consists in directing the human community. Wherefore human law makes precepts only about acts of justice; and if it commands acts of other virtues, this is only in so far as they assume the nature of justice, as the Philosopher explains (*Ethic.* v. 1).

But the community for which the Divine law is ordained, is that of men in relation to God, either in this life or in the life to come. And therefore the Divine law proposes precepts about all those matters whereby men are well ordered in their relations to God. Now man is united to God by his reason or mind, in which is God's image. Wherefore the Divine law proposes precepts about all those matters whereby human reason is well ordered. But this is effected by the acts of all the virtues: since the intellectual virtues set in good order the acts of the reason in themselves: while the moral virtues set in good order the acts of the reason in reference to the interior passions and exterior actions. It is therefore evident that the Divine law fittingly proposes precepts about the acts of all the virtues: yet so that certain matters, without which the order of virtue, which is the order of reason, cannot even exist, come under an obligation of precept; while other matters, which pertain to the well-being of perfect virtue, come under an admonition of counsel.

Reply Obj. 1. The fulfilment of the commandments of the Law, even of those which are about the acts of the other virtues, has the character of justification, inasmuch as it is just that man should obey God: or again, inasmuch as it is just that all that belongs to man should be subject to reason.

Reply Obj. 2. Justice properly so called regards the duty of one man to another: but all the other virtues regard the duty of the lower powers to reason. It is in relation to this latter duty that the Philosopher speaks (*Ethic.* v. 11) of a kind of metaphorical justice.

The Reply to the Third Objection is clear from what has been said about the different kinds of community.

THIRD ARTICLE

Whether All the Moral Precepts of the Old Law Are Reducible to the Ten Precepts of the Decalogue?

We proceed thus to the Third Article:—

Objection 1. It would seem that not all the moral precepts of the Old Law are reducible to the ten precepts of the decalogue. For the first and principal precepts of the Law are, *Thou shalt love the Lord thy God,* and, *Thou*

shalt love thy neighbor, as stated in Matth. xxii. 37, 39. But these two are not contained in the precepts of the decalogue. Therefore not all the moral precepts are contained in the precepts of the decalogue.

Obj. 2. Further, the moral precepts are not reducible to the ceremonial precepts, but rather vice versa. But among the precepts of the decalogue, one is ceremonial, viz., *Remember that thou keep holy the Sabbath-day.* Therefore the moral precepts are not reducible to all the precepts of the decalogue.

Obj. 3. Further, the moral precepts are about all the acts of virtue. But among the precepts of the decalogue are only such as regard acts of justice; as may be seen by going through them all. Therefore the precepts of the decalogue do not include all the moral precepts.

On the contrary, The gloss on Matth. v. 11: *Blessed are ye when they shall revile you,* etc., says that *Moses, after propounding the ten precepts, set them out in detail.* Therefore all the precepts of the Law are so many parts of the precepts of the decalogue.

I answer that, The precepts of the decalogue differ from the other precepts of the Law, in the fact that God Himself is said to have given the precepts of the decalogue; whereas He gave the other precepts to the people through Moses. Wherefore the decalogue includes those precepts the knowledge of which man has immediately from God. Such are those which with but slight reflection can be gathered at once from the first general principles: and those also which become known to man immediately through divinely infused faith. Consequently two kinds of precepts are not reckoned among the precepts of the decalogue: viz., first general principles, for they need no further promulgation after being once imprinted on the natural reason to which they are self-evident; as, for instance, that one should do evil to no man, and other similar principles:—and again those which the careful reflection of wise men shows to be in accord with reason; since the people receive these principles from God, through being taught by wise men. Nevertheless both kinds of precepts are contained in the precepts of the decalogue; yet in different ways. For the first general principles are contained in them, as principles in their proximate conclusions; while those which are known through wise men are contained, conversely, as conclusions in their principles.

Reply Obj. 1. Those two principles are the first general principles of the natural law, and are self-evident to human reason, either through nature or through faith. Wherefore all the precepts of the decalogue are referred to these, as conclusions to general principles.

Reply Obj. 2. The precept of the Sabbath observance is moral in one respect, in so far as it commands man to give some time to the things of God, according to Ps. xlv. 11: *Be still and see that I am God.* In this respect it is placed among the precepts of the decalogue: but not as to the fixing of the time, in which respect it is a ceremonial precept.

Reply Obj. 3. The notion of duty is not so patent in the other virtues as it is in justice. Hence the precepts about the acts of the other virtues are not so well known to the people as are the precepts about acts of justice. Wherefore the acts of justice especially come under the precepts of the decalogue, which are the primary elements of the Law.

FOURTH ARTICLE

Whether the Precepts of the Decalogue Are Suitably Distinguished from One Another?

We proceed thus to the Fourth Article:—

Objection 1. It would seem that the precepts of the decalogue are unsuitably distinguished from one another. For worship is a virtue distinct from faith. Now the precepts are about acts of virtue. But that which is said at the beginning of the decalogue, *Thou shalt not have strange gods before Me,* belongs to faith: and that which is added, *Thou shalt not make . . . any graven thing,* etc., belongs to worship. Therefore these are not one precept, as Augustine asserts (Qq. *in Exod.,* qu. lxxi), but two.

Obj. 2. Further, the affirmative precepts in the Law are distinct from the negative precepts; *e.g., Honor thy father and thy mother,* and, *Thou shalt not kill.* But this, *I am the Lord thy God,* is affirmative: and that which follows, *Thou shalt not have strange gods before Me,* is negative. Therefore these are two precepts, and do not, as Augustine says (*loc. cit.*), make one.

Obj. 3. Further, the Apostle says (Rom. vii. 7): *I had not known concupiscence, if the Law did not say: "Thou shalt not covet."* Hence it seems that this precept, *Thou shalt not covet,* is one precept; and, therefore, should not be divided into two.

On the contrary stands the authority of Augustine who, in commenting on Exodus (*loc. cit.*) distinguishes three precepts as referring to God, and seven as referring to our neighbor.

I answer that, The precepts of the decalogue are differently divided by different authorities. For Hesychius commenting on Levit. xxvi. 26, *Ten women shall bake your bread in one oven,* says that the precept of the Sabbath-day observance is not one of the ten precepts, be-

cause its observance, in the letter, is not binding for all time. But he distinguishes four precepts pertaining to God, the first being, *I am the Lord thy God;* the second, *Thou shalt not have strange gods before Me,* (thus also Jerome distinguishes these two precepts, in his commentary on Osee x. 10, *On thy*—Vulg., *their—two iniquities*); the third precept according to him is, *Thou shalt not make to thyself any graven thing;* and the fourth, *Thou shalt not take the name of the Lord thy God in vain.* He states that there are six precepts pertaining to our neighbor; the first, *Honor thy father and thy mother;* the second, *Thou shalt not kill;* the third, *Thou shalt not commit adultery;* the fourth, *Thou shalt not steal;* the fifth, *Thou shalt not bear false witness;* the sixth, *Thou shalt not covet.*

But, in the first place, it seems unbecoming for the precept of the Sabbath-day observance to be put among the precepts of the decalogue, if it nowise belonged to the decalogue. Secondly, because, since it is written (Matth. vi. 24), *No man can serve two masters,* the two statements, *I am the Lord thy God,* and, *Thou shalt not have strange gods before Me* seem to be of the same nature and to form one precept. Hence Origen (*Hom.* viii *in Exod.*), who also distinguishes four precepts as referring to God, unites these two under one precept; and reckons in the second place, *Thou shalt not make . . . any graven thing;* as third, *Thou shalt not take the name of the Lord thy God in vain;* and as fourth, *Remember that thou keep holy the Sabbath-day.* The other six he reckons in the same way as Hesychius.

Since, however, the making of graven things or the likeness of anything is not forbidden except as to the point of their being worshipped as gods—for God commanded an image of the Seraphim (Vulg.,—Cherubim) to be made and placed in the tabernacle, as related in Exod. xxv. 18—Augustine more fittingly unites these two, *Thou shalt not have strange gods before Me,* and, *Thou shalt not make . . . any graven thing,* into one precept. Likewise to covet another's wife, for the purpose of carnal knowledge, belongs to the concupiscence of the flesh; whereas, to covet other things, which are desired for the purpose of possession, belongs to the concupiscence of the eyes; wherefore Augustine reckons as distinct precepts, that which forbids the coveting of another's goods, and that which prohibits the coveting of another's wife. Thus he distinguishes three precepts as referring to God, and seven as referring to our neighbor. And this is better.

Reply Obj. 1. Worship is merely a declaration of faith: wherefore the precepts about worship should not be reckoned as distinct from those about faith. Nevertheless precepts should be given about worship rather than about faith, because the precept about faith is presupposed to the precepts of the decalogue, as is also the precept of charity. For just as the first general principles of the natural law are self-evident to a subject having natural reason, and need no promulgation; so also to believe in God is a first and self-evident principle to a subject possessed of faith: *for he that cometh to God, must believe that He is* (Heb. xi. 6). Hence it needs no other promulgation than the infusion of faith.

Reply Obj. 2. The affirmative precepts are distinct from the negative, when one is not comprised in the other: thus that man should honor his parents does not include that he should not kill another man; nor does the latter include the former. But when an affirmative precept is included in a negative, or vice versa, we do not find that two distinct precepts are given: thus there is not one precept saying that *Thou shalt not steal,* and another binding one to keep another's property intact, or to give it back to its owner. In the same way there are not different precepts about believing in God, and about not believing in strange gods.

Reply Obj. 3. All covetousness has one common ratio: and therefore the Apostle speaks of the commandment about covetousness as though it were one. But because there are various special kinds of covetousness, therefore Augustine distinguishes different prohibitions against coveting: for covetousness differs specifically in respect of the diversity of actions or things coveted, as the Philosopher says (*Ethic.* x. 5).

FIFTH ARTICLE

Whether the Precepts of the Decalogue Are Suitably Set Forth?

We proceed thus to the Fifth Article:—

Objection 1. It would seem that the precepts of the decalogue are unsuitably set forth. Because sin, as stated by Ambrose (*De Paradiso* viii), is *a transgression of the Divine law and a disobedience to the commandments of heaven.* But sins are distinguished according as man sins against God, or his neighbor, or himself. Since, then, the decalogue does not include any precepts directing man in his relations to himself, but only such as direct him in his relations to God and himself, it seems that the precepts of the decalogue are insufficiently enumerated.

Obj. 2. Further, just as the Sabbath-day observance pertained to the worship of God, so also did the observance of other solemnities,

and the offering of sacrifices. But the decalogue contains a precept about the Sabbath-day observance. Therefore it should contain others also, pertaining to the other solemnities, and to the sacrificial rite.

Obj. 3. Further, as sins against God include the sin of perjury, so also do they include blasphemy, or other ways of lying against the teaching of God. But there is a precept forbidding perjury, *Thou shalt not take the name of the Lord thy God in vain.* Therefore there should be also a precept of the decalogue forbidding blasphemy and false doctrine.

Obj. 4. Further, just as man has a natural affection for his parents, so has he also for his children. Moreover the commandment of charity extends to all our neighbors. Now the precepts of the decalogue are ordained unto charity, according to 1 Tim. i. 5: *The end of the commandment is charity.* Therefore as there is a precept referring to parents, so should there have been some precepts referring to children and other neighbors.

Obj. 5. Further, in every kind of sin, it is possible to sin in thought or in deed. But in some kinds of sin, namely in theft and adultery, the prohibition of sins of deed, when it is said, *Thou shalt not commit adultery, Thou shalt not steal,* is distinct from the prohibition of the sin of thought, when it is said, *Thou shalt not covet thy neighbor's goods,* and, *Thou shalt not covet thy neighbor's wife.* Therefore the same should have been done in regard to the sins of homicide and false witness.

Obj. 6. Further, just as sin happens through disorder of the concupiscible faculty, so does it arise through disorder of the irascible part. But some precepts forbid inordinate concupiscence, when it is said, *Thou shalt not covet.* Therefore the decalogue should have included some precepts forbidding the disorders of the irascible faculty. Therefore it seems that the ten precepts of the decalogue are unfittingly enumerated.

On the contrary, It is written (Deut. iv. 13): *He shewed you His covenant, which He commanded you to do, and the ten words that He wrote in two tables of stone.*

I answer that, As stated above (A. 2), just as the precepts of human law direct man in his relations to the human community, so the precepts of the Divine law direct man in his relations to a community or commonwealth of men under God. Now in order that any man may dwell aright in a community, two things are required: the first is that he behave well to the head of the community; the other is that he behave well to those who are his fellows and partners in the community. It is therefore necessary that the Divine law should contain in the first place precepts ordering man in his relations to God; and in the second place, other precepts ordering man in his relations to other men who are his neighbors and live with him under God.

Now man owes three things to the head of the community: first, fidelity; secondly, reverence; thirdly, service. Fidelity to his master consists in his not giving sovereign honor to another: and this is the sense of the first commandment, in the words *Thou shalt not have strange gods.*—Reverence to his master requires that he should do nothing injurious to him: and this is conveyed by the second commandment, *Thou shalt not take the name of the Lord thy God in vain.*—Service is due to the master in return for the benefits which his subjects receive from him: and to this belongs the third commandment of the sanctification of the Sabbath in memory of the creation of all things.

To his neighbors a man behaves himself well both in particular and in general. In particular, as to those to whom he is indebted, by paying his debts: and in this sense is to be taken the commandment about honoring one's parents.—In general, as to all men, by doing harm to none, either by deed, or by word, or by thought. By deed, harm is done to one's neighbor,—sometimes in his person, i.e., as to his personal existence; and this is forbidden by the words, *Thou shalt not kill:*—sometimes in a person united to him, as to the propagation of offspring; and this is prohibited by the words, *Thou shalt not commit adultery:*—sometimes in his possessions, which are directed to both the aforesaid; and with regard to this it is said, *Thou shalt not steal.*—Harm done by word is forbidden when it is said, *Thou shalt not bear false witness against thy neighbor:*—harm done by thought is forbidden in the words, *Thou shalt not covet.*

The three precepts that direct man in his behavior towards God may also be differentiated in this same way. For the first refers to deeds; wherefore it is said, *Thou shalt not make . . . a graven thing:* the second, to words; wherefore it is said, *Thou shalt not take the name of the Lord thy God in vain:* the third, to thoughts; because the sanctification of the Sabbath, as the subject of a moral precept, requires repose of the heart in God.—Or, according to Augustine (*In Ps.* xxxii: *Conc.* 1), by the first commandment we reverence the unity of the First Principle; by the second, the Divine truth; by the third, His goodness whereby we are sanctified, and wherein we rest as in our last end.

Reply Obj. 1. This objection may be answered in two ways. First, because the precepts of the decalogue can be reduced to the precepts of charity. Now there was need

for man to receive a precept about loving God and his neighbor, because in this respect the natural law had become obscured on account of sin: but not about the duty of loving oneself, because in this respect the natural law retained its vigor: or again, because love of oneself is contained in the love of God and of one's neighbor: since true self-love consists in directing oneself to God. And for this reason the decalogue includes those precepts only which refer to our neighbor and to God.

Secondly, it may be answered that the precepts of the decalogue are those which the people received from God immediately; wherefore it is written (Deut. x. 4): *He wrote in the tables, according as He had written before, the ten words, which the Lord spoke to you.* Hence the precepts of the decalogue need to be such as the people can understand at once. Now a precept implies the notion of duty. But it is easy for a man, especially for a believer, to understand that, of necessity, he owes certain duties to God and to his neighbor. But that, in matters which regard himself and not another, man has, of necessity, certain duties to himself, is not so evident: for, at the first glance, it seems that everyone is free in matters that concern himself. And therefore the precepts which prohibit disorders of a man with regard to himself, reach the people through the instruction of men who are versed in such matters; and, consequently, they are not contained in the decalogue.

Reply Obj. 2. All the solemnities of the Old Law were instituted in celebration of some Divine favor, either in memory of past favors, or in sign of some favor to come: in like manner all the sacrifices were offered up with the same purpose. Now of all the Divine favors to be commemorated the chief was that of the Creation, which was called to mind by the sanctification of the Sabbath; wherefore the reason for this precept is given in Exod. xx. 11: *In six days the Lord made heaven and earth,* etc. And of all future blessings, the chief and final was the repose of the mind in God, either, in the present life, by grace, or, in the future life, by glory; which repose was also foreshadowed in the Sabbath-day observance: wherefore it is written (Isa. lviii. 13): *If thou turn away thy foot from the Sabbath, from doing thy own will in My holy day, and call the Sabbath delightful, and the holy of the Lord glorious.* Because these favors first and chiefly are borne in mind by men, especially by the faithful.—But other solemnities were celebrated on account of certain particular favors temporal and transitory, such as the celebration of the Passover in memory of the past favor of the delivery from Egypt, and as a sign of the future Passion of Christ, which though temporal and transitory, brought us to the repose of the spiritual Sabbath. Consequently, the Sabbath alone, and none of the other solemnities and sacrifices, is mentioned in the precepts of the decalogue.

Reply Obj. 3. As the Apostle says (Heb. vi. 16), *men swear by one greater than themselves; and an oath for confirmation is the end of all their controversy.* Hence, since oaths are common to all, inordinate swearing is the matter of a special prohibition by a precept of the decalogue. According to one interpretation, however, the words, *Thou shalt not take the name of the Lord thy God in vain,* are a prohibition of false doctrine, for one gloss expounds them thus: *Thou shalt not say that Christ is a creature.*

Reply Obj. 4. That a man should not do harm to anyone is an immediate dictate of his natural reason: and therefore the precepts that forbid the doing of harm are binding on all men. But it is not an immediate dictate of natural reason that a man should do one thing in return for another, unless he happen to be indebted to someone. Now a son's debt to his father is so evident that one cannot get away from it by denying it: since the father is the principle of generation and being, and also of upbringing and teaching. Wherefore the decalogue does not prescribe deeds of kindness or service to be done to anyone except to one's parents. On the other hand parents do not seem to be indebted to their children for any favors received, but rather the reverse is the case.—Again, a child is a part of his father; and *parents love their children as being a part of themselves,* as the Philosopher states (*Ethic.* viii. 12). Hence, just as the decalogue contains no ordinance as to man's behavior towards himself, so, for the same reason, it includes no precept about loving one's children.

Reply Obj. 5. The pleasure of adultery and the usefulness of wealth, in so far as they have the character of pleasurable or useful good, are of themselves, objects of appetite: and for this reason they needed to be forbidden not only in the deed but also in the desire. But murder and falsehood are, of themselves, objects of repulsion (since it is natural for man to love his neighbor and the truth): and are desired only for the sake of something else. Consequently with regard to sins of murder and false witness, it was necessary to proscribe, not sins of thought, but only sins of deed.

Reply Obj. 6. As stated above (Q. 25, A. 1), all the passions of the irascible faculty arise from the passions of the concupiscible part. Hence, as the precepts of the decalogue are, as it were, the first elements of the Law,

there was no need for mention of the irascible passions, but only of the concupiscible passions.

SIXTH ARTICLE

Whether the Ten Precepts of the Decalogue Are Set in Proper Order?

We proceed thus to the Sixth Article:—

Objection 1. It would seem that the ten precepts of the decalogue are not set in proper order. Because love of one's neighbor is seemingly previous to love of God, since our neighbor is better known to us than God is; according to 1 Jo. iv. 20: *He that loveth not his brother, whom he seeth, how can he love God, Whom he seeth not?* But the first three precepts belong to the love of God, while the other seven pertain to the love of our neighbor. Therefore the precepts of the decalogue are not set in proper order.

Obj. 2. Further, acts of virtue are prescribed by the affirmative precepts, and acts of vice are forbidden by the negative precepts. But according to Boëthius in his commentary on the *Categories*,* vices should be uprooted before virtues are sown. Therefore among the precepts concerning our neighbor, the negative precepts should have preceded the affirmative.

Obj. 3. Further, the precepts of the Law are about men's actions. But actions of thought precede actions of word or outward deed. Therefore the precepts about not coveting, which regard our thoughts, are unsuitably placed last in order.

On the contrary, The Apostle says (Rom. xiii. 1): *The things that are of God, are well ordered* (Vulg.,—*Those that are, are ordained of God*). But the precepts of the decalogue were given immediately by God, as stated above (A. 3). Therefore they are arranged in becoming order.

I answer that, As stated above (AA. 3, 5 *ad* 1), the precepts of the decalogue are such as the mind of man is ready to grasp at once. Now it is evident that a thing is so much the more easily grasped by the reason, as its contrary is more grievous and repugnant to reason. Moreover, it is clear, since the order of reason begins with the end, that, for a man to be inordinately disposed towards his end, is supremely contrary to reason. Now the end of human life and society is God. Consequently it was necessary for the precepts of the decalogue, first of all, to direct man to God; since the contrary to this is most grievous. Thus also, in an army, which is ordained to the commander as to its end, it is requisite first that the soldier should be subject to the commander, and the opposite of this is most grievous; and secondly it is requisite that he should be in co-ordination with the other soldiers.

Now among those things whereby we are ordained to God, the first is that man should be subjected to Him faithfully, by having nothing in common with His enemies. The second is that he should show Him reverence: the third that he should offer Him service. Thus, in an army, it is a greater sin for a soldier to act treacherously and make a compact with the foe, than to be insolent to his commander: and this last is more grievous than if he be found wanting in some point of service to him.

As to the precepts that direct man in his behavior towards his neighbor, it is evident that it is more repugnant to reason, and a more grievous sin, if man does not observe the due order as to those persons to whom he is most indebted. Consequently, among those precepts that direct man in his relations to his neighbor, the first place is given to that one which regards his parents. Among the other precepts we again find the order to be according to the gravity of sin. For it is more grave and more repugnant to reason, to sin by deed than by word; and by word than by thought. And among sins of deed, murder which destroys life in one already living is more grievous than adultery, which imperils the life of the unborn child; and adultery is more grave than theft, which regards external goods.

Reply Obj. 1. Although our neighbor is better known than God by the way of the senses, nevertheless the love of God is the reason for the love of our neighbor, as shall be declared later on (II-II, Q. 25, A. 1; Q. 26, A. 2). Hence the precepts ordaining man to God demanded precedence of the others.

Reply Obj. 2. Just as God is the universal principle of being in respect of all things, so is a father a principle of being in respect of his son. Therefore the precept regarding parents was fittingly placed after the precepts regarding God. This argument holds in respect of affirmative and negative precepts about the same kind of deed: although even then it is not altogether cogent. For although in the order of execution, vices should be uprooted before virtues are sown, according to Ps. xxxiii. 15: *Turn away from evil, and do good,* and Isa. i. 16, 17: *Cease to do perversely; learn to do well;* yet, in the order of knowledge, virtue precedes vice, because *the crooked line is known by the straight* (*De Anima* i): and *by the law is the knowledge of sin* (Rom. iii. 20). Wherefore the affirmative precept demanded the first place. However, this is not the reason for the order, but

*Lib. iv., cap. *De Oppos.*

that which is given above. Because in the precepts regarding God, which belong to the first table, an affirmative precept is placed last, since its transgression implies a less grievous sin.

Reply Obj. 3. Although sin of thought stands first in the order of execution, yet its prohibition holds a later position in the order of reason.

SEVENTH ARTICLE

Whether the Precepts of the Decalogue Are Suitably Formulated?

We proceed thus to the Seventh Article:—

Objection 1. It would seem that the precepts of the decalogue are unsuitably formulated. Because the affirmative precepts direct man to acts of virtue, while the negative precepts withdraw him from acts of vice. But in every matter there are virtues and vices opposed to one another. Therefore in whatever matter there is an ordinance of a precept of the decalogue, there should have been an affirmative and a negative precept. Therefore it was unfitting that affirmative precepts should be framed in some matters, and negative precepts in others.

Obj. 2. Further, Isidore says (*Etym.* ii. 10) that every law is based on reason. But all the precepts of the decalogue belong to the Divine law. Therefore the reason should have been pointed out in each precept, and not only in the first and third.

Obj. 3. Further, by observing the precepts man deserves to be rewarded by God. But the Divine promises concern the rewards of the precepts. Therefore the promise should have been included in each precept, and not only in the second and fourth.

Obj. 4. Further, the Old Law is called *the law of fear,* in so far as it induced men to observe the precepts, by means of the threat of punishments. But all the precepts of the decalogue belong to the Old Law. Therefore a threat of punishment should have been included in each, and not only in the first and second.

Obj. 5. Further, all the commandments of God should be retained in the memory: for it is written (Prov. iii. 3): *Write them in the tables of thy heart.* Therefore it was not fitting that mention of the memory should be made in the third commandment only. Consequently it seems that the precepts of the decalogue are unsuitably formulated.

On the contrary, It is written (Wis. xi. 21) that *God made all things, in measure, number and weight.* Much more therefore did He observe a suitable manner in formulating His Law.

I answer that, The highest wisdom is contained in the precepts of the Divine law: wherefore it is written (Deut. iv. 6): *This is your wisdom and understanding in the sight of nations.* Now it belongs to wisdom to arrange all things in due manner and order. Therefore it must be evident that the precepts of the Law are suitably set forth.

Reply Obj. 1. Affirmation of one thing always leads to the denial of its opposite: but the denial of one opposite does not always lead to the affirmation of the other. For it follows that if a thing is white, it is not black: but it does not follow that if it is not black, it is white: because negation extends further than affirmation. And hence too, that one ought not to do harm to another, which pertains to the negative precepts, extends to more persons, as a primary dictate of reason, than that one ought to do someone a service or kindness. Nevertheless it is a primary dictate of reason that man is a debtor in the point of rendering a service or kindness to those from whom he has received kindness, if he has not yet repaid the debt. Now there are two whose favors no man can sufficiently repay, viz., God and man's father, as stated in *Ethic.* viii. 14. Therefore it is that there are only two affirmative precepts; one about the honor due to parents, the other about the celebration of the Sabbath in memory of the Divine favor.

Reply Obj. 2. The reasons for the purely moral precepts are manifest; hence there was no need to add the reason. But some of the precepts include ceremonial matter, or a determination of a general moral precept; thus the first precept includes the determination, *Thou shalt not make a graven thing;* and in the third precept the Sabbath-day is fixed. Consequently there was need to state the reason in each case.

Reply Obj. 3. Generally speaking, men direct their actions to some point of utility. Consequently in those precepts in which it seemed that there would be no useful result, or that some utility might be hindered, it was necessary to add a promise of reward. And since parents are already on the way to depart from us, no benefit is expected from them: wherefore a promise of reward is added to the precept about honoring one's parents. The same applies to the precept forbidding idolatry: since thereby it seemed that men were hindered from receiving the apparent benefit which they think they can get by entering into a compact with the demons.

Reply Obj. 4. Punishments are necessary against those who are prone to evil, as stated in *Ethic.* x. 9. Wherefore a threat of punishment is only affixed to those precepts of the

law which forbade evils to which men were prone. Now men were prone to idolatry by reason of the general custom of the nations. Likewise men are prone to perjury on account of the frequent use of oaths. Hence it is that a threat is affixed to the first two precepts.

Reply Obj. 5. The commandment about the Sabbath was made in memory of a past blessing. Wherefore special mention of the memory is made therein.—Or again, the commandment about the Sabbath has a determination affixed to it that does not belong to the natural law, wherefore this precept needed a special admonition.

EIGHTH ARTICLE

Whether the Precepts of the Decalogue Are Dispensable?

We proceed thus to the Eighth Article:—

Objection 1. It would seem that the precepts of the decalogue are dispensable. For the precepts of the decalogue belong to the natural law. But the natural law fails in some cases and is changeable, like human nature, as the Philosopher says (*Ethic.* v. 7). Now the failure of law to apply in certain particular cases is a reason for dispensation, as stated above (Q. 96, A. 6; Q. 97, A. 4). Therefore a dispensation can be granted in the precepts of the decalogue.

Obj. 2. Further, man stands in the same relation to human law as God does to Divine law. But man can dispense with the precepts of a law made by man. Therefore, since the precepts of the decalogue are ordained by God, it seems that God can dispense with them. Now our superiors are God's vicegerents on earth; for the Apostle says (2 Cor. ii. 10): *For what I have pardoned, if I have pardoned anything, for your sakes have I done it in the person of Christ.* Therefore superiors can dispense with the precepts of the decalogue.

Obj. 3. Further, among the precepts of the decalogue is one forbidding murder. But it seems that a dispensation is given by men in this precept: for instance, when according to the prescription of human law, such as evildoers or enemies are lawfully slain. Therefore the precepts of the decalogue are dispensable.

Obj. 4. Further, the observance of the Sabbath is ordained by a precept of the decalogue. But a dispensation was granted in this precept; for it is written (1 Machab. ii. 4): *And they determined in that day, saying: Whosoever shall come up to fight against us on the Sabbath-day, we will fight against him.* Therefore the precepts of the decalogue are dispensable.

On the contrary are the words of Isa. xxiv. 5, where some are reproved for that *they have changed the ordinance, they have broken the everlasting covenant;* which, seemingly, apply principally to the precepts of the decalogue. Therefore the precepts of the decalogue cannot be changed by dispensation.

I answer that, As stated above (*loc. cit. cf. Obj.* 1), precepts admit of dispensation, when there occurs a particular case in which, if the letter of the law be observed, the intention of the lawgiver is frustrated. Now the intention of every lawgiver is directed first and chiefly to the common good; secondly, to the order of justice and virtue, whereby the common good is preserved and attained. If therefore there be any precepts which contain the very preservation of the common good, or the very order of justice and virtue, such precepts contain the intention of the lawgiver, and therefore are indispensable. For instance, if in some community a law were enacted, such as this,—that no man should work for the destruction of the commonwealth, or betray the state to its enemies, or that no man should do anything unjust or evil, such precepts would not admit of dispensation. But if other precepts were enacted, subordinate to the above, and determining certain special modes of procedure, these latter precepts would admit of dispensation, in so far as the omission of these precepts in certain cases would not be prejudicial to the former precepts which contain the intention of the lawgiver. For instance if, for the safeguarding of the commonwealth, it were enacted in some city that from each ward some men should keep watch as sentries in case of siege, some might be dispensed from this on account of some greater utility.

Now the precepts of the decalogue contain the very intention of the lawgiver, who is God. For the precepts of the first table, which direct us to God, contain the very order to the common and final good, which is God; while the precepts of the second table contain the order of justice to be observed among men, that nothing undue be done to anyone, and that each one be given his due; for it is in this sense that we are to take the precepts of the decalogue. Consequently the precepts of the decalogue admit of no dispensation whatever.

Reply Obj. 1. The Philosopher is not speaking of the natural law which contains the very order of justice: for it is a never-failing principle that *justice should be preserved.* But he is speaking in reference to certain fixed modes of observing justice, which fail to apply in certain cases.

Reply Obj. 2. As the Apostle says (2 Tim. ii. 13), God *continueth faithful, He cannot deny Himself.* But He would deny Himself if He were to do away with the very order of His

own justice, since He is justice itself. Wherefore God cannot dispense a man so that it be lawful for him not to direct himself to God, or not to be subject to His justice, even in those matters in which men are directed to one another.

Reply Obj. 3. The slaying of a man is forbidden in the decalogue, in so far as it bears the character of something undue: for in this sense the precept contains the very essence of justice. Human law cannot make it lawful for a man to be slain unduly. But it is not undue for evil-doers or foes of the common weal to be slain: hence this is not contrary to the precept of the decalogue; and such a killing is no murder as forbidden by that precept, as Augustine observes (*De Lib. Arb.* i. 4).—In like manner when a man's property is taken from him, if it be due that he should lose it, this is not theft or robbery as forbidden by the decalogue.

Consequently when the children of Israel, by God's command, took away the spoils of the Egyptians, this was not theft; since it was due to them by the sentence of God.—Likewise when Abraham consented to slay his son, he did not consent to murder, because his son was due to be slain by the command of God, Who is Lord of life and death: for He it is Who inflicts the punishment of death on all men, both godly and ungodly, on account of the sin of our first parent, and if a man be the executor of that sentence by Divine authority, he will be no murderer any more than God would be.—Again Osee, by taking unto himself a wife of fornications, or an adulterous woman, was not guilty either of adultery or of fornication: because he took unto himself one who was his by command of God, Who is the Author of the institution of marriage.

Accordingly, therefore, the precepts of the decalogue, as to the essence of justice which they contain, are unchangeable: but as to any determination by application to individual actions,—for instance that this or that be murder, theft, or adultery, or not—in this point they admit of change; sometimes by Divine authority alone, namely, in such matters as are exclusively of Divine institution, as marriage and the like; sometimes also by human authority, namely in such matters as are subject to human jurisdiction: for in this respect men stand in the place of God: and yet not in all respects.

Reply Obj. 4. This determination was an interpretation rather than a dispensation. For a man is not taken to break the Sabbath, if he does something necessary for human welfare; as Our Lord proves (Matth. xii. 3 *seq.*).

NINTH ARTICLE

Whether the Mode of Virtue Falls under the Precept of the Law?

We proceed thus to the Ninth Article:—

Objection 1. It would seem that the mode of virtue falls under the precept of the law. For the mode of virtue is that deeds of justice should be done justly, that deeds of fortitude should be done bravely, and in like manner as to the other virtues. But it is commanded (Deut. xvi. 20) that *thou shalt follow justly after that which is just.* Therefore the mode of virtue falls under the precept.

Obj. 2. Further, that which belongs to the intention of the lawgiver comes chiefly under the precept. But the intention of the lawgiver is directed chiefly to make men virtuous, as stated in *Ethic.* ii: and it belongs to a virtuous man to act virtuously. Therefore the mode of virtue falls under the precept.

Obj. 3. Further, the mode of virtue seems to consist properly in working willingly and with pleasure. But this falls under a precept of the Divine law, for it is written (Ps. xcix. 2): *Serve ye the Lord with gladness;* and (2 Cor. ix. 7): *Not with sadness or necessity: for God loveth a cheerful giver;* whereupon the gloss says: *Whatever ye do, do gladly; and then you will do it well; whereas if you do it sorrowfully, it is done in thee, not by thee.* Therefore the mode of virtue falls under the precept of the law.

On the contrary, No man can act as a virtuous man acts unless he has the habit of virtue, as the Philosopher explains (*Ethic.* ii. 4, v. 8). Now whoever transgresses a precept of the law, deserves to be punished. Hence it would follow that a man who has not the habit of virtue, would deserve to be punished, whatever he does. But this is contrary to the intention of the law, which aims at leading man to virtue, by habituating him to good works. Therefore the mode of virtue does not fall under the precept.

I answer that, As stated above (Q. 90, A. 3 *ad* 2), a precept of law has compulsory power. Hence that on which the compulsion of the law is brought to bear, falls directly under the precept of the law. Now the law compels through fear of punishment, as stated in *Ethic.* x. 9, because that properly falls under the precept of the law, for which the penalty of the law is inflicted. But Divine law and human law are differently situated as to the appointment of penalties; since the penalty of the law is inflicted only for those things which come under the judgment of the lawgiver: for the law punishes in accordance with the verdict given. Now man, the framer of human law, is competent to judge only of outward acts; be-

cause *man seeth those things that appear,* according to 1 Kings xvi. 7: while God alone, the framer of the Divine law, is competent to judge of the inward movements of wills, according to Ps. vii. 10: *The searcher of hearts and reins is God.*

Accordingly, therefore, we must say that the mode of virtue is in some sort regarded both by human and by Divine law; in some respect it is regarded by the Divine, but not by the human law; and in another way, it is regarded neither by the human nor by the Divine law. Now the mode of virtue consists in three things, as the Philosopher states in *Ethic.* ii. The first is that man should act *knowingly:* and this is subject to the judgment of both Divine and human law; because what a man does in ignorance, he does accidentally. Hence according to both human and Divine law, certain things are judged in respect of ignorance to be punishable or pardonable.

The second point is that a man should act *deliberately,* i.e., *from choice, choosing that particular action for its own sake;* wherein a twofold internal movement is implied, of volition and of intention, about which we have spoken above (QQ. 8, 12): and concerning these two, Divine law alone, and not human law, is competent to judge. For human law does not punish the man who wishes to slay, but slays not: whereas the Divine law does, according to Matth. v. 22: *Whosoever is angry with his brother, shall be in danger of the judgment.*

The third point is that he should *act from a firm and immovable principle:* which firmness belongs properly to a habit, and implies that the action proceeds from a rooted habit. In this respect, the mode of virtue does not fall under the precept either of Divine or of human law, since neither by man nor by God is he punished as breaking the law, who gives due honor to his parents and yet has not the habit of filial piety.

Reply Obj. 1. The mode of doing acts of justice, which falls under the precept, is that they be done in accordance with right; but not that they be done from the habit of justice.

Reply Obj. 2. The intention of the lawgiver is twofold. His aim, in the first place, is to lead men to something by the precepts of the law: and this is virtue. Secondly, his intention is brought to bear on the matter itself of the precept: and this is something leading or disposing to virtue, viz., an act of virtue. For the end of the precept and the matter of the precept are not the same: just as neither in other things is the end the same as that which conduces to the end.

Reply Obj. 3. That works of virtue should be done without sadness, falls under the precept of the Divine law; for whoever works with sadness works unwillingly. But to work with pleasure, i.e., joyfully or cheerfully, in one respect falls under the precept, viz., in so far as pleasure ensues from the love of God and one's neighbor (which love falls under the precept), and love causes pleasure: and in another respect does not fall under the precept, in so far as pleasure ensues from a habit; for *pleasure taken in a work proves the existence of a habit,* as stated in *Ethic.* ii. 3. For an act may give pleasure either on account of its end, or through its proceeding from a becoming habit.

TENTH ARTICLE

Whether the Mode of Charity Falls under the Precept of the Divine Law?

We proceed thus to the Tenth Article:—

Objection 1. It would seem that the mode of charity falls under the precept of the Divine law. For it is written (Matth. xix. 17): *If thou wilt enter into life, keep the commandments:* whence it seems to follow that the observance of the commandments suffices for entrance into life. But good works do not suffice for entrance into life, except they be done from charity: for it is written (1 Cor. xiii. 3): *If I should distribute all my goods to feed the poor, and if I should deliver my body to be burned, and have not charity, it profiteth me nothing.* Therefore the mode of charity is included in the commandment.

Obj. 2. Further, the mode of charity consists properly speaking in doing all things for God. But this falls under the precept; for the Apostle says (1 Cor. x. 31): *Do all to the glory of God.* Therefore the mode of charity falls under the precept.

Obj. 3. Further, if the mode of charity does not fall under the precept, it follows that one can fulfil the precepts of the law without having charity. Now what can be done without charity can be done without grace, which is always united with charity. Therefore one can fulfil the precepts of the law without grace. But this is the error of Pelagius, as Augustine declares (*De Hæres.* lxxxviii). Therefore the mode of charity is included in the commandment.

On the contrary, Whoever breaks a commandment sins mortally. If therefore the mode of charity falls under the precept, it follows that whoever acts otherwise than from charity sins mortally. But whoever has not charity, acts otherwise than from charity. Therefore it follows that whoever has not charity, sins mortally in whatever he does,

however good this may be in itself: which is absurd.

I answer that, Opinions have been contrary on this question. For some have said absolutely that the mode of charity comes under the precept; and yet that it is possible for one not having charity to fulfil this precept: because he can dispose himself to receive charity from God. Nor (say they) does it follow that a man not having charity sins mortally whenever he does something good of its kind: because it is an affirmative precept that binds one to act from charity, and is binding not for all time, but only for such time as one is in a state of charity.—On the other hand, some have said that the mode of charity is altogether outside the precept.

Both these opinions are true up to a certain point. Because the act of charity can be considered in two ways. First, as an act by itself: and thus it falls under the precept of the law which specially prescribes it, viz., *Thou shalt love the Lord thy God,* and *Thou shalt love thy neighbor.* In this sense, the first opinion is true. Because it is not impossible to observe this precept which regards the act of charity; since man can dispose himself to possess charity, and when he possesses it, he can use it. Secondly, the act of charity can be considered as being the mode of the acts of the other virtues, i.e., inasmuch as the acts of the other virtues are ordained to charity, which is *the end of the commandment,* as stated in 1 Tim. i. 5: for it has been said above (Q. 12, A. 4) that the intention of the end is a formal mode of the act ordained to that end. In this sense the second opinion is true in saying that the mode of charity does not fall under the precept, that is to say that this commandment, *Honor thy father,* does not mean that a man must honor his father from charity, but merely that he must honor him. Wherefore he that honors his father, yet has not charity, does not break this precept: although he does break the precept concerning the act of charity, for which reason he deserves to be punished.

Reply Obj. 1. Our Lord did not say, *If thou wilt enter into life, keep one commandment;* but *keep* all *the commandments:* among which is included the commandment concerning the love of God and our neighbor.

Reply Obj. 2. The precept of charity contains the injunction that God should be loved from our whole heart, which means that all things would be referred to God. Consequently man cannot fulfil the precept of charity, unless he also refer all things to God. Wherefore he that honors his father and mother, is bound to honor them from charity, not in virtue of the precept, *Honor thy father and mother,* but in virtue of the precept, *Thou shalt love the Lord thy God with thy whole heart.* And since these are two affirmative precepts, not binding for all times, they can be binding, each one at a different time: so that it may happen that a man fulfils the precept of honoring his father and mother, without at the same time breaking the precept concerning the omission of the mode of charity.

Reply Obj. 3. Man cannot fulfil all the precepts of the law, unless he fulfil the precept of charity, which is impossible without charity. Consequently it is not possible, as Pelagius maintained, for man to fulfil the law without grace.

ELEVENTH ARTICLE

Whether It Is Right to Distinguish Other Moral Precepts of the Law Besides the Decalogue?

We proceed thus to the Eleventh Article:—

Objection 1. It would seem that it is wrong to distinguish other moral precepts of the law besides the decalogue. Because, as Our Lord declared (Matth. xxii. 40), *on these two commandments* of charity *dependeth the whole law and the prophets.* But these two commandments are explained by the ten commandments of the decalogue. Therefore there is no need for other moral precepts.

Obj. 2. Further, the moral precepts are distinct from the judicial and ceremonial precepts, as stated above (Q. 99, AA. 3, 4). But the determinations of the general moral precepts belong to the judicial and ceremonial precepts: and the general moral precepts are contained in the decalogue, or are even presupposed to the decalogue, as stated above (A. 3). Therefore it was unsuitable to lay down other moral precepts besides the decalogue.

Obj. 3. Further, the moral precepts are about the acts of all the virtues, as stated above (A. 2). Therefore, as the Law contains, besides the decalogue, moral precepts pertaining to religion, liberality, mercy, and chastity; so there should have been added some precepts pertaining to the other virtues, for instance, fortitude, sobriety, and so forth. And yet such is not the case. It is therefore unbecoming to distinguish other moral precepts in the Law besides those of the decalogue.

On the contrary, It is written (Ps. xviii. 8): *The law of the Lord is unspotted, converting souls.* But man is preserved from the stain of sin, and his soul is converted to God by other moral precepts besides those of the decalogue. Therefore it was right for the Law to include other moral precepts.

I answer that, As is evident from what has been stated (Q. 99, AA. 3, 4), the judicial and

ceremonial precepts derive their force from their institution alone: since before they were instituted, it seemed of no consequence whether things were done in this or that way. But the moral precepts derive their efficacy from the very dictate of natural reason, even if they were never included in the Law. Now of these there are three grades: for some are most certain, and so evident as to need no promulgation; such as the commandments of the love of God and our neighbor, and others like these, as stated above (A. 3), which are, as it were, the ends of the commandments; wherefore no man can have an erroneous judgment about them. Some precepts are more detailed, the reason of which even an uneducated man can easily grasp; and yet they need to be promulgated, because human judgment, in a few instances, happens to be led astray concerning them: these are the precepts of the decalogue. Again, there are some precepts the reason of which is not so evident to everyone, but only to the wise; these are moral precepts added to the decalogue, and given to the people by God through Moses and Aaron.

But since the things that are evident are the principles whereby we know those that are not evident, these other moral precepts added to the decalogue are reducible to the precepts of the decalogue, as so many corollaries. Thus the first commandment of the decalogue forbids the worship of strange gods: and to this are added other precepts forbidding things relating to the worship of idols: thus it is written (Deut. xviii. 10, 11): *Neither let there be found among you anyone that shall expiate his son or daughter, making them to pass through the fire: . . . neither let there be any wizard nor charmer, nor anyone that consulteth pythonic spirits, or fortune-tellers, or that seeketh the truth from the dead.*—The second commandment forbids perjury. To this is added the prohibition of blasphemy (Levit. xxiv. 15 *seq.*) and the prohibition of false doctrine (Deut. xiii).—To the third commandment are added all the ceremonial precepts.—To the fourth commandment prescribing the honor due to parents, is added the precept about honoring the aged, according to Levit. xix. 32: *Rise up before the hoary head, and honor the person of the aged man;* and likewise all precepts prescribing the reverence to be observed towards our betters, or kindliness towards our equals or inferiors.—To the fifth commandment, which forbids murder, is added the prohibition of hatred and of any kind of violence inflicted on our neighbor, according to Levit. xix. 16: *Thou shalt not stand against the blood of thy neighbor:* likewise the prohibition against hating one's brother (*ibid.* 17): *Thou shalt not hate thy brother in thy heart.*—To the sixth commandment which forbids adultery, is added the prohibition about whoredom, according to Deut. xxiii. 17: *There shall be no whore among the daughters of Israel, nor whoremonger among the sons of Israel;* and the prohibition against unnatural sins, according to Levit. xviii. 22, 23: *Thou shalt not lie with mankind . . . thou shalt not copulate with any beast.*—To the seventh commandment which prohibits theft, is added the precept forbidding usury, according to Deut. xxiii. 19: *Thou shalt not lend to thy brother money to usury;* and the prohibition against fraud, according to Deut. xxv. 13: *Thou shalt not have divers weights in thy bag;* and universally all prohibitions relating to peculations and larceny.—To the eighth commandment, forbidding false testimony, is added the prohibition against false judgment, according to Exod. xxiii. 2: *Neither shalt thou yield in judgment, to the opinion of the most part, to stray from the truth;* and the prohibition against lying (*ibid.* 7): *Thou shalt fly lying;* and the prohibition against detraction, according to Levit. xix. 16: *Thou shalt not be a detractor, nor a whisperer among the people.*—To the other two commandments no further precepts are added, because thereby are forbidden all kinds of evil desires.

Reply Obj. 1. The precepts of the decalogue are ordained to the love of God and our neighbor as pertaining evidently to our duty towards them; but the other precepts are so ordained as pertaining thereto less evidently.

Reply Obj. 2. It is in virtue of their institution that the ceremonial and judicial precepts *are determinations of the precepts of the decalogue,* not by reason of a natural instinct, as in the case of the superadded moral precepts.

Reply Obj. 3. The precepts of a law are ordained for the common good, as stated above (Q. 90, A. 2). And since those virtues which direct our conduct towards others pertain directly to the common good, as also does the virtue of chastity, in so far as the generative act conduces to the common good of the species; hence precepts bearing directly on these virtues are given, both in the decalogue and in addition thereto. As to the act of fortitude there are the order to be given by the commanders in the war, which is undertaken for the common good: as is clear from Deut. xx. 3, where the priest is commanded (to speak thus): *Be not afraid, do not give back.* In like manner the prohibition of acts of gluttony is left to paternal admonition, since is it contrary to the good of the household; hence it is said (Deut. xxi. 20) in the person of parents: *He slighteth hearing our admonitions, he giveth himself to revelling, and to debauchery and banquetings.*

TWELFTH ARTICLE

Whether the Moral Precepts of the Old Law Justified Man?

We proceed thus to the Twelfth Article:—

Objection 1. It would seem that the moral precepts of the Old Law justified man. Because the Apostle says (Rom. ii. 13): *For not the hearers of the Law are justified before God, but the doers of the Law shall be justified.* But the doers of the Law are those who fulfil the precepts of the Law. Therefore the fulfilling of the precepts of the Law was a cause of justification.

Obj. 2. Further, it is written (Levit. xviii. 5): *Keep My laws and My judgments, which if a man do, he shall live in them.* But the spiritual life of man is through justice. Therefore the fulfilling of the precepts of the Law was a cause of justification.

Obj. 3. Further, the Divine law is more efficacious than human law. But human law justifies man; since there is a kind of justice consisting in fulfilling the precepts of law. Therefore the precepts of the Law justified man.

On the contrary, The Apostle says (2 Cor. iii. 6): *The letter killeth:* which, according to Augustine (*De Spir. et Lit.* xiv), refers even to the moral precepts. Therefore the moral precepts did not cause justice.

I answer that, Just as *healthy* is said properly and first of that which is possessed of health, and secondarily of that which is a sign or a safeguard of health; so justification means first and properly the causing of justice; while secondarily and improperly, as it were, it may denote a sign of justice or a disposition thereto. If justice be taken in the last two ways, it is evident that it was conferred by the precepts of the Law; in so far, to wit, as they disposed men to the justifying grace of Christ, which they also signified, because as Augustine says (*Contra Faust.* xxii. 24), *even the life of that people foretold and foreshadowed Christ.*

But if we speak of justification properly so called, then we must notice that it can be considered as in the habit or as in the act: so that accordingly justification may be taken in two ways. First, according as man is made just, by becoming possessed of the habit of justice: secondly, according as he does works of justice, so that in this sense justification is nothing else than the execution of justice. Now justice, like the other virtues, may denote either the acquired or the infused virtue, as is clear from what has been stated (Q. 63, A. 4). The acquired virtue is caused by works; but the infused virtue is caused by God Himself through His grace. The latter is true justice, of which we are speaking now, and in this respect of which a man is said to be just before God, according to Rom. iv. 2: *If Abraham were justified by works, he hath whereof to glory, but not before God.* Hence this justice could not be caused by the moral precepts, which are about human actions: wherefore the moral precepts could not justify man by causing justice.

If, on the other hand, by justification we understand the execution of justice, thus all the precepts of the Law justified man, but in various ways. Because the ceremonial precepts taken as a whole contained something just in itself, in so far as they aimed at offering worship to God; whereas taken individually they contained that which is just, not in itself, but by being a determination of the Divine law. Hence it is said of these precepts that they did not justify man save through the devotion and obedience of those who complied with them.—On the other hand the moral and judicial precepts, either in general or also in particular, contained that which is just in itself: but the moral precepts contained that which is just in itself according to that *general justice* which is *every virtue* according to *Ethic.* v. 1: whereas the judicial precepts belonged to *special justice,* which is about contracts connected with the human mode of life, between one man and another.

Reply Obj. 1. The Apostle takes justification for the execution of justice.

Reply Obj. 2. The man who fulfilled the precepts of the Law is said to live in them, because he did not incur the penalty of death, which the Law inflicted on its transgressors: in this sense the Apostle quotes this passage (Gal. iii. 12).

Reply Obj. 3. The precepts of human law justify man by acquired justice: it is not about this that we are inquiring now, but only about that justice which is before God.

QUESTION 101

Of the Ceremonial Precepts in Themselves

(In Four Articles)

We must now consider the ceremonial precepts: and first we must consider them in themselves; secondly, their cause; thirdly, their duration. Under the first head there are four points of inquiry: (1) The nature of the ceremonial precepts: (2) Whether they are figurative? (3) Whether there should have been many of them? (4) Of their various kinds.

FIRST ARTICLE

Whether the Nature of the Ceremonial Precepts Consists in Their Pertaining to the Worship of God?

We proceed thus to the First Article:—

Objection 1. It would seem that the nature of the ceremonial precepts does not consist in their pertaining to the worship of God. Because, in the Old Law, the Jews were given certain precepts about abstinence from food (Levit. xi); and about refraining from certain kinds of clothes, *e.g.* (Levit. xix. 19): *Thou shalt not wear a garment that is woven of two sorts;* and again (Num. xv. 38): *To make to themselves fringes in the corners of their garments.* But these are not moral precepts; since they do not remain in the New Law. Nor are they judicial precepts; since they do not pertain to the pronouncing of judgment between man and man. Therefore they are ceremonial precepts. Yet they seem in no way to pertain to the worship of God. Therefore the nature of the ceremonial precepts does not consist in their pertaining to Divine Worship.

Obj. 2. Further, some state that the ceremonial precepts are those which pertain to solemnities; as though they were so called from the *cerei* (candles) which are lit up on those occasions. But many other things besides solemnities pertain to the worship of God. Therefore it does not seem that the ceremonial precepts are so called from their pertaining to the Divine worship.

Obj. 3. Further, some say that the ceremonial precepts are patterns, i.e., rules, of salvation: because the Greek χαῖρε is the same as the Latin *salve.* But all the precepts of the Law are rules of salvation, and not only those that pertain to the worship of God. Therefore not only those precepts which pertain to the Divine worship are called ceremonial.

Obj. 4. Further, Rabbi Moses says (*Doct. Perplex.* iii) that the ceremonial precepts are those for which there is no evident reason. But there is evident reason for many things pertaining to the worship of God; such as the observance of the Sabbath, the feasts of the Passover and of the Tabernacles, and many other things, the reason for which is set down in the Law. Therefore the ceremonial precepts are not those which pertain to the worship of God.

On the contrary, It is written (Exod. xviii. 19, 20): *Be thou to the people in those things that pertain to God . . . and . . . shew the people the ceremonies and the manner of worshipping.*

I answer that, As stated above (Q. 99, A. 4), the ceremonial precepts are determinations of the moral precepts whereby man is directed to God, just as the judicial precepts are determinations of the moral precepts whereby he is directed to his neighbor. Now man is directed to God by the worship due to Him. Wherefore those precepts are properly called ceremonial, which pertain to the Divine worship. —The reason for their being so called was given above (*ibid.,* A. 3), when we established the distinction between the ceremonial and the other precepts.

Reply Obj. 1. The Divine worship includes not only sacrifices and the like, which seem to be directed to God immediately, but also those things whereby His worshippers are duly prepared to worship Him: thus too in other matters, whatever is preparatory to the end comes under the science whose object is the end. Accordingly those precepts of the Law which regard the clothing and food of God's worshippers, and other such matters, pertain to a certain preparation of the ministers, with the view of fitting them for the Divine worship: just as those who administer to a king make use of certain special observances. Consequently such are contained under the ceremonial precepts.

Reply Obj. 2. The alleged explanation of the name does not seem very probable: especially as the Law does not contain many instances of the lighting of candles in solemnities; since, even the lamps of the Candlestick were furnished with *oil of olives,* as stated in Levit. xxiv. 2. Nevertheless we may say that all things pertaining to the Divine worship were more carefully observed on solemn festivals: so that all ceremonial precepts may be included under the observance of solemnities.

Reply Obj. 3. Neither does this explanation of the name appear to be very much to the point, since the word *ceremony* is not Greek but Latin. We may say, however, that, since man's salvation is from God, those precepts above all seem to be rules of salvation, which direct man to God: and accordingly those which refer to Divine worship are called ceremonial precepts.

Reply Obj. 4. This explanation of the ceremonial precepts has a certain amount of probability: not that they are called ceremonial precisely because there is no evident reason for them; this is a kind of consequence. For, since the precepts referring to the Divine worship must needs be figurative, as we shall state further on (A. 2), the consequence is that the reason for them is not so very evident.

SECOND ARTICLE

Whether the Ceremonial Precepts Are Figurative?

We proceed thus to the Second Article:—

Objection 1. It would seem that the ceremonial precepts are not figurative. For it is the duty of every teacher to express himself in such a way as to be easily understood, as Augustine states (*De Doctr. Christ.* iv. 4, 10) and this seems very necessary in the framing of a law: because precepts of law are proposed to the populace; for which reason a law should be manifest, as Isidore declares (*Etym.* v. 21). If therefore the precepts of the Law were given as figures of something, it seems unbecoming that Moses should have delivered these precepts without explaining what they signified.

Obj. 2. Further, whatever is done for the worship of God, should be entirely free from unfittingness. But the performance of actions in representation of others, seems to savor of the theatre or of the drama: because formerly the actions performed in theatres were done to represent the actions of others. Therefore it seems that such things should not be done for the worship of God. But the ceremonial precepts are ordained to the Divine worship, as stated above (A. 1). Therefore they should not be figurative.

Obj. 3. Further, Augustine says (*Enchirid.* iii., iv) that *God is worshipped chiefly by faith, hope, and charity.* But the precepts of faith, hope, and charity are not figurative. Therefore the ceremonial precepts should not be figurative.

Obj. 4. Further, Our Lord said (Jo. iv. 24): *God is a spirit, and they that adore Him, must adore Him in spirit and in truth.* But a figure is not the very truth: in fact one is condivided with the other. Therefore the ceremonial precepts, which refer to the Divine worship, should not be figurative.

On the contrary, The Apostle says (Coloss. ii. 16, 17): *Let no man . . . judge you in meat or in drink, or in respect of a festival day, or of the new moon, or of the sabbaths, which are a shadow of things to come.*

I answer that, As stated above (A. 1; Q. 99, AA. 3, 4), the ceremonial precepts are those which refer to the worship of God. Now the Divine worship is twofold: internal, and external. For since man is composed of soul and body, each of these should be applied to the worship of God; the soul by an interior worship; the body by an outward worship: hence it is written (Ps. lxxxiii. 3): *My heart and my flesh have rejoiced in the living God.* And as the body is ordained to God through the soul, so the outward worship is ordained to the internal worship. Now interior worship consists in the soul being united to God by the intellect and affections. Wherefore according to the various ways in which the intellect and affections of the man who worships God are rightly united to God, his external actions are applied in various ways to the Divine worship.

For in the state of future bliss, the human intellect will gaze on the Divine Truth in Itself. Wherefore the external worship will not consist in anything figurative, but solely in the praise of God, proceeding from the inward knowledge and affection, according to Isa. li. 3: *Joy and gladness shall be found therein, thanksgiving and the voice of praise.*

But in the present state of life, we are unable to gaze upon the Divine Truth in Itself, and we need the ray of Divine light to shine upon us under the form of certain sensible figures, as Dionysius states (*Cæl. Hier.* i); in various ways, however, according to the various states of human knowledge. For under the Old Law, neither was the Divine Truth manifest in Itself, nor was the way leading to that manifestation as yet opened out, as the Apostle declares (Heb. ix. 8). Hence the external worship of the Old Law needed to be figurative not only of the future truth to be manifested in our heavenly country, but also of Christ, Who is the way leading to that heavenly manifestation. But under the New Law this way is already revealed: and therefore it needs no longer to be foreshadowed as something future, but to be brought to our minds as something past or present: and the truth of the glory to come, which is not yet revealed, alone needs to be foreshadowed. This is what the Apostle says (Heb. xi. 1): *The Law has* (Vulg.,—*having*) *a shadow of the good things to come, not the very image of the things:* for a shadow is less than an image; so that the

image belongs to the New Law, but the shadow to the Old.

Reply Obj. 1. The things of God are not to be revealed to man except in proportion to his capacity: else he would be in danger of downfall, were he to despise what he cannot grasp. Hence it was more beneficial that the Divine mysteries should be revealed to uncultured people under a veil of figures, that thus they might know them at least implicitly by using those figures to the honor of God.

Reply Obj. 2. Just as human reason fails to grasp poetical expressions on account of their being lacking in truth, so does it fail to grasp Divine things perfectly, on account of the sublimity of the truth they contain: and therefore in both cases there is need of signs by means of sensible figures.

Reply Obj. 3. Augustine is speaking there of internal worship; to which, however, external worship should be ordained, as stated above.

The same answer applies to the Fourth Objection: because men were taught by Him to practice more perfectly the spiritual worship of God.

THIRD ARTICLE

Whether There Should Have Been Many Ceremonial Precepts?

We proceed thus to the Third Article:—

Objection 1. It would seem that there should not have been many ceremonial precepts. For those things which conduce to an end should be proportionate to that end. But the ceremonial precepts, as stated above (AA. 1, 2), are ordained to the worship of God, and to the foreshadowing of Christ. Now *there is but one God, of Whom are all things, . . . and one Lord Jesus Christ, by Whom are all things* (1 Cor. viii. 6). Therefore there should not have been many ceremonial precepts.

Obj. 2. Further, the great number of the ceremonial precepts was an occasion of transgression, according to the words of Peter (Acts xv. 10): *Why tempt you God, to put a yoke upon the necks of the disciples, which neither our fathers nor we have been able to bear?* Now the transgression of the Divine precepts is an obstacle to man's salvation. Since, therefore, every law should conduce to man's salvation, as Isidore says (*Etym.* v. 3), it seems that the ceremonial precepts should not have been given in great number.

Obj. 3. Further, the ceremonial precepts referred to the outward and bodily worship of God, as stated above (A. 2). But the Law should have lessened this bodily worship: since it directed men to Christ, Who taught them to worship God *in spirit and in truth,* as stated in John iv. 23. Therefore there should not have been many ceremonial precepts.

On the contrary, It is written (Osee viii. 12): *I shall write to them* (Vulg.,—*him*) *My manifold laws;* and (Job. xi. 6): *That He might show thee the secrets of His wisdom, and that His Law is manifold.*

I answer that, As stated above (Q. 96, A. 1), every law is given to a people. Now a people contains two kinds of men: some, prone to evil, who have to be coerced by the precepts of the law, as stated above (Q. 95, A. 1); some, inclined to good, either from nature or from custom, or rather from grace; and the like have to be taught and improved by means of the precepts of the law. Accordingly, with regard to both kinds of men it was expedient that the Old Law should contain many ceremonial precepts. For in that people there were many prone to idolatry; wherefore it was necessary to recall them by means of ceremonial precepts from the worship of idols to the worship of God. And since men served idols in many ways, it was necessary on the other hand to devise many means of repressing every single one: and again, to lay many obligations on such like men, in order that being burdened, as it were, by their duties to the Divine worship, they might have no time for the service of idols. As to those who were inclined to good, it was again necessary that there should be many ceremonial precepts; both because thus their mind was turned to God in many ways, and more continually; and because the mystery of Christ, which was foreshadowed by these ceremonial precepts, brought many boons to the world, and afforded men many considerations, which needed to be signified by various ceremonies.

Reply Obj. 1. When that which conduces to an end is sufficient to conduce thereto, then one such thing suffices for one end: thus one remedy, if it be efficacious, suffices sometimes to restore man to health, and then the remedy needs not to be repeated. But when that which conduces to an end is weak and imperfect, it needs to be multiplied: thus many remedies are given to a sick man, when one is not enough to heal him. Now the ceremonies of the Old Law were weak and imperfect, both for representing the mystery of Christ, on account of its surpassing excellence; and for subjugating men's minds to God. Hence the Apostle says (Heb. vii. 18, 19): *There is a setting aside of the former commandment because of the weakness and unprofitableness thereof, for the law brought nothing to perfection.* Consequently these ceremonies needed to be in great number.

Reply Obj. 2. A wise lawgiver should suffer lesser transgressions, that the greater may be

avoided. And therefore, in order to avoid the sin of idolatry, and the pride which would arise in the hearts of the Jews, were they to fulfil all the precepts of the Law, the fact that they would in consequence find many occasions of disobedience did not prevent God from giving them many ceremonial precepts.

Reply Obj. 3. The Old Law lessened bodily worship in many ways. Thus it forbade sacrifices to be offered in every place and by any person. Many such like things did it enact for the lessening of bodily worship; as Rabbi Moses the Egyptian testifies (*Doct. Perplex.* iii). Nevertheless it behooved not to attenuate the bodily worship of God so much as to allow men to fall away into the worship of idols.

FOURTH ARTICLE

Whether the Ceremonies of the Old Law Are Suitably Divided into Sacrifices, Sacred Things, Sacraments, and Observances?

We proceed thus to the Fourth Article:—

Objection 1. It would seem that the ceremonies of the Old Law are unsuitably divided into *sacrifices, sacred things, sacraments and observances.* For the ceremonies of the Old Law foreshadowed Christ. But this was done only by the sacrifices, which foreshadowed the sacrifice in which Christ *delivered Himself an oblation and a sacrifice to God* (Eph. v. 2). Therefore none but the sacrifices were ceremonies.

Obj. 2. Further, the Old Law was ordained to the New. But in the New Law the sacrifice is the Sacrament of the Altar. Therefore in the Old Law there should be no distinction between *sacrifices* and *sacraments.*

Obj. 3. Further, a *sacred thing* is something dedicated to God: in which sense the tabernacle and its vessels were said to be consecrated. But all the ceremonial precepts were ordained to the worship of God, as stated above (A. 1). Therefore all ceremonies were sacred things. Therefore *sacred things* should not be taken as a part of the ceremonies.

Obj. 4. Further, *observances* are so called from having to be observed. But all the precepts of the Law had to be observed: for it is written (Deut. viii. 11): *Observe* (Douay,—*Take heed*) *and beware lest at any time thou forget the Lord thy God, and neglect His commandments and judgments and ceremonies.* Therefore the *observances* should not be considered as a part of the ceremonies.

Obj. 5. Further, the solemn festivals are reckoned as part of the ceremonial: since they were a shadow of things to come (Coloss. ii. 16, 17): and the same may be said of the oblations and gifts, as appears from the words of the Apostle (Heb. ix. 9): and yet these do not seem to be included in any of those mentioned above. Therefore the above division of ceremonies is unsuitable.

On the contrary, In the Old Law each of the above is called a ceremony. For the sacrifices are called ceremonies (Num. xv. 24): *They shall offer a calf . . . and the sacrifices and libations thereof, as the ceremonies require.* Of the sacrament of Order it is written (Levit. vii. 35): *This is the anointing of Aaron and his sons in the ceremonies.* Of sacred things also it is written (Exod. xxxviii. 21): *These are the instruments of the tabernacle of the testimony . . . in the ceremonies of the Levites.* And again of the observances it is written (3 Kings ix. 6): *If you . . . shall turn away from following Me, and will not observe* (Douay,—*keep*) *My . . . ceremonies which I have set before you.*

I answer that, As stated above (AA. 1, 2), the ceremonial precepts are ordained to the Divine worship. Now in this worship we may consider the worship itself, the worshippers, and the instruments of worship. The worship consists specially in *sacrifices,* which are offered up in honor of God.—The instruments of worship refer to the *sacred things,* such as the tabernacle, the vessels and so forth.—With regard to the worshippers two points may be considered. The first point is their preparation for Divine worship, which is effected by a sort of consecration either of the people or of the ministers; and to this the *sacraments* refer. The second point is their particular mode of life, whereby they are distinguished from those who do not worship God: and to this pertain the *observances,* for instance, in matters of food, clothing, and so forth.

Reply Obj. 1. It was necessary for the sacrifices to be offered both in some certain place and by some certain men: and all this pertained to the worship of God. Wherefore just as their sacrifices signified Christ the victim, so too their sacraments and sacred things foreshadowed the sacraments and sacred things of the New Law; while their observances foreshadowed the mode of life of the people under the New Law: all of which things pertain to Christ.

Reply Obj. 2. The sacrifice of the New Law, viz., the Eucharist, contains Christ Himself, the Author of our Sanctification: for *He* sanctified *the people by His own blood* (Heb. xiii. 12). Hence this Sacrifice is also a sacrament. But the sacrifices of the Old Law did not contain Christ, but foreshadowed Him; hence they are not called sacraments. In order to signify this there were certain sacraments apart from the sacrifices of the Old Law,

which sacraments were figures of the sanctification to come. Nevertheless to certain consecrations certain sacrifices were united.

Reply Obj. 3. The sacrifices and sacraments were of course sacred things. But certain things were sacred, through being dedicated to the Divine worship, and yet were not sacrifices or sacraments: wherefore they retained the common designation of sacred things.

Reply Obj. 4. Those things which pertained to the mode of life of the people who worshipped God, retained the common designation of observances, in so far as they fell short of the above. For they were not called sacred things, because they had no immediate connection with the worship of God, such as the tabernacle and its vessels had. But by a sort of consequence they were matters of ceremony, in so far as they affected the fitness of the people who worshipped God.

Reply Obj. 5. Just as the sacrifices were offered in a fixed place, so were they offered at fixed times: for which reason the solemn festivals seem to be reckoned among the sacred things.—The oblations and gifts are counted together with the sacrifices; hence the Apostle says (Heb. v. 1): *Every high-priest taken from among men, is ordained for men in things that appertain to God, that he may offer up gifts and sacrifices.*

QUESTION 102

Of the Causes of the Ceremonial Precepts

(In Six Articles)

We must now consider the causes of the ceremonial precepts: under which head there are six points of inquiry: (1) Whether there was any cause for the ceremonial precepts? (2) Whether the cause of the ceremonial precepts was literal or figurative? (3) The causes of the sacrifices; (4) The causes of the sacraments; (5) The causes of the sacred things; (6) The causes of the observances.

FIRST ARTICLE

Whether There Was Any Cause for the Ceremonial Precepts?

We proceed thus to the First Article:—

Objection 1. It would seem that there was was no cause for the ceremonial precepts. Because on Ephes. ii. 15, *Making void the law of the commandments,* the gloss says, i.e., *making void the Old Law as to the carnal observances, by substituting decrees,* i.e., *evangelical precepts, which are based on reason.* But if the observances of the Old Law were based on reason, it would have been useless to void them by the reasonable decrees of the New Law. Therefore there was no reason for the ceremonial observances of the Old Law.

Obj. 2. Further, the Old Law succeeded the law of nature. But in the law of nature there was a precept for which there was no reason save that man's obedience might be tested; as Augustine says (*Gen. ad lit.* viii. 6, 13), concerning the prohibition about the tree of life. Therefore in the Old Law there should have been some precepts for the purpose of testing man's obedience, having no reason in themselves.

Obj. 3. Further, man's works are called moral according as they proceed from reason. If therefore there is any reason for the ceremonial precepts, they would not differ from the moral precepts. It seems therefore that there was no cause for the ceremonial precepts: for the reason of a precept is taken from some cause.

On the contrary, It is written (Ps. xviii. 9): *The commandment of the Lord is lightsome, enlightening the eyes.* But the ceremonial precepts are commandments of God. Therefore they are lightsome: and yet they would not be so, if they had no reasonable cause. Therefore the ceremonial precepts have a reasonable cause.

I answer that, Since, according to the Philosopher (*Metaph.* i. 2), it is the function of a *wise man to do everything in order,* those things which proceed from the Divine wisdom must needs be well ordered, as the Apostle states (Rom. xiii. 1). Now there are two conditions required for things to be well ordered. First, that they be ordained to their due end, which is the principle of the whole order in matters of action: since those things that happen by chance outside the intention of the end, or which are not done seriously but for fun, are said to be inordinate. Secondly, that which is done in view of the end should be proportionate to the end. From this it follows that the reason for whatever conduces to the end is taken from the end: thus the reason for the disposition of a saw is taken from cutting, which is its end, as stated in *Phys.* ii. 9. Now it is evident that the ceremonial precepts, like all the other precepts of the Law, were institutions of Divine wisdom: hence it is written (Deut. iv. 6): *This is your wisdom and understanding in the sight of nations.* Consequently we must needs say that the cere-

monial precepts were ordained to a certain end, wherefrom their reasonable causes can be gathered.

Reply Obj. 1. It may be said that there was no reason for the observances of the Old Law, in the sense that there was no reason in the very nature of the thing done: for instance that a garment should not be made of wool and linen. But there could be a reason for them in relation to something else: namely, in so far as something was signified or excluded thereby. On the other hand, the decrees of the New Law, which refer chiefly to faith and the love of God, are reasonable from the very nature of the act.

Reply Obj. 2. The reason for the prohibition concerning the tree of knowledge of good and evil was not that this tree was naturally evil: and yet this prohibition was reasonable in its relation to something else, in as much as it signified something. And so also the ceremonial precepts of the Old Law were reasonable on account of their relation to something else.

Reply Obj. 3. The moral precepts in their very nature have reasonable causes: as for instance, *Thou shalt not kill, Thou shalt not steal.* But the ceremonial precepts have a reasonable cause in their relation to something else, as stated above.

SECOND ARTICLE

Whether the Ceremonial Precepts Have a Literal Cause or Merely a Figurative Cause?

We proceed thus to the Second Article:—

Objection 1. It would seem that the ceremonial precepts have not a literal, but merely a figurative, cause. For among the ceremonial precepts, the chief was circumcision and the sacrifice of the paschal lamb. But neither of these had any but a figurative cause: because each was given as a sign. For it is written (Gen. xvii. 11): *You shall circumcise the flesh of your foreskin, that it may be for a sign of the covenant between Me and you:* and of the celebration of the Passover it is written (Exod. xiii. 9): *It shall be as a sign in thy hand, and as a memorial before thy eyes.* Therefore much more did the other ceremonial precepts have none but a figurative reason.

Obj. 2. Further, an effect is proportionate to its cause. But all the ceremonial precepts are figurative, as stated above (Q. 101, A. 2). Therefore they have no other than a figurative cause.

Obj. 3. Further, if it be a matter of indifference whether a certain thing, considered in itself, be done in a particular way or not, it seems that it has not a literal cause. Now there are certain points in the ceremonial precepts, which appear to be a matter of indifference, as to whether they be done in one way or in another: for instance, the number of animals to be offered, and other such particular circumstances. Therefore there is no literal cause for the precepts of the Old Law.

On the contrary, Just as the ceremonial precepts foreshadowed Christ, so did the stories of the Old Testament: for it is written (1 Cor. x. 11) that *all (these things) happened to them in figure.* Now in the stories of the Old Testament, besides the mystical or figurative, there is the literal sense. Therefore the ceremonial precepts had also literal, besides their figurative causes.

I answer that, As stated above (A. 1), the reason for whatever conduces to an end must be taken from that end. Now the end of the ceremonial precepts was twofold: for they were ordained to the Divine worship, for that particular time, and to the foreshadowing of Christ; just as the words of the prophets regarded the time being in such a way as to be utterances figurative of the time to come, as Jerome says on Osee i. 3. Accordingly the reasons for the ceremonial precepts of the Old Law can be taken in two ways. First, in respect of the Divine worship which was to be observed for that particular time: and these reasons are literal: whether they refer to the shunning of idolatry; or recall certain Divine benefits; or remind men of the Divine excellence; or point out the disposition of mind which was then required in those who worshipped God.—Secondly, their reasons can be gathered from the point of view of their being ordained to foreshadow Christ: and thus their reasons are figurative and mystical: whether they be taken from Christ Himself and the Church, which pertains to the allegorical sense; or to the morals of the Christian people, which pertains to the moral sense; or to the state of future glory, in as much as we are brought thereto by Christ, which refers to the anagogical sense.

Reply Obj. 1. Just as the use of metaphorical expressions in Scripture belongs to the literal sense, because the words are employed in order to convey that particular meaning; so also the meaning of those legal ceremonies which commemorated certain Divine benefits, on account of which they were instituted, and of others similar which belonged to that time, does not go beyond the order of literal causes. Consequently when we assert that the cause of the celebration of the Passover was its signification of the delivery from Egypt, or that circumcision was a sign of God's covenant with Abraham, we assign the literal cause.

Reply Obj. 2. This argument would avail, if the ceremonial precepts had been given

merely as figures of things to come, and not for the purpose of worshipping God then and there.

Reply Obj. 3. As we stated when speaking of human laws (Q. 96, AA. 1, 6), there is a reason for them in the abstract, but not in regard to particular conditions, which depend on the judgment of those who frame them; so also many particular determinations in the ceremonies of the Old Law have no literal cause, but only a figurative cause; whereas in the abstract they have a literal cause.

THIRD ARTICLE

Whether a Suitable Cause Can Be Assigned for the Ceremonies Which Pertained to Sacrifices?

We proceed thus to the Third Article:—

Objection 1. It would seem that no suitable cause can be assigned for the ceremonies pertaining to sacrifices. For those things which were offered in sacrifice, are those which are necessary for sustaining human life: such as certain animals and certain loaves. But God needs no such sustenance; according to Ps. xlix. 13: *Shall I eat the flesh of bullocks? Or shall I drink the blood of goats?* Therefore such sacrifices were unfittingly offered to God.

Obj. 2. Further, only three kinds of quadrupeds were offered in sacrifice to God, viz., oxen, sheep and goats; of birds, generally the turtledove and the dove; but specially, in the cleansing of a leper, an offering was made of sparrows. Now many other animals are more noble than these. Since therefore whatever is best should be offered to God, it seems that not only of these three should sacrifices have been offered to Him.

Obj. 3. Further, just as man has received from God the dominion over birds and beasts, so also has he received dominion over fishes. Consequently it was unfitting for fishes to be excluded from the divine sacrifices.

Obj. 4. Further, turtledoves and doves indifferently are commanded to be offered up. Since then the young of the dove are commanded to be offered, so also should the young of the turtledove.

Obj. 5. Further, God is the Author of life, not only of men, but also of animals, as is clear from Gen. i. 20, *seq.* Now death is opposed to life. Therefore it was fitting that living animals rather than slain animals should be offered to God, especially as the Apostle admonishes us (Rom. xii. 1), to present our bodies *a living sacrifice, holy, pleasing unto God.*

Obj. 6. Further, if none but slain animals were offered in sacrifice to God, it seems that it mattered not how they were slain. Therefore it was unfitting that the manner of immolation should be determined, especially as regards birds (Levit. i. 15, *seq.*).

Obj. 7. Further, every defect in an animal is a step towards corruption and death. If therefore slain animals were offered to God, it was unreasonable to forbid the offering of an imperfect animal, *e.g.*, a lame, or a blind, or otherwise defective animal.

Obj. 8. Further, those who offer victims to God should partake thereof, according to the words of the Apostle (1 Cor. x. 18): *Are not they that eat of the sacrifices partakers of the altar?* It was therefore unbecoming for the offerers to be denied certain parts of the victims, namely, the blood, the fat, the breast-bone and the right shoulder.

Obj. 9. Further, just as holocausts were offered up in honor of God, so also were the peace-offerings and sin-offerings. But no female animal was offered up to God as a holocaust, although holocausts were offered of both quadrupeds and birds. Therefore it was inconsistent that female animals should be offered up in peace-offerings and sin-offerings, and that nevertheless birds should not be offered up in peace-offerings.

Obj. 10. Further, all the peace-offerings seem to be of one kind. Therefore it was unfitting to make a distinction among them, so that it was forbidden to eat the flesh of certain peace-offerings on the following day, while it was allowed to eat the flesh of other peace-offerings, as laid down in Levit. vii. 15, *seq.*

Obj. 11. Further, all sins agree in turning us from God. Therefore, in order to reconcile us to God, one kind of sacrifice should have been offered up for all sins.

Obj. 12. Further, all animals that were offered up in sacrifice, were offered up in one way, viz., slain. Therefore it does not seem to be suitable that products of the soil should be offered up in various ways; for sometimes an offering was made of ears of corn, sometimes of flour, sometimes of bread, this being baked sometimes in an oven, sometimes in a pan, sometimes on a gridiron.

Obj. 13. Further, whatever things are serviceable to us should be recognized as coming from God. It was therefore unbecoming that besides animals, nothing but bread, wine, oil, incense, and salt should be offered to God.

Obj. 14. Further, bodily sacrifices denote the inward sacrifice of the heart, whereby man offers his soul to God. But in the inward sacrifice, the sweetness, which is denoted by honey, surpasses the pungency which salt represents; for it is written (Ecclus. xxiv. 27): *My spirit is sweet above honey.* Therefore it was unbecoming that the use of honey, and of leaven which makes bread savory, should be forbidden in a sacrifice; while the use was prescribed, of salt which is pungent, and of in-

cense which has a bitter taste. Consequently it seems that things pertaining to the ceremonies of the sacrifices have no reasonable cause.

On the contrary, It is written (Levit. i. 13): *The priest shall offer it all and burn it all upon the altar, for a holocaust, and most sweet savor to the Lord.* Now according to Wis. vii. 28, *God loveth none but him that dwelleth with wisdom:* whence it seems to follow that whatever is acceptable to God is wisely done. Therefore these ceremonies of the sacrifices were wisely done, as having reasonable causes.

I answer that, As stated above (A. 2), the ceremonies of the Old Law had a twofold cause, viz., a literal cause, according as they were intended for Divine worship; and a figurative or mystical cause, according as they were intended to foreshadow Christ: and on either hand the ceremonies pertaining to the sacrifices can be assigned to a fitting cause.

For, according as the ceremonies of the sacrifices were intended for the divine worship, the causes of the sacrifices can be taken in two ways. First, in so far as the sacrifice represented the directing of the mind to God, to which the offerer of the sacrifice was stimulated. Now in order to direct his mind to God aright, man must recognize that whatever he has is from God as from its first principle, and direct it to God as its last end. This was denoted in the offerings and sacrifices, by the fact that man offered some of his own belongings in honor of God, as though in recognition of his having received them from God, according to the saying of David (1 Paral. xxix. 14): *All things are Thine: and we have given Thee what we received of Thy hand.* Wherefore in offering up sacrifices man made protestation that God is the first principle of the creation of all things, and their last end, to which all things must be directed.—And since, for the human mind to be directed to God aright, it must recognize no first author of things other than God, nor place its end in any other; for this reason it was forbidden in the Law to offer sacrifice to any other but God, according to Exod. xxii. 20: *He that sacrificeth to gods, shall be put to death, save only to the Lord.* Wherefore another reasonable cause may be assigned to the ceremonies of the sacrifices, from the fact that thereby men were withdrawn from offering sacrifices to idols. Hence too it is that the precepts about the sacrifices were not given to the Jewish people until after they had fallen into idolatry, by worshipping the molten calf: as though those sacrifices were instituted, that the people, being ready to offer sacrifices, might offer those sacrifices to God rather than to idols. Thus it is written (Jer. vii. 22): *I spake not to your fathers and I commanded them not, in the day that I brought them out of the land of Egypt, concerning the matter of burnt-offerings and sacrifices.*

Now of all the gifts which God vouchsafed to mankind after they had fallen away by sin, the chief is that He gave His Son; wherefore it is written (Jo. iii. 16): *God so loved the world, as to give His only-begotten Son; that whosoever believeth in Him, may not perish, but may have life everlasting.* Consequently the chief sacrifice is that whereby Christ Himself *delivered Himself . . . to God for an odor of sweetness* (Eph. v. 2). And for this reason all the other sacrifices of the Old Law were offered up in order to foreshadow this one individual and paramount sacrifice,—the imperfect forecasting the perfect. Hence the Apostle says (Heb. x. 11) that the priest of the Old Law *often* offered *the same sacrifices, which can never take away sins: but* Christ offered *one sacrifice for sins, for ever.* And since the reason of the figure is taken from that which the figure represents, therefore the reasons of the figurative sacrifices of the Old Law should be taken from the true sacrifice of Christ.

Reply Obj. 1. God did not wish these sacrifices to be offered to Him on account of the things themselves that were offered, as though He stood in need of them: wherefore it is written (Isa. i. 11): *I desire not holocausts of rams, and fat of fatlings, and blood of calves and lambs and buckgoats.* But, as stated above, He wished them to be offered to Him, in order to prevent idolatry;—in order to signify the right ordering of man's mind to God;—and in order to represent the mystery of the Redemption of man by Christ.

Reply Obj. 2. In all the respects mentioned above (*ad* 1), there was a suitable reason for these animals, rather than others, being offered up in sacrifice to God. First, in order to prevent idolatry. Because idolaters offered all other animals to their gods, or made use of them in their sorceries: while the Egyptians (among whom the people had been dwelling) considered it abominable to slay these animals, wherefore they used not to offer them in sacrifice to their gods. Hence it is written (Exod. viii. 26): *We shall sacrifice the abominations of the Egyptians to the Lord our God.* For they worshipped the sheep; they reverenced the ram (because demons appeared under the form thereof); while they employed oxen for agriculture, which was reckoned by them as something sacred.

Secondly, this was suitable for the aforesaid right ordering of man's mind to God: and in two ways.—First, because it is chiefly by means of these animals that human life is sustained: and moreover they are most clean, and partake of a most clean food: whereas other animals are either wild, and not deputed

to ordinary use among men: or, if they be tame, they have unclean food, as pigs and geese: and nothing but what is clean should be offered to God.—These birds especially were offered in sacrifice, because there were plenty of them in the land of promise.—Secondly, because the sacrificing of these animals represented purity of heart. Because as the gloss says on Levit. i, *We offer a calf, when we overcome the pride of the flesh; a lamb, when we restrain our unreasonable motions; a goat, when we conquer wantonness; a turtledove, when we keep chaste; unleavened bread, when we feast on the unleavened bread of sincerity.* And it is evident that the dove denotes charity and simplicity of heart.

Thirdly, it was fitting that these animals should be offered, that they might foreshadow Christ. Because, as the gloss observes, *Christ is offered in the calf, to denote the strength of the cross; in the lamb, to signify His innocence; in the ram, to foreshadow His headship; and in the goat, to signify the likeness of "sinful flesh."* The turtledove and dove denoted the union of the two natures;* or else the turtledove signified chastity; while the dove was a figure of charity. *The wheat-flour foreshadowed the sprinkling of believers with the water of Baptism.*

Reply Obj. 3. Fish through living in water are further removed from man than other animals, which, like man, live in the air. Again, fish die as soon as they are taken out of water; hence they could not be offered in the temple like other animals.

Reply Obj. 4. Among turtledoves the older ones are better than the young; while with doves the case is the reverse. Wherefore, as Rabbi Moses observes (*Doct. Perplex.*, iii), turtledoves and young doves are commanded to be offered, because nothing should be offered to God but what is best.

Reply Obj. 5. The animals which were offered in sacrifice were slain, because it is by being killed that they become useful to man, forasmuch as God gave them to man for food. Wherefore also they were burnt with fire: because it is by being cooked that they are made fit for human consumption.—Moreover the slaying of the animals signified the destruction of sins: and also that man deserved death on account of his sins; as though those animals were slain in man's stead, in order to betoken the expiation of sins.—Again the slaying of these animals signified the slaying of Christ.

Reply Obj. 6. The Law fixed the special manner of slaying the sacrificial animals in order to exclude other ways of killing, whereby idolaters sacrificed animals to idols.—Or again, as Rabbi Moses says (*loc. cit.*), *the Law chose that manner of slaying which was least painful to the slain animal.* This excluded cruelty on the part of the offerers, and any mangling of the animals slain.

Reply Obj. 7. It is because unclean animals are wont to be held in contempt among men, that it was forbidden to offer them in sacrifice to God: and for this reason too they were forbidden (Deut. xxiii. 18) to offer *the hire of a strumpet or the price of a dog in the house of . . . God.* For the same reason they did not offer animals before the seventh day, because such were abortive as it were, the flesh being not yet firm on account of its exceeding softness.

Reply Obj. 8. There were three kinds of sacrifices. There was one in which the victim was entirely consumed by fire: this was called *a holocaust,* i.e., *all burnt.* For this kind of sacrifice was offered to God specially to show reverence to His majesty, and love of His goodness: and typified the state of perfection as regards the fulfilment of the counsels. Wherefore the whole was burnt up: so that as the whole animal by being dissolved into vapor soared aloft, so it might denote that the whole man, and whatever belongs to him, are subject to the authority of God, and should be offered to Him.

Another sacrifice was the *sin-offering,* which was offered to God on account of man's need for the forgiveness of sin: and this typifies the state of penitents in satisfying for sins. It was divided into two parts: for one part was burnt; while the other was granted to the use of the priests to signify that remission of sins is granted by God through the ministry of His priests. When, however, this sacrifice was offered for the sins of the whole people, or specially for the sin of the priest, the whole victim was burnt up. For it was not fitting that the priests should have the use of that which was offered for their own sins, to signify that nothing sinful should remain in them. Moreover, this would not be satisfaction for sin: for if the offering were granted to the use of those for whose sins it was offered, it would seem to be the same as if it had not been offered.

The third kind of sacrifice was called the *peace-offering,* which was offered to God, either in thanksgiving, or for the welfare and prosperity of the offerers, in acknowledgment of benefits already received or yet to be received: and this typifies the state of those who are proficient in the observance of the commandments. These sacrifices were divided into three parts: for one part was burnt in honor of God; another part was allotted to the use of the priests; and the third part to the use of the offerers; in order to signify that

* An allusion to Col. ii. 11 (*Textus Receptus*).

man's salvation is from God, by the direction of God's ministers, and through the co-operation of those who are saved.

But it was the universal rule that the blood and fat were not allotted to the use either of the priests or of the offerers: the blood being poured out at the foot of the altar, in honor of God, while the fat was burnt upon the altar (Levit. ix. 9, 10). The reason for this was, first, in order to prevent idolatry: because idolaters used to drink the blood and eat the fat of the victims, according to Deut. xxxii. 38: *Of whose victims they eat the fat, and drank the wine of their drink-offerings.*—Secondly, in order to form them to a right way of living. For they were forbidden the use of the blood that they might abhor the shedding of human blood; wherefore it is written (Gen. ix. 4, 5): *Flesh with blood you shall not eat: for I will require the blood of your lives:*—and they were forbidden to eat the fat, in order to withdraw them from lasciviousness; hence it is written (Ezech. xxxiv. 3): *You have killed that which was fat.*—Thirdly, on account of the reverence due to God: because blood is most necessary for life, for which reason *life* is said to be *in the blood* (Levit. xvii. 11, 14): while fat is a sign of abundant nourishment. Wherefore, in order to show that to God we owe both life and a sufficiency of all good things, the blood was poured out, and the fat burnt up in His honor.—Fourthly, in order to foreshadow the shedding of Christ's blood, and the abundance of His charity, whereby He offered Himself to God for us.

In the peace-offerings, the breast-bone and the right shoulder were allotted to the use of the priest, in order to prevent a certain kind of divination which is known as *spatulamantia*, so called because it was customary in divining to use the shoulder-blade (*spatula*), and the breast-bone of the animals offered in sacrifice; wherefore these things were taken away from the offerers.—This also denoted the priest's need of wisdom in the heart, to instruct the people,—this was signified by the breast-bone, which covers the heart; and his need of fortitude, in order to bear with human frailty—and this was signified by the right shoulder.

Reply Obj. 9. Because the holocaust was the most perfect kind of sacrifice, therefore none but a male was offered for a holocaust: because the female is an imperfect animal.—The offering of turtledoves and doves was on account of the poverty of the offerers, who were unable to offer bigger animals. And since peace-victims were offered freely, and no one was bound to offer them against his will, hence these birds were offered not among the peace-victims, but among the holocausts and victims for sin, which man was obliged to offer at times. Moreover these birds, on account of their lofty flight, were befitting the perfection of the holocausts: and were suitable for sin-offerings, because their song is doleful.

Reply Obj. 10. The holocaust was the chief of all the sacrifices: because all was burnt in honor of God, and nothing of it was eaten. The second place in holiness, belongs to the sacrifice for sins, which was eaten in the court only, and on the very day of the sacrifice (Lev. vii. 6, 15). The third place must be given to the peace-offerings of thanksgiving, which were eaten on the same day, but anywhere in Jerusalem. Fourth in order were the *ex-voto* peace-offerings, the flesh of which could be eaten even on the morrow. The reason for this order is that man is bound to God, chiefly on account of His majesty; secondly, on account of the sins he has committed; thirdly, because of the benefits he has already received from Him; fourthly, by reason of the benefits he hopes to receive from Him.

Reply Obj. 11. Sins are more grievous by reason of the state of the sinner, as stated above (Q. 73, A. 10): wherefore different victims are commanded to be offered for the sin of a priest, or of a prince, or of some other private individual. *But,* as Rabbi Moses says (*loc. cit.*), *we must take note that the more grievous the sin, the lower the species of animal offered for it. Wherefore the goat, which is a very base animal, was offered for idolatry; while a calf was offered for a priest's ignorance, and a ram for the negligence of a prince.*

Reply Obj. 12. In the matter of sacrifices the Law had in view the poverty of the offerers; so that those who could not have a four-footed animal at their disposal, might at least offer a bird; and that he who could not have a bird might at least offer bread; and that if a man had not even bread he might offer flour or ears of corn.

The figurative cause is that the bread signifies Christ Who is the *living bread* (Jo. vi. 41, 51). He was indeed an ear of corn, as it were, during the state of the law of nature, in the faith of the patriarchs; He was like flour in the doctrine of the Law of the prophets; and He was like perfect bread after He had taken human nature; baked in the fire, i.e., formed by the Holy Ghost in the oven of the virginal womb; baked again in a pan by the toils which He suffered in the world; and consumed by fire on the cross as on a gridiron.

Reply Obj. 13. The products of the soil are useful to man, either as food, and of these bread was offered; or as drink, and of these

wine was offered; or as seasoning, and of these oil and salt were offered; or as healing, and of these they offered incense, which both smells sweetly and binds easily together.

Now the bread foreshadowed the flesh of Christ; and the wine, His blood, whereby we were redeemed; oil betokens the grace of Christ; salt, His knowledge; incense, His prayer.

Reply Obj. 14. Honey was not offered in the sacrifices to God, both because it was wont to be offered in the sacrifices to idols; and in order to denote the absence of all carnal sweetness and pleasure from those who intend to sacrifice to God.—Leaven was not offered, to denote the exclusion of corruption. Perhaps too, it was wont to be offered in the sacrifices to idols.

Salt, however, was offered, because it wards off the corruption of putrefaction: for sacrifices offered to God should be incorrupt. Moreover, salt signifies the discretion of wisdom, or again, mortification of the flesh.

Incense was offered to denote devotion of the heart, which is necessary in the offerer; and again, to signify the odor of a good name: for incense is composed of matter, both rich and fragrant. And since the sacrifice *of jealousy* did not proceed from devotion, but rather from suspicion, therefore incense was not offered therein (Num. v. 15).

FOURTH ARTICLE

Whether Sufficient Reason Can Be Assigned for the Ceremonies Pertaining to Holy Things?

We proceed thus to the Fourth Article:—

Objection 1. It would seem that no sufficient reason can be assigned for the ceremonies of the Old Law that pertain to holy things. For Paul said (Acts xvii. 24): *God Who made the world and all things therein; He being Lord of heaven and earth, dwelleth not in temples made by hands.* It was therefore unfitting that in the Old Law a tabernacle or temple should be set up for the worship of God.

Obj. 2. Further, the state of the Old Law was not changed except by Christ. But the tabernacle denoted the state of the Old Law. Therefore it should not have been changed by the building of a temple.

Obj. 3. Further, the Divine law, more than any other indeed, should lead man to the worship of God. But an increase of divine worship requires multiplication of altars and temples; as is evident in regard to the New Law. Therefore it seems that also under the Old Law there should have been not only one tabernacle or temple, but many.

Obj. 4. Further, the tabernacle or temple was ordained to the worship of God. But in God we should worship above all His unity and simplicity. Therefore it seems unbecoming for the tabernacle or temple to be divided by means of veils.

Obj. 5. Further, the power of the First Mover, i.e., God, appears first of all in the east, for it is in that quarter that the first movement begins. But the tabernacle was set up for the worship of God. Therefore it should have been built so as to point to the east rather than the west.

Obj. 6. Further, the Lord commanded (Exod. xx. 4) that they should *not make . . . a graven thing, nor the likeness of anything.* It was therefore unfitting for graven images of the cherubin to be set up in the tabernacle or temple. In like manner, the ark, the propitiatory, the candlestick, the table, the two altars, seem to have been placed there without reasonable cause.

Obj. 7. Further, the Lord commanded (Exod. xx. 24): *You shall make an altar of earth unto Me:* and again (*ibid.*, 26): *Thou shalt not go up by steps unto My altar.* It was therefore unfitting that subsequently they should be commanded to make an altar of wood laid over with gold or brass; and of such a height that it was impossible to go up to it except by steps. For it is written (Exod. xxvii. 1, 2): *Thou shalt make also an altar of setim wood, which shall be five cubits long, and as many broad, . . . and three cubits high . . . and thou shalt cover it with brass:* and (Exod. xxx. 1, 3): *Thou shalt make . . . an altar to burn incense, of setim wood . . . and thou shalt overlay it with the purest gold.*

Obj. 8. Further, in God's works nothing should be superfluous; for not even in the works of nature is anything superfluous to be found. But one cover suffices for one tabernacle or house. Therefore it was unbecoming to furnish the tabernacle with many coverings, viz., curtains, curtains of goats' hair, rams' skins dyed red, and violet-colored skins (Exod. xxvi).

Obj. 9. Further, exterior consecration signifies interior holiness, the subject of which is the soul. It was therefore unsuitable for the tabernacle and its vessels to be consecrated, since they were inanimate things.

Obj. 10. Further, it is written (Ps. xxxiii. 2): *I will bless the Lord at all times, His praise shall always be in my mouth.* But the solemn festivals were instituted for the praise of God. Therefore it was not fitting that certain days should be fixed for keeping solemn festivals; so that it seems that there was no suitable cause for the ceremonies relating to holy things.

On the contrary, The Apostle says (Heb.

viii. 4) that those who *offer gifts according to the law, . . . serve unto the example and shadow of heavenly things. As it was answered to Moses, when he was to finish the tabernacle: See, says He, that thou make all things according to the pattern which was shown thee on the mount.* But that is most reasonable, which presents a likeness to heavenly things. Therefore the ceremonies relating to holy things had a reasonable cause.

I answer that, The chief purpose of the whole external worship is that man may give worship to God. Now man's tendency is to reverence less those things which are common, and indistinct from other things; whereas he admires and reveres those things which are distinct from others in some point of excellence. Hence too it is customary among men for kings and princes, who ought to be reverenced by their subjects, to be clothed in more precious garments, and to possess vaster and more beautiful abodes. And for this reason it behooved special times, a special abode, special vessels, and special ministers to be appointed for the divine worship, so that thereby the soul of man might be brought to greater reverence for God.

In like manner the state of the Old Law, as observed above (A. 2; Q. 100, A. 12; Q. 101, A. 2), was instituted that it might foreshadow the mystery of Christ. Now that which foreshadows something should be determinate, so that it may present some likeness thereto. Consequently, certain special points had to be observed in matters pertaining to the worship of God.

Reply Obj. 1. The divine worship regards two things: namely, God Who is worshipped; and men, who worship Him. Accordingly God, Who is worshipped, is confined to no bodily place: wherefore there was no need, on His part, for a tabernacle or temple to be set up. But men, who worship Him, are corporeal beings: and for their sake there was need for a special tabernacle or temple to be set up for the worship of God, for two reasons. First, that through coming together with the thought that the place was set aside for the worship of God, they might approach thither with greater reverence. Secondly, that certain things relating to the excellence of Christ's Divine or human nature might be signified by the arrangement of various details in such temple or tabernacle.

To this Solomon refers (3 Kings viii. 27) when he says: *If heaven and the heavens of heavens cannot contain Thee, how much less this house which I have built* for Thee? And further on (*ibid.* 29, 30) he adds: *That Thy eyes may be open upon this house . . . of which Thou hast said: My name shall be there; . . . that Thou mayest hearken to the supplication of Thy servant and of Thy people Israel.* From this it is evident that the house of the sanctuary was set up, not in order to contain God, as abiding therein locally, but that God's name might dwell there, i.e., that God might be made known there by means of things done and said there; and that those who prayed there might, through reverence for the place, pray more devoutly, so as to be heard more readily.

Reply Obj. 2. Before the coming of Christ, the state of the Old Law was not changed as regards the fulfilment of the Law, which was effected in Christ alone: but it was changed as regards the condition of the people that were under the Law. Because, at first, the people were in the desert, having no fixed abode: afterwards they were engaged in various wars with the neighboring nations; and lastly, at the time of David and Solomon, the state of that people was one of great peace. And then for the first time the temple was built in the place which Abraham, instructed by God, had chosen for the purpose of sacrifice. For it is written (Gen. xxii. 2) that the Lord commanded Abraham to *offer* his son *for a holocaust upon one of the mountains which I will show thee:* and it is related further on (*ibid.* 14) that *he called the name of that place, The Lord seeth,* as though, according to the Divine prevision, that place were chosen for the worship of God. Hence it is written (Deut. xii. 5, 6): *You shall come to the place which the Lord your God shall choose . . . and you shall offer . . . your holocausts and victims.*

Now it was not meet for that place to be pointed out by the building of the temple before the aforesaid time; for three reasons assigned by Rabbi Moses. First, lest the Gentiles might seize hold of that place. Secondly, lest the Gentiles might destroy it. The third reason is lest each tribe might wish that place to fall to their lot, and strifes and quarrels be the result. Hence the temple was not built until they had a king who would be able to quell such quarrels. Until that time a portable tabernacle was employed for divine worship, no place being as yet fixed for the worship of God. This is the literal reason for the distinction between the tabernacle and the temple.

The figurative reason may be assigned to the fact that they signify a twofold state. For the tabernacle, which was changeable, signifies the state of the present changeable life: whereas the temple, which was fixed and stable, signifies the state of future life which is altogether unchangeable. For this reason it is said that in the building of the temple no

sound was heard of hammer or saw, to signify that all movements of disturbance will be far removed from the future state.—Or else the tabernacle signifies the state of the Old Law; while the temple built by Solomon betokens the state of the New Law. Hence the Jews alone worked at the building of the tabernacle; whereas the temple was built with the co-operation of the Gentiles, viz., the Tyrians and Sidonians.

Reply Obj. 3. The reason for the unity of the temple or tabernacle may be either literal or figurative. The literal reason was the exclusion of idolatry. For the Gentiles put up various temples to various gods: and so, to strengthen in the minds of men their belief in the unity of the Godhead, God wished sacrifices to be offered to Him in one place only.—Another reason was in order to show that bodily worship is not acceptable of itself: and so they were restrained from offering sacrifices anywhere and everywhere. But the worship of the New Law, in the sacrifice whereof spiritual grace is contained, is of itself acceptable to God; and consequently the multiplication of altars and temples is permitted in the New Law.

As to those matters that regarded the spiritual worship of God, consisting in the teaching of the Law and the Prophets, there were, even under the Old Law, various places, called synagogues, appointed for the people to gather together for the praise of God; just as now there are places called churches in which the Christian people gather together for the divine worship. Thus our church takes the place of both temple and synagogue: since the very sacrifice of the Church is spiritual; wherefore with us the place of sacrifice is not distinct from the place of teaching. The figurative reason may be that hereby is signied the unity of the Church, whether militant or triumphant.

Reply Obj. 4. Just as the unity of the temple or tabernacle betokened the unity of God, or the unity of the Church, so also the division of the tabernacle or temple signified the distinction of those things that are subject to God, and from which we arise to the worship of God. Now the tabernacle was divided into two parts: one was called the *Holy of Holies,* and was placed to the west; the other was called the *Holy Place,** which was situated to the east. Moreover there was a court facing the tabernacle. Accordingly there are two reasons for this distinction. One is in respect of the tabernacle being ordained to the worship of God. Because the different parts of the world are thus betokened by the division of the tabernacle. For that part which was called the Holy of Holies signified the higher world, which is that of spiritual substances: while that part which is called the Holy Place signified the corporeal world.—Hence the Holy Place was separated from the Holy of Holies by a veil, which was of four different colors (denoting the four elements), viz., of linen, signifying earth, because linen, i.e., flax, grows out of the earth; purple, signifying water, because the purple tint was made from certain shells found in the sea; violet, signifying air, because it has the color of the air; and scarlet twice dyed, signifying fire:—and this because matter composed of the four elements is a veil between us and incorporeal substances. Hence the high-priest alone, and that once a year, entered into the inner tabernacle, i.e., the Holy of Holies: whereby we are taught that man's final perfection consists in his entering into that (higher) world: whereas into the outward tabernacle, i.e., the Holy Place, the priests entered every day: whereas the people were only admitted to the court; because the people are able to perceive material things, the inner nature of which only wise men by dint of study are able to discover.

But with regard to the figurative reason, the outward tabernacle, which was called the Holy Place, betokened the state of the Old Law, as the Apostle says (Heb. ix. 6, *seq.*): because into that tabernacle *the priests always entered accomplishing the offices of sacrifices.* But the inner tabernacle, which was called the Holy of Holies, signified either the glory of heaven or the spiritual state of the New Law, which is a kind of beginning of the glory to come. To the latter state Christ brought us; and this was signified by the high-priest entering alone, once a year, into the Holy of Holies.—The veil betokened the concealing of the spiritual sacrifices under the sacrifices of old. This veil was adorned with four colors: viz., that of linen, to designate purity of the flesh; purple, to denote the sufferings which the saints underwent for God; scarlet twice dyed, signifying the twofold love of God and our neighbor; and violet, in token of heavenly contemplation.—With regard to the state of the Old Law the people and the priests were situated differently from one another. For the people saw the mere corporeal sacrifices which were offered in the court: whereas the priests were intent on the inner meaning of the sacrifices, because their faith in the mysteries of Christ was more explicit. Hence they entered into the outer tabernacle. This outer tabernacle was divided from the court by a veil; because some matters relating to the mystery of Christ were hidden from the people, while they were known to the priests: though they were not fully revealed to them, as they were

* Or *Sanctuary.* The Douay version uses both expressions.

subsequently in the New Testament (*cf.* Ephes. iii. 5).

Reply Obj. 5. Worship towards the west was introduced in the Law to the exclusion of idolatry: because all the Gentiles, in reverence to the sun, worshipped towards the east; hence it is written (Ezech. viii. 16) that certain men *had their backs towards the temple of the Lord, and their faces to the east, and they adored towards the rising of the sun.* Accordingly, in order to prevent this, the tabernacle had the Holy of Holies to westward, that they might adore toward the west. A figurative reason may also be found in the fact that the whole state of the first tabernacle was ordained to foreshadow the death of Christ, which is signified by the west, according to Ps. lxvii. 5: *Who ascendeth unto the west; the Lord is His name.*

Reply Obj. 6. Both literal and figurative reasons may be assigned for the things contained in the tabernacle. The literal reason is in connection with the divine worship. And because, as already observed (*ad* 4), the inner tabernacle, called the Holy of Holies, signified the higher world of spiritual substances, hence that tabernacle contained three things, viz., *the ark of the testament in which was a golden pot that had manna, and the rod of Aaron that had blossomed, and the tables* (Heb. ix. 4) on which were written the ten commandments of the Law. Now the ark stood between two *cherubim* that looked one towards the other: and over the ark was a table, called the *propitiatory,* raised above the wings of the cherubim, as though it were held up by them; and appearing, to the imagination, to be the very seat of God. For this reason it was called the *propitiatory,* as though the people received propitiation thence at the prayers of the high-priest. And so it was held up, so to speak, by the cherubim, in obedience, as it were, to God: while the ark of the testament was like the foot-stool to Him that sat on the propitiatory.—These three things denote three things in that higher world: namely, God Who is above all, and incomprehensible to any creature. Hence no likeness of Him was set up; to denote His invisibility. But there was something to represent his seat; since, to wit, the creature, which is beneath God, as the seat is under the sitter, is comprehensible.—Again in that higher world there are spiritual substances called angels. These are signified by the two cherubim, looking one towards the other, to show that they are at peace with one another, according to Job xxv. 2: *Who maketh peace in . . . high places.* For this reason, too, there was more than one cherub, to betoken the multitude of heavenly spirits, and to prevent their receiving worship from those who had been commanded to worship but one God.—Moreover there are, enclosed as it were in that spiritual world, the intelligible types of whatsoever takes place in this world, just as in every cause are enclosed the types of its effects, and in the craftsman the types of the works of his craft. This was betokened by the ark, which represented, by means of the three things it contained, the three things of greatest import in human affairs. These are wisdom, signified by the tables of the testament; the power of governing, betokened by the rod of Aaron; and life, denoted by the manna which was the means of sustenance.—Or else these three signified the three Divine attributes, viz., wisdom, in the tables; power, in the rod; goodness, in the manna,—both by reason of its sweetness, and because it was through the goodness of God that it was granted to man, wherefore it was preserved as a memorial of the Divine mercy.—Again, these three things were represented in Isaias' vision. For he *saw the Lord sitting upon a throne high and elevated;* and the seraphim standing by; and that the house was filled with the glory of the Lord; wherefore the seraphim cried out: *All the earth is full of His glory* (Isa. vi. 1, 3).—And so the images of the seraphim were set up, not to be worshipped, for this was forbidden by the first commandment; but as a sign of their function, as stated above.

The outer tabernacle, which denotes this present world, also contained three things, viz., the *altar of incense,* which was directly opposite the ark; the *table of proposition,* with the twelve loaves of proposition on it, which stood on the northern side; and the *candlestick,* which was placed towards the south. These three things seem to correspond to the three which were enclosed in the ark; and they represented the same things as the latter, but more clearly: because, in order that wise men, denoted by the priests entering the temple, might grasp the meaning of these types, it was necessary to express them more manifestly than they are in the Divine or angelic mind.—Accordingly the candlestick betokened, as a sensible sign thereof, the wisdom which was expressed on the tables (of the Law) in intelligible words.—The altar of incense signified the office of the priest, whose duty it was to bring the people to God: and this was signified also by the rod: because on that altar the sweet-smelling incense was burnt, signifying the holiness of the people acceptable to God: for it is written (Apoc. viii. 3) that the smoke of the sweet-smelling spices signifies the *justifications of the saints* (*cf. ibid.* xix. 8). Moreover it was fitting that the dignity of the priesthood should be denoted, in the ark, by

the rod, and, in the outer tabernacle, by the altar of incense: because the priest is the mediator between God and the people, governing the people by Divine power, denoted by the rod; and offering to God the fruit of His government, i.e., the holiness of the people, on the altar of incense, so to speak.—The table signified the sustenance of life, just as the manna did: but the former, a more general and a coarser kind of nourishment; the latter, a sweeter and more delicate.—Again, the candlestick was fittingly placed on the southern side, while the table was placed to the north: because the south is the right-hand side of the world, while the north is the left-hand side, as stated in *De Cœlo et Mundo* ii; and wisdom, like other spiritual goods, belongs to the right hand, while temporal nourishment belongs to the left, according to Prov. iii. 16: *In her left hand (are) riches and glory.* And the priestly power is midway between temporal goods and spiritual wisdom; because thereby both spiritual wisdom and temporal goods are dispensed.

Another literal signification may be assigned. For the ark contained the tables of the Law, in order to prevent forgetfulness of the Law, wherefore it is written (Exod. xxiv. 12): *I will give thee two tables of stone, and the Law, and the commandments which I have written: that thou mayest teach them* to the children of Israel.—The rod of Aaron was placed there to restrain the people from insubordination to the priesthood of Aaron; wherefore it is written (Num. xvii. 10): *Carry back the rod of Aaron into the tabernacle of the testimony, that it may be kept there for a token of the rebellious children of Israel.*—The manna was kept in the ark to remind them of the benefit conferred by God on the children of Israel in the desert; wherefore it is written (Exod. xvi. 32): *Fill a gomor of it, and let it be kept unto generations to come hereafter, that they may know the bread wherewith I fed you in the wilderness.*—The candlestick was set up to enhance the beauty of the temple, for the magnificence of a house depends on its being well lighted. Now the candlestick had seven branches, as Josephus observes (*Antiquit.* iii. 7, 8), to signify the seven planets, wherewith the whole world is illuminated. Hence the candlestick was placed towards the south; because for us the course of the planets is from that quarter.—The altar of incense was instituted that there might always be in the tabernacle a sweet-smelling smoke; both through respect for the tabernacle, and as a remedy for the stenches arising from the shedding of blood and the slaying of animals. For men despise evil-smelling things as being vile, whereas sweet-smelling things are much appreciated.—The table was placed there to signify that the priests who served the temple should take their food in the temple: wherefore, as stated in Matth. xii. 4, it was lawful for none but the priests to eat the twelve loaves which were put on the table in memory of the twelve tribes. And the table was not placed in the middle directly in front of the propitiatory, in order to exclude an idolatrous rite: for the Gentiles, on the feasts of the moon, set up at a table in front of the idol of the moon, wherefore it is written (Jerem. vii. 18): *The women knead the dough, to make cakes to the queen of heaven.*

In the court outside the tabernacle was the altar of holocausts, on which sacrifices of those things which the people possessed were offered to God: and consequently the people who offered these sacrifices to God by the hands of the priest could be present in the court. But the priests alone, whose function it was to offer the people to God, could approach the inner altar, whereon the very devotion and holiness of the people was offered to God. And this altar was put up outside the tabernacle and in the court, to the exclusion of idolatrous worship: for the Gentiles placed altars inside the temples to offer up sacrifices thereon to idols.

The figurative reason for all these things may be taken from the relation of the tabernacle to Christ, who was foreshadowed therein. Now it must be observed that to show the imperfection of the figures of the Law, various figures were instituted in the temple to betoken Christ. For He was foreshadowed by the *propitiatory,* since He is *a propitiation for our sins* (1 Jo. ii. 2).—This propitiatory was fittingly carried by cherubim, since of Him it is written (Heb. i. 6): *Let all the angels of God adore Him.*—He is also signified by the ark: because just as the ark was made of setim-wood, so was Christ's body composed of most pure members. Moreover it was gilded: for Christ was full of wisdom and charity, which are betokened by gold. And in the ark was a golden pot, i.e., His holy soul, having manna, i.e., *all the fulness of the Godhead* (Coloss. ii. 9). Also there was a rod in the ark, i.e., His priestly power: for *He was made a . . . priest for ever* (Heb. vi. 20). And therein were the tables of the Testament, to denote that Christ Himself is a lawgiver.—Again, Christ was signified by the candlestick, for He said Himself (Jo. viii. 12): *I am the Light of the world;* while the seven lamps denoted the seven gifts of the Holy Ghost. He is also betokened in the table, because He is our spiritual food, according to Jo. vi. 41, 51: *I am the living bread:* and the twelve loaves

signified the twelve apostles, or their teaching.—Or again, the candlestick and table may signify the Church's teaching, and faith, which also enlightens and refreshes.—Again, Christ is signified by the two altars of holocausts and incense. Because all works of virtue must be offered by us to God through Him; both those whereby we afflict the body, which are offered, as it were, on the altar of holocausts; and those which, with greater perfection of mind, are offered to God in Christ, by the spiritual desires of the perfect, on the altar of incense, as it were, according to Heb. xiii. 15: *By Him therefore let us offer the sacrifice of praise always to God.*

Reply Obj. 7. The Lord commanded an altar to be made for the offering of sacrifices and gifts, in honor of God, and for the upkeep of the ministers who served the tabernacle. Now concerning the construction of the altar the Lord issued a twofold precept. One was at the beginning of the Law (Exod. xx. 24, *seq.*) when the Lord commanded them to make *an altar of earth,* or at least *not of hewn stones;* and again, not to make the altar high, so as to make it necessary to *go up* to it *by steps.* This was in detestation of idolatrous worship: for the Gentiles made their altars ornate and high, thinking that there was something holy and divine in such things. For this reason, too, the Lord commanded (Deut. xvi. 21): *Thou shalt plant no grove, nor any tree near the altar of the Lord thy God:* since idolaters were wont to offer sacrifices beneath trees, on account of the pleasantness and shade afforded by them.—There was also a figurative reason for these precepts. Because we must confess that in Christ, Who is our altar, there is the true nature of flesh, as regards His humanity—and this is to make an altar of earth; and again, in regard to His God-head, we must confess His equality with the Father,—and this is *not to go up* to the altar by steps. Moreover we should not couple the doctrine of Christ to that of the Gentiles, which provokes men to lewdness.

But when once the tabernacle had been constructed to the honor of God, there was no longer reason to fear these occasions of idolatry. Wherefore the Lord commanded the altar of holocausts to be made of brass, and to be conspicuous to all the people; and the altar of incense, which was visible to none but the priests. Nor was brass so precious as to give the people an occasion for idolatry.

Since, however, the reason for the precept, *Thou shalt not go up by steps unto My altar* (Exod. xx. 26) is stated to have been *lest thy nakedness be discovered,* it should be observed that this too was instituted with the purpose of preventing idolatry, for in the feasts of Priapus the Gentiles uncovered their nakedness before the people. But later on the priests were prescribed the use of loin-cloths for the sake of decency: so that without any danger the altar could be placed so high that the priests when offering sacrifices would go up by steps of wood, not fixed but movable.

Reply Obj. 8. The body of the tabernacle consisted of boards placed on end, and covered on the inside with curtains of four different colors, viz., twisted linen, violet, purple, and scarlet twice dyed. These curtains, however, covered the sides only of the tabernacle; and the roof of the tabernacle was covered with violet-colored skins; and over this there was another covering of rams' skins dyed red; and over this there was a third curtain made of goats' hair, which covered not only the roof of the tabernacle, but also reached to the ground and covered the boards of the tabernacle on the outside. The literal reason of these coverings taken altogether was the adornment and protection of the tabernacle, that it might be an object of respect. Taken singly, according to some, the curtains denoted the starry heaven, which is adorned with various stars; the curtain (of goats' skin) signified the waters which are above the firmament; the skins dyed red denoted the empyrean heaven, where the angels are; the violet skins, the heaven of the Blessed Trinity.

The figurative meaning of these things is that the boards of which the tabernacle was constructed signify the faithful of Christ, who compose the Church. The boards were covered on the inner side by curtains of four colors: because the faithful are inwardly adorned with the four virtues: for *the twisted linen,* as the gloss observes, *signifies the flesh refulgent with purity; violet signifies the mind desirous of heavenly things; purple denotes the flesh subject to passions; the twice dyed scarlet betokens the mind in the midst of the passions enlightened by the love of God and our neighbor.* The coverings of the building designate prelates and doctors, who ought to be conspicuous for their heavenly manner of life, signified by the violet colored skins: and who should also be ready to suffer martyrdom, denoted by the skins dyed red; and austere of life and patient in adversity, betokened by the curtains of goats' hair, which were exposed to wind and rain, as the gloss observes.

Reply Obj. 9. The literal reason for the sanctification of the tabernacle and vessels was that they might be treated with greater reverence, being deputed, as it were, to the divine worship by this consecration.—The figurative reason is that this sanctification signified the sanctification of the living taber-

nacle, i.e., the faithful of whom the Church of Christ is composed.

Reply Obj. 10. Under the Old Law there were seven temporal solemnities, and one continual solemnity, as may be gathered from Num. xxviii, xxix. There was a continual feast, since the lamb was sacrificed every day, morning and evening: and this continual feast of an abiding sacrifice signified the perpetuity of Divine bliss. Of the temporal feasts the first was that which was repeated every week. This was the solemnity of the *Sabbath,* celebrated in memory of the work of the creation of the universe.—Another solemnity, viz., *the New Moon,* was repeated every month, and was observed in memory of the work of the Divine government. For the things of this lower world owe their variety chiefly to the movement of the moon; wherefore this feast was kept at the new moon: and not at the full moon, to avoid the worship of idolaters who used to offer sacrifices to the moon at that particular time.—And these two blessings are bestowed in common on the whole human race; and hence they were repeated more frequently.

The other five feasts were celebrated once a year: and they commemorated the benefits which had been conferred especially on that people. For there was the feast of the *Passover* in the first month to commemorate the blessing of being delivered out of Egypt.—The feast of *Pentecost* was celebrated fifty days later, to recall the blessing of the giving of the Law.—The other three feasts were kept in the seventh month, nearly the whole of which was solemnized by them, just as the seventh day. For on the first of the seventh month was the feast of *Trumpets,* in memory of the delivery of Isaac, when Abraham found the ram caught by its horns, which they represented by the horns which they blew.—The feast of Trumpets was a kind of invitation whereby they prepared themselves to keep the following feast which was kept on the tenth day. This was the feast of *Expiation,* in memory of the blessing whereby, at the prayer of Moses, God forgave the people's sin of worshipping the calf. After this was the feast of *Scenopegia* or of *Tents,* which was kept for seven days, to commemorate the blessing of being protected and led by God through the desert, where they lived in tents. Hence during this feast they had to take *the fruits of the fairest tree,* i.e., the citron, *and trees of dense foliage,** i.e., the myrtle, which is fragrant, *and branches of palm-trees, and willows of the brook,* which retain their greenness a long time; and these are to be found in the Land of promise; to signify that God had brought them through the arid land of the wilderness to a land of delights.—On the eighth day another feast was observed, of *Assembly and Congregation,* on which the people collected the expenses necessary for the divine worship: and it signified the uniting of the people and the peace granted to them in the Land of promise.

The figurative reason for these feasts was that the continual sacrifice of the lamb foreshadowed the perpetuity of Christ, Who is the *Lamb of God,* according to Heb. xiii. 8: *Jesus Christ yesterday and to-day, and the same for ever.*—The Sabbath signified the spiritual rest bestowed by Christ, as stated in Heb. iv. The Neomenia, which is the beginning of the new moon, signified the enlightening of the primitive Church by Christ's preaching and miracles.—The feast of Pentecost signified the Descent of the Holy Ghost on the apostles.—The feast of Trumpets signified the preaching of the apostles.—The feast of Expiation signified the cleansing of the Christian people from sins: and the feast of Tabernacles signified their pilgrimage in this world, wherein they walk by advancing in virtue.—The feast of Assembly or Congregation foreshadowed the assembly of the faithful in the kingdom of heaven: wherefore this feast is described as *most holy* (Levit. xxiii. 36). These three feasts followed immediately on one another, because those who expiate their vices should advance in virtue, until they come to see God, as stated in Ps. lxxxiii. 8.

FIFTH ARTICLE

Whether There Can Be Any Suitable Cause for the Sacraments of the Old Law?

We proceed thus to the Fifth Article:—

Objection 1. It would seem that there can be no suitable cause for the sacraments of the Old Law. Because those things that are done for the purpose of divine worship should not be like the observances of idolaters: since it is written (Deut. xii. 31): *Thou shalt not do in like manner to the Lord thy God: for they have done to their gods all the abominations which the Lord abhorreth.* Now worshippers of idols used to knive themselves to the shedding of blood: for it is related (3 Kings xviii. 28) that they *cut themselves after their manner with knives and lancets, till they were all covered with blood.* For this reason the Lord commanded (Deut. xiv. 1): *You shall not cut yourselves nor make any baldness for the dead.* Therefore it was unfitting for circumcision to be prescribed by the Law (Levit. xii. 3).

Obj. 2. Further, those things which are

* Douay and A. V. and R. V. read: *Boughs of thick trees.*

done for the worship of God should be marked with decorum and gravity; according to Ps. xxxiv. 18: *I will praise Thee in a grave* (Douay,—*strong*) *people.* But it seems to savor of levity for a man to eat with haste. Therefore it was unfittingly commanded (Exod. xii. 11) that they should eat the Paschal lamb *in haste.* Other things too relative to the eating of the lamb were prescribed, which seem altogether unreasonable.

Obj. 3. Further, the sacraments of the Old Law were figures of the sacraments of the New Law. Now the Paschal lamb signified the sacrament of the Eucharist, according to 1 Cor. v. 7: *Christ our Pasch is sacrificed.* Therefore there should also have been some sacraments in the Old Law to foreshadow the other sacraments of the New Law, such as Confirmation, Extreme Unction, and Matrimony, and so forth.

Obj. 4. Further, purification can scarcely be done except by removing something impure. But as far as God is concerned, no bodily thing is reputed impure, because all bodies are God's creatures; and *every creature of God is good, and nothing to be rejected that is received with thanksgiving* (1 Tim. iv. 4). It was therefore unfitting for them to be purified after contact with a corpse, or any similar corporeal infection.

Obj. 5. Further, it is written (Ecclus. xxxiv. 4): *What can be made clean by the unclean?* But the ashes of the red heifer* which was burnt, were unclean, since they made a man unclean: for it is stated (Num. xix. 7 *seq.*) that the priest who immolated her was rendered unclean *until the evening;* likewise he that burnt her; and he that gathered up her ashes. Therefore it was unfittingly prescribed there that the unclean should be purified by being sprinkled with those cinders.

Obj. 6. Further, sins are not something corporeal that can be carried from one place to another: nor can man be cleansed from sin by means of something unclean. It was therefore unfitting for the purpose of expiating the sins of the people that the priest should confess the sins of the children of Israel on one of the buck-goats, that it might carry them away into the wilderness: while they were rendered unclean by the other, which they used for the purpose of purification, by burning it together with the calf outside the camp; so that they had to wash their clothes and their bodies with water (Levit. xvi).

Obj. 7. Further, what is already cleansed should not be cleansed again. It was therefore unfitting to apply a second purification to a man cleansed from leprosy, or to a house; as laid down in Levit. xiv.

Obj. 8. Further, spiritual uncleanness cannot be cleansed by material water or by shaving the hair. Therefore it seems unreasonable that the Lord ordered (Exod. xxx. 18 *seq.*) the making of a brazen laver with its foot, that the priests might wash their hands and feet before entering the temple; and that He commanded (Num. viii. 7) the Levites to be sprinkled with the water of purification, and to shave all the hairs of their flesh.

Obj. 9. Further, that which is greater cannot be cleansed by that which is less. Therefore it was unfitting that, in the Law, the higher and lower priests, as stated in Levit. viii,† and the Levites, according to Num. viii, should be consecrated with any bodily anointing, bodily sacrifices, and bodily oblations.

Obj. 10. Further, as stated in 1 Kings xvi. 7, *Man seeth those things that appear, but the Lord beholdeth the heart.* But those things that appear outwardly in man are the disposition of his body and his clothes. Therefore it was unfitting for certain special garments to be appointed to the higher and lower priests, as related in Exod. xxviii.‡ It seems, moreover, unreasonable that anyone should be debarred from the priesthood on account of defects in the body, as stated in Levit. xxi. 17, *seq.*: *Whosoever of thy seed throughout their families, hath a blemish, he shall not offer bread to his God . . . if he be blind, if he be lame,* etc. It seems, therefore, that the sacraments of the Old Law were unreasonable.

On the contrary, It is written (Levit. xx. 8): *I am the Lord that sanctify you.* But nothing unreasonable is done by God, for it is written (Ps. ciii. 24): *Thou hast made all things in wisdom.* Therefore there was nothing without a reasonable cause in the sacraments of the Old Law, which were ordained to the sanctification of man.

I answer that, As stated above (Q. 101, A. 4), the sacraments are, properly speaking, things applied to the worshippers of God for their consecration so as, in some way, to depute them to the worship of God. Now the worship of God belonged in a general way to the whole people; but in a special way, it belonged to the priests and Levites, who were the ministers of divine worship. Consequently, in these sacraments of the Old Law, certain things concerned the whole people in general; while others belonged to the ministers.

In regard to both, three things were necessary. The first was to be established in the state of worshipping God: and this institution was brought about,—for all in general, by circumcision, without which no one was admitted to any of the legal observances,—and for the priests, by their consecration. The

* *Cf.* Heb. ix. 13. † *Cf.* Exod. xxix. ‡ *Cf.* Levit viii. 7, *seq.*

second thing required was the use of those things that pertain to divine worship. And thus, as to the people, there was the partaking of the paschal banquet, to which no uncircumcised man was admitted, as is clear from Exod. xii. 43 *seq.*: and, as to the priests, the offering of the victims, and the eating of the loaves of proposition and of other things that were allotted to the use of the priests.—The third thing required was the removal of all impediments to divine worship, viz., of uncleannesses. And then, as to the people, certain purifications were instituted for the removal of certain external uncleannesses; and also expiations from sins; while, as to the priests and Levites, the washing of hands and feet and the shaving of the hair were instituted.

And all these things had reasonable causes, both literal, in so far as they were ordained to the worship of God for the time being, and figurative, in so far as they were ordained to foreshadow Christ: as we shall see by taking them one by one.

Reply Obj. 1. The chief literal reason for circumcision was in order that man might profess his belief in one God. And because Abraham was the first to sever himself from the infidels, by going out from his house and kindred, for this reason he was the first to receive circumcision. This reason is set forth by the Apostle (Rom. iv. 9, *seq.*) thus: *He received the sign of circumcision, a seal of the justice of the faith which he had, being uncircumcised;* because, to wit, we are told that *unto Abraham faith was reputed to justice,* for the reason that *against hope he believed in hope,* i.e., against the hope that is of nature he believed in the hope that is of grace, *that he might be made the father of many nations,* when he was an old man, and his wife an old and barren woman. And in order that this declaration, and imitation of Abraham's faith, might be fixed firmly in the hearts of the Jews, they received in their flesh such a sign as they could not forget, wherefore it is written (Gen. xvii. 13): *My covenant shall be in your flesh for a perpetual covenant.* This was done on the eighth day, because until then a child is very tender, and so might be seriously injured; and is considered as something not yet consolidated: wherefore neither are animals offered before the eighth day. And it was not delayed after that time, lest some might refuse the sign of circumcision on account of the pain: and also lest the parents, whose love for their children increases as they become used to their presence and as they grow older, should withdraw their children from circumcision.—A second reason may have been the weakening of concupiscence in that member.—A third motive may have been to revile the worship of Venus and Priapus, which gave honor to that part of the body.—The Lord's prohibition extended only to the cutting of oneself in honor of idols: and such was not the circumcision of which we have been speaking.

The figurative reason for circumcision was that it foreshadowed the removal of corruption, which was to be brought about by Christ, and will be perfectly fulfilled in the eighth age, which is the age of those who rise from the dead. And since all corruption of guilt and punishment comes to us through our carnal origin, from the sin of our first parent, therefore circumcision was applied to the generative member. Hence the Apostle says (Coloss. ii. 11): *You are circumcised* in Christ *with circumcision not made by hand in despoiling of the body of the flesh, but in the circumcision of* Our Lord Jesus *Christ.*

Reply Obj. 2. The literal reason of the paschal banquet was to commemorate the blessing of being led by God out of Egypt. Hence by celebrating this banquet they declared that they belonged to that people which God had taken to Himself out of Egypt. For when they were delivered from Egypt, they were commanded to sprinkle the lamb's blood on the transoms of their house doors, as though declaring that they were averse to the rites of the Egyptians who worshipped the ram. Wherefore they were delivered by the sprinkling or rubbing of the blood of the lamb on the door-posts, from the danger of extermination which threatened the Egyptians.

Now two things are to be observed in their departure from Egypt: namely, their haste in going, for the Egyptians pressed them to go forth speedily, as related in Exod. xii. 33; and there was the danger that anyone who did not hasten to go with the crowd might be slain by the Egyptians. Their haste was shown in two ways. First by what they ate. For they were commanded to eat unleavened bread, as a sign *that it could not be leavened, the Egyptians pressing them to depart;* and to eat roast meat, for this took less time to prepare; and that they should not break a bone thereof, because in their haste there was no time to break bones. Secondly, as to the manner of eating. For it is written: *You shall gird your reins, and you shall have shoes on your feet, holding staves in your hands, and you shall eat in haste:* which clearly designates men at the point of starting on a journey. To this also is to be referred the command: *In one house shall it be eaten, neither shall you carry forth of the flesh thereof out of the house:* because, to wit, on account of their haste, they could not send any gifts of it.

The stress they suffered while in Egypt was denoted by the wild lettuces. The figurative reason is evident, because the sacrifice of the paschal lamb signified the sacrifice of Christ according to 1 Cor. v. 7: *Christ our pasch is sacrificed.* The blood of the lamb, which ensured deliverance from the destroyer, by being sprinkled on the transoms, signified faith in Christ's Passion, in the hearts and on the lips of the faithful, by which same Passion we are delivered from sin and death, according to 1 Pet. i. 18: *You were . . . redeemed . . . with the precious blood . . . of a lamb unspotted.* The partaking of its flesh signified the eating of Christ's body in the Sacrament; and the flesh was roasted at the fire to signify Christ's Passion or charity. And it was eaten with unleavened bread to signify the blameless life of the faithful who partake of Christ's body, according to 1 Cor. v. 8: *Let us feast . . . with the unleavened bread of sincerity and truth.* The wild lettuces were added to denote repentance for sins, which is required of those who receive the body of Christ. Their loins were girt in sign of chastity: and the shoes of their feet are the examples of our dead ancestors. The staves they were to hold in their hands denoted pastoral authority: and it was commanded that the paschal lamb should be eaten in one house, i.e., in a catholic church, and not in the conventicles of heretics.

Reply Obj. 3. Some of the sacraments of the New Law had corresponding figurative sacraments in the Old Law. For Baptism, which is the sacrament of Faith, corresponds to circumcision. Hence it is written (Col. ii. 11, 12): *You are circumcised . . . in the circumcision of* Our Lord Jesus *Christ; buried with Him in Baptism.* In the New Law the sacrament of the Eucharist corresponds to the banquet of the paschal lamb. The sacrament of Penance in the New Law corresponds to all the purifications of the Old Law. The sacrament of Orders corresponds to the consecration of the pontiff and of the priests. To the sacrament of Confirmation, which is the sacrament of the fulness of grace, there would be no corresponding sacrament of the Old Law, because the time of fulness had not yet come, since *the Law brought no man* (Vulg.,—*nothing*) *to perfection* (Heb. vii. 19). The same applies to the sacrament of Extreme Unction, which is an immediate preparation for entrance into glory, to which the way was not yet opened out in the Old Law, since the price had not yet been paid. Matrimony did indeed exist under the Old Law, as a function of nature, but not as the sacrament of the union of Christ with the Church, for that union was not as yet brought about. Hence under the Old Law it was allowable to give a bill of divorce, which is contrary to the nature of a sacrament.

Reply Obj. 4. As already stated, the purifications of the Old Law were ordained for the removal of impediments to the divine worship: which worship is twofold; viz., spiritual, consisting in devotion of the mind to God; and corporal, consisting in sacrifices, oblations, and so forth. Now men are hindered in the spiritual worship by sins, whereby men were said to be polluted, for instance, by idolatry, murder, adultery, or incest. From such pollutions men were purified by certain sacrifices, offered either for the whole community in general, or also for the sins of individuals; not that those carnal sacrifices had of themselves the power of expiating sin; but that they signified that expiation of sins which was to be effected by Christ, and of which those of old became partakers by protesting their faith in the Redeemer, while taking part in the figurative sacrifices.

The impediments to external worship consisted in certain bodily uncleannesses; which were considered in the first place as existing in man, and consequently in other animals also, and in man's clothes, dwelling-place, and vessels. In man himself uncleanness was considered as arising partly from himself and partly from contact with unclean things. Anything proceeding from man was reputed unclean that was already subject to corruption, or exposed thereto: and consequently since death is a kind of corruption, the human corpse was considered unclean. In like manner, since leprosy arises from corruption of the humors, which break out externally and infect other persons, therefore were lepers also considered unclean; and, again, women suffering from a flow of blood, whether from weakness, or from nature (either at the monthly course or at the time of conception); and, for the same reason, men were reputed unclean if they suffered from a flow of seed, whether due to weakness, to nocturnal pollution, or to sexual intercourse. Because every humor issuing from man in the aforesaid ways involves some unclean infection. Again, man contracted uncleanness by touching any unclean thing whatever.

Now there was both a literal and a figurative reason for these uncleannesses. The literal reason was taken from the reverence due to those things that belong to the divine worship: both because men are not wont, when unclean, to touch precious things: and in order that by rarely approaching sacred things they might have greater respect for them. For since man could seldom avoid all the aforesaid uncleannesses, the result was that men could seldom approach to touch things belonging to the wor-

ship of God, so that when they did approach, they did so with greater reverence and humility. Moreover, in some of these the literal reason was that men should not be kept away from worshipping God through fear of coming in contact with lepers and others similarly afflicted with loathsome and contagious diseases. In others, again, the reason was to avoid idolatrous worship; because in their sacrificial rites the Gentiles sometimes employed human blood and seed. All these bodily uncleannesses were purified either by the mere sprinkling of water, or, in the case of those which were more grievous, by some sacrifice of expiation for the sin which was the occasion of the uncleanness in question.

The figurative reason for these uncleannesses was that they were figures of various sins. For the uncleanness of any corpse signifies the uncleanness of sin, which is the death of the soul. The uncleanness of leprosy betokened the uncleanness of heretical doctrine: both because heretical doctrine is contagious just as leprosy is, and because no doctrine is so false as not to have some truth mingled with error, just as on the surface of a leprous body one may distinguish the healthy parts from those that are infected. The uncleanness of a woman suffering from a flow of blood denotes the uncleanness of idolatry, on account of the blood which is offered up. The uncleanness of the man who has suffered seminal loss signifies the uncleanness of empty words, for *the seed is the word of God.* The uncleanness of sexual intercourse and of the woman in child-birth signifies the uncleanness of original sin. The uncleanness of the woman in her periods signifies the uncleanness of a mind that is sensualized by pleasure. Speaking generally, the uncleanness contracted by touching an unclean thing denotes the uncleanness arising from consent in another's sin, according to 2 Cor. vi. 17: *Go out from among them, and be ye separate . . . and touch not the unclean thing.*

Moreover, this uncleanness arising from the touch was contracted even by inanimate objects; for whatever was touched in any way by an unclean man, became itself unclean. Wherein the Law attenuated the superstition of the Gentiles, who held that uncleanness was contracted not only by touch, but also by speech or looks, as Rabbi Moses states (*Doct. Perplex.* iii) of a woman in her periods. The mystical sense of this was that *to God the wicked and his wickedness are hateful alike* (Wis. xiv. 9).

There was also an uncleanness of inanimate things considered in themselves, such as the uncleanness of leprosy in a house or in clothes. For just as leprosy occurs in men through a corrupt humor causing putrefaction and corruption in the flesh; so, too, through some corruption and excess of humidity or dryness, there arises sometimes a kind of corruption in the stones with which a house is built, or in clothes. Hence the Law called this corruption by the name of leprosy, whereby a house or a garment was deemed to be unclean: both because all corruption savored of uncleanness, as stated above, and because the Gentiles worshipped their household gods as a preservative against this corruption. Hence the Law prescribed such houses, where this kind of corruption was of a lasting nature, to be destroyed; and such garments to be burnt, in order to avoid all occasion of idolatry. There was also an uncleanness of vessels, of which it is written (Num. xix. 15): *The vessel that hath no cover, and binding over it, shall be unclean.* The cause of this uncleanness was that anything unclean might easily drop into such vessels, so as to render them unclean. Moreover, this command aimed at the prevention of idolatry. For idolaters believed that if mice, lizards, or the like, which they used to sacrifice to the idols, fell into the vessels or into the water, these became more pleasing to the gods. Even now some women let down uncovered vessels in honor of the nocturnal deities which they call *Janæ.*

The figurative reason of these uncleannesses is that the leprosy of a house signified the uncleanness of the assembly of heretics; the leprosy of a linen garment signified an evil life arising from bitterness of mind; the leprosy of a woolen garment denoted the wickedness of flatterers; leprosy in the warp signified the vices of the soul; leprosy on the woof denoted sins of the flesh, for as the warp is in the woof, so is the soul in the body. The vessel that has neither cover nor binding, betokens a man who lacks the veil of taciturnity, and who is unrestrained by any severity of discipline.

Reply Obj. 5. As stated above (*ad* 4), there was a twofold uncleanness in the Law; one by way of corruption in the mind or in the body; and this was the graver uncleanness; the other was by mere contact with an unclean thing, and this was less grave, and was more easily expiated. Because the former uncleanness was expiated by sacrifices for sins, since all corruption is due to sin, and signifies sin: whereas the latter uncleanness was expiated by the mere sprinkling of a certain water, of which water we read in Num. xix. For there God commanded them to take a red cow in memory of the sin they had committed in worshipping a calf. And a cow is mentioned rather than a calf, because it was thus that the Lord was wont to designate the synagogue, accord-

ing to Osee iv. 16: *Israel hath gone astray like a wanton heifer:* and this was, perhaps, because they worshipped heifers after the custom of Egypt, according to Osee x. 5: (*They*) *have worshipped the kine of Bethaven.* And in detestation of the sin of idolatry it was sacrificed outside the camp; in fact, whenever sacrifice was offered up in expiation of the multitude of sins, it was all burnt outside the camp. Moreover, in order to show that this sacrifice cleansed the people from all their sins, *the priest* dipped *his finger in her blood,* and sprinkled *it over against the door of the tabernacle seven times;* for the number seven signifies universality. Further, the very sprinkling of blood pertained to the detestation of idolatry, in which the blood that was offered up was not poured out, but was collected together, and men gathered round it to eat in honor of the idols. Likewise it was burnt by fire, either because God appeared to Moses in a fire, and the Law was given from the midst of fire; or to denote that idolatry, together with all that was connected therewith, was to be extirpated altogether; just as the cow was burnt *with her skin and her flesh, her blood and dung being delivered to the flames.* To this burning were added *cedar-wood, and hyssop, and scarlet twice dyed,* to signify that just as cedar-wood is not liable to putrefaction, and scarlet twice dyed does not easily lose its color, and hyssop retains its odor after it has been dried; so also was this sacrifice for the preservation of the whole people, and for their good behavior and devotion. Hence it is said of the ashes of the cow: *That they may be reserved for the multitude of the children of Israel.* Or, according to Josephus (*Antiq.* iii. 8, 9, 10), the four elements are indicated here: for *cedar-wood* was added to the fire, to signify the earth, on account of its earthiness; *hyssop,* to signify the air, on account of its smell; *scarlet twice dyed,* to signify water, for the same reason as purple, on account of the dyes which are taken out of the water:—thus denoting the fact that this sacrifice was offered to the Creator of the four elements. And since this sacrifice was offered for the sin of idolatry, both *he that burned her,* and *he that gathered up the ashes,* and *he that sprinkled the water* in which the ashes were placed, were deemed unclean in detestation of that sin, in order to show that whatever was in any way connected with idolatry should be cast aside as being unclean. From this uncleanness they were purified by the mere washing of their clothes; nor did they need to be sprinkled with the water on account of this kind of uncleanness, because otherwise the process would have been unending, since he that sprinkled the water became unclean, so that if he were to sprinkle himself he would remain unclean; and if another were to sprinkle him, that one would have become unclean, and in like manner, whoever might sprinkle him, and so on indefinitely.

The figurative reason of this sacrifice was that the red cow signified Christ in respect of his assumed weakness, denoted by the female sex; while the color of the cow designated the blood of His Passion. And the *red cow was of full age,* because all Christ's works are perfect, *in which there* was *no blemish; and which* had *not carried the yoke,* because Christ was innocent, nor did He carry the yoke of sin. It was commanded to be taken to Moses, because they blamed Him for transgressing the law of Moses by breaking the Sabbath. And it was commanded to be delivered *to Eleazar the priest,* because Christ was delivered into the hands of the priests to be slain. It was immolated *without the camp,* because Christ *suffered outside the gate* (Heb. xiii. 12). And the priest dipped *his finger in her blood,* because the mystery of Christ's Passion should be considered and imitated.

It was sprinkled *over against . . . the tabernacle,* which denotes the synagogue, to signify either the condemnation of the unbelieving Jews, or the purification of believers; and this *seven times,* in token either of the seven gifts of the Holy Ghost, or of the seven days wherein all time is comprised. Again, all things that pertain to the Incarnation of Christ should be burnt with fire, i.e., they should be understood spiritually; for the *skin* and *flesh* signified Christ's outward works; the *blood* denoted the subtle inward force which quickened His external deeds: the *dung* betokened His weariness, His thirst, and all such like things pertaining to His weakness. Three things were added, viz., *cedar-wood,* which denotes the height of hope or contemplation; *hyssop,* in token of humility or faith; *scarlet twice dyed,* which denotes twofold charity; for it is by these three that we should cling to Christ suffering. The ashes of this burning were gathered by *a man that is clean,* because the relics of the Passion came into the possession of the Gentiles, who were not guilty of Christ's death. The ashes were put into water for the purpose of expiation, because Baptism receives from Christ's Passion the power of washing away sins. The priest who immolated and burned the cow, and he who burned, and he who gathered together the ashes, were unclean, as also he that sprinkled the water: either because the Jews became unclean through putting Christ to death, whereby our sins are expiated; and this, until the evening, i.e., until the end of the world, when the remnants of Israel will be converted; or else be-

cause they who handle sacred things with a view to the cleansing of others contract certain uncleannesses, as Gregory says (*Pastor.* ii. 5); and this until the evening, i.e., until the end of this life.

Reply Obj. 6. As stated above (*ad* 5), an uncleanness which was caused by corruption either of mind or of body was expiated by sin-offerings. Now special sacrifices were wont to be offered for the sins of individuals: but since some were neglectful about expiating such sins and uncleannesses; or, through ignorance, failed to offer this expiation; it was laid down that once a year, on the tenth day of the seventh month, a sacrifice of expiation should be offered for the whole people. And because, as the Apostle says (Heb. vii. 28), *the Law maketh men priests, who have infirmity,* it behooved the priest first of all to offer a calf for his own sins, in memory of Aaron's sin in fashioning the molten calf; and besides, to offer a ram for a holocaust, which signified that the priestly sovereignty denoted by the ram, who is the head of the flock, was to be ordained to the glory of God.—Then he offered two he-goats for the people: one of which was offered in expiation of the sins of the multitude. For the he-goat is an evil-smelling animal; and from its skin clothes are made having a pungent odor; to signify the stench, uncleanness and the sting of sin. After this he-goat had been immolated, its blood was taken, together with the blood of the calf, into the Holy of Holies, and the entire sanctuary was sprinkled with it; to signify that the tabernacle was cleansed from the uncleannesses of the children of Israel. But the corpses of the he-goat and calf which had been offered up for sin had to be burnt, to denote the destruction of sins. They were not, however, burnt on the altar: since none but holocausts were burnt thereon; but it was prescribed that they should be burnt without the camp, in detestation of sin: for this was done whenever sacrifice was offered for a grievous sin, or for the multitude of sins. The other goat was let loose into the wilderness: not indeed to offer it to the demons, whom the Gentiles worshipped in desert places, because it was unlawful to offer aught to them; but in order to point out the effect of the sacrifice which had been offered up. Hence the priest put his hand on its head, while confessing the sins of the children of Israel: as though that goat were to carry them away into the wilderness, where it would be devoured by wild beasts, because it bore the punishment of the people's sins. And it was said to bear the sins of the people, either because the forgiveness of the people's sins was signified by its being let loose, or because on its head written lists of sins were fastened.

The figurative reason of these things was that Christ was foreshadowed both by the calf, on account of His power; and by the ram, because He is the Head of the faithful; and by the he-goat, on account of *the likeness of sinful flesh* (Rom. viii. 3). Moreover, Christ was sacrificed for the sins of both priests and people: since both those of high and those of low degree are cleansed from sin by His Passion. The blood of the calf and of the goat was brought into the Holies by the priest, because the entrance to the kingdom of heaven was opened to us by the blood of Christ's Passion. Their bodies were burnt without the camp, because *Christ suffered without the gate,* as the Apostle declares (Heb. xiii. 12). The scape-goat may denote either Christ's Godhead Which went away into solitude when the Man Christ suffered, not by going to another place, but by restraining His power: or it may signify the base concupiscence which we ought to cast away from ourselves, while we offer up to Our Lord acts of virtue.

With regard to the uncleanness contracted by those who burnt these sacrifices, the reason is the same as that which we assigned (*ad* 5) to the sacrifice of the red heifer.

Reply Obj. 7. The legal rite did not cleanse the leper of his deformity, but declared him to be cleansed. This is shown by the words of Lev. xiv. 3, *seq.*, where it is said that the priest, *when he shall find that the leprosy is cleansed,* shall command *him that is to be purified:* consequently, the leper was already healed: but he was said to be purified in so far as the verdict of the priest restored him to the society of men and to the worship of God. It happened sometimes, however, that bodily leprosy was miraculously cured by the legal rite, when the priest erred in his judgment.

Now this purification of a leper was twofold: for, in the first place, he was declared to be clean; and, secondly, he was restored, as clean, to the society of men and to the worship of God, to wit, after seven days. At the first purification the leper who sought to be cleansed offered for himself *two living sparrows, . . . cedar-wood, and scarlet, and hyssop,* in such wise that a sparrow and the hyssop should be tied to the cedar-wood with a scarlet thread, so that the cedar-wood was like the handle of an aspersory: while the hyssop and sparrow were that part of the aspersory which was dipped into the blood of the other sparrow which was *immolated . . . over living waters.* These things he offered as an antidote to the four defects of leprosy: for cedar-wood, which is not subject to putrefaction, was offered

against the putrefaction; hyssop, which is a sweet-smelling herb, was offered up against the stench; a living sparrow was offered up against numbness; and scarlet, which has a vivid color, was offered up against the repulsive color of leprosy. The living sparrow was let loose to fly away into the plain, because the leper was restored to his former liberty.

On the eighth day he was admitted to divine worship, and was restored to the society of men; but only after having shaved all the hair of his body, and washed his clothes, because leprosy rots the hair, infects the clothes, and gives them an evil smell. Afterwards a sacrifice was offered for his sin, since leprosy was frequently a result of sin: and some of the blood of the sacrifice was put on the tip of the ear of the man that was to be cleansed, *and on the thumb of his right hand, and the great toe of his right foot;* because it is in these parts that leprosy is first diagnosed and felt. In this rite, moreover, three liquids were employed: viz., blood, against the corruption of the blood; oil, to denote the healing of the disease; and living waters, to wash away the filth.

The figurative reason was that the Divine and human natures in Christ were denoted by the two sparrows, one of which, in likeness of His human nature, was offered up in an earthen vessel over living waters, because the waters of Baptism are sanctified by Christ's Passion. The other sparrow, in token of His impassible Godhead, remained living, because the Godhead cannot die: hence it flew away, for the Godhead could not be encompassed by the Passion. Now this living sparrow, together with the cedar-wood and scarlet or cochineal, and hyssop, i.e., faith, hope, and charity, as stated above (*ad* 5), was put into the water for the purpose of sprinkling, because we are baptized in the faith of the God-Man. By the waters of Baptism or of his tears man washes his clothes, i.e., his works, and all his hair, i.e., his thoughts. The tip of the right ear of the man to be cleansed is moistened with some of the blood and oil, in order to strengthen his hearing against harmful words; and the thumb and toe of his right hand and foot are moistened that his deeds may be holy. Other matters pertaining to this purification, or to that also of any other uncleannesses, call for no special remark, beyond what applies to other sacrifices, whether for sins or for trespasses.

Reply Objs. 8 *and* 9. Just as the people were initiated by circumcision to the divine worship, so were the ministers by some special purification or consecration: wherefore they are commanded to be separated from other men, as being specially deputed, rather than others, to the ministry of the divine worship. And all that was done touching them in their consecration or institution, was with a view to show that they were in possession of a prerogative of purity, power, and dignity. Hence three things were done in the institution of ministers: for first, they were purified; secondly, they were adorned* and consecrated; thirdly, they were employed in the ministry. All in general used to be purified by washing in water, and by certain sacrifices; but the Levites in particular shaved all the hair of their bodies, as stated in Lev. viii. (*cf.* Num. viii).

With regard to the high-priests and priests the consecration was performed as follows. First, when they had been washed, they were clothed with certain special garments in designation of their dignity. In particular, the high-priest was anointed on the head with the oil of unction: to denote that the power of consecration was poured forth by him on to others, just as oil flows from the head on to the lower parts of the body; according to Ps. cxxxii. 2: *Like the precious ointment on the head that ran down upon the beard, the beard of Aaron.* But the Levites received no other consecration besides being offered to the Lord by the children of Israel through the hands of the high-priest, who prayed for them. The lesser priests were consecrated on the hands only, which were to be employed in the sacrifices. The tip of their right ear and the thumb of their right hand, and the great toe of their right foot were tinged with the blood of the sacrificial animal, to denote that they should be obedient to God's law in offering the sacrifices (this is denoted by touching their right ear); and that they should be careful and ready in performing the sacrifices (this is signified by the moistening of the right foot and hand). They themselves and their garments were sprinkled with the blood of the animal that had been sacrificed, in memory of the blood of the lamb by which they had been delivered in Egypt. At their consecration the following sacrifices were offered: a calf, for sin, in memory of Aaron's sin in fashioning the molten calf; a ram, for a holocaust, in memory of the sacrifice of Abraham, whose obedience it behooved the high-priest to imitate; again, a ram of consecration, which was as a peace-offering, in memory of the delivery from Egypt through the blood of the lamb; and a basket of bread, in memory of the manna vouchsafed to the people.

In reference to their being destined to the

* *Ornabantur.* Some editions have *ordinabantur,—were ordained*: the former reading is a reference to Lev. viii. 7-9.

ministry, the fat of the ram, one roll of bread, and the right shoulder were placed on their hands, to show that they received the power of offering these things to the Lord: while the Levites were initiated to the ministry by being brought into the tabernacle of the covenant, as being destined to the ministry touching the vessels of the sanctuary.

The figurative reason of these things was that those who are to be consecrated to the spiritual ministry of Christ, should be first of all purified by the waters of Baptism, and by the waters of tears, in their faith in Christ's Passion, which is a sacrifice both of expiation and of purification. They have also to shave all the hair of their body, i.e., all evil thoughts. They should, moreover, be decked with virtues, and be consecrated with the oil of the Holy Ghost, and with the sprinkling of Christ's blood. And thus they should be intent on the fulfilment of their spiritual ministry.

Reply Obj. 10. As already stated (A. 4), the purpose of the Law was to induce men to have reverence for the divine worship: and this in two ways;—first, by excluding from the worship of God whatever might be an object of contempt; secondly, by introducing into the divine worship all that seemed to savor of reverence. And, indeed, if this was observed in regard to the tabernacle and its vessels, and in the animals to be sacrificed, much more was it to be observed in the very ministers. Wherefore, in order to obviate contempt for the ministers, it was prescribed that they should have no bodily stain or defect: since men so deformed are wont to be despised by others. For the same reason it was also commanded that the choice of those who were to be destined to the service of God was not to be made in a broadcast manner from any family, but according to their descent from one particular stock, thus giving them distinction and nobility.

In order that they might be revered, special ornate vestments were appointed for their use, and a special form of consecration. This indeed is the general reason of ornate garments. But the high-priest in particular had eight vestments. First, he had a linen tunic.—Secondly, he had a purple tunic; round the bottom of which were placed *little bells* and *pomegranates of violet, and purple, and scarlet twice dyed.*—Thirdly, he had the ephod, which covered his shoulders and his breast down to the girdle; and it was made of gold, and violet and purple, and scarlet twice dyed and twisted linen: and on his shoulders he bore two onyx stones, on which were graven the names of the children of Israel.—Fourthly, he had the rational, made of the same material; it was square in shape, and was worn on the breast, and was fastened to the ephod. On this rational there were twelve precious stones set in four rows, on which also were graven the names of the children of Israel, in token that the priest bore the burden of the whole people, since he bore their names on his shoulders; and that it was his duty ever to think of their welfare, since he wore them on his breast, bearing them in his heart, so to speak. And the Lord commanded the *Doctrine and Truth* to be put in the rational: for certain matters regarding moral and dogmatic truth were written on it. The Jews indeed pretend that on the rational was placed a stone which changed color according to the various things which were about to happen to the children of Israel: and this they call the *Truth and Doctrine.*—Fifthly, he wore a belt or girdle made of the four colors mentioned above.—Sixthly, there was the tiara or mitre which was made of linen.—Seventhly, there was the golden plate which hung over his forehead; on it was inscribed the Lord's name.—Eighthly, there were *the linen breeches to cover the flesh of their nakedness,* when they went up to the sanctuary or altar.—Of these eight vestments the lesser priests had four, viz., the linen tunic and breeches, the belt and the tiara.

According to some, the literal reason for these vestments was that they denoted the disposition of the terrestrial globe; as though the high-priest confessed himself to be the minister of the Creator of the world, wherefore it is written (Wis. xviii. 24): *In the robe* of Aaron *was the whole world* described. For the linen breeches signified the earth out of which the flax grows. The surrounding belt signified the ocean which surrounds the earth. The violet tunic denoted the air by its color: its little bells betoken the thunder; the pomegranates, the lightning. The ephod, by its many colors, signified the starry heaven; the two onyx stones denoted the two hemispheres, or the sun and moon. The twelve precious stones on the breast are the twelve signs of the zodiac: and they are said to have been placed on the rational, because in heaven are the types (*rationes*) of earthly things, according to Job xxxviii. 33: *Dost thou know the order of heaven, and canst thou set down the reason* (*rationem*) *thereof on the earth?* The turban or tiara signified the empyrean: the golden plate was a token of God, the governor of the universe.

The figurative reason is evident. Because bodily stains or defects wherefrom the priests had to be immune, signify the various vices and sins from which they should be free. Thus

it is forbidden that he should be blind, i.e. he ought not to be ignorant: he must not be lame, i.e., vacillating and uncertain of purpose: that he must not have *a little, or a great, or a crooked nose,* i.e., that he should not, from lack of discretion, exceed in one direction or in another, or even exercise some base occupation: for the nose signifies discretion, because it discerns odors. It is forbidden that he should have *a broken foot* or *hand,* i.e., he should not lose the power of doing good works or of advancing in virtue. He is rejected, too, if he have a swelling either in front or behind (Vulg.,—*if he be crook-backed*): by which is signified too much love of earthly things:—if he be blear-eyed, i.e., if his mind is darkened by carnal affections: for running of the eyes is caused by a flow of matter. He is also rejected if he have *a pearl in his eye,* i.e., if he presumes in his own estimation that he is clothed in the white robe of righteousness. Again, he is rejected *if he have a continued scab,* i.e., lustfulness of the flesh: also, if he have *a dry scurf,* which covers the body without giving pain, and is a blemish on the comeliness of the members; which denotes avarice. Lastly, he is rejected *if he have a rupture* or hernia; through baseness rending his heart, though it appear not in his deeds.

The vestments denote the virtues of God's ministers. Now there are four things that are necessary to all His ministers, viz., chastity denoted by the breeches; a pure life, signified by the linen tunic; the moderation of discretion, betokened by the girdle; and rectitude of purpose, denoted by the mitre covering the head.—But the high-priests needed four other things in addition to these. First, a continual recollection of God in their thoughts; and this was signified by the golden plate worn over the forehead, with the name of God engraved thereon. Secondly, they had to bear with the shortcomings of the people: this was denoted by the ephod which they bore on their shoulders. Thirdly, they had to carry the people in their mind and heart by the solicitude of charity, in token of which they wore the rational. Fourthly, they had to lead a godly life by performing works of perfection; and this was signified by the violet tunic. Hence little golden bells were fixed to the bottom of the violet tunic, which bells signified the teaching of divine things united in the high-priest to his godly mode of life. In addition to these were the pomegranates, signifying unity of faith and concord in good morals: because his doctrine should hold together in such a way that it should not rend asunder the unity of faith and peace.

SIXTH ARTICLE

Whether There Was Any Reasonable Cause for the Ceremonial Observances?

We proceed thus to the Sixth Article:—

Objection 1. It would seem that there was no reasonable cause for the ceremonial observances. Because, as the Apostle says (1 Tim. iv. 4), *every creature of God is good, and nothing to be rejected that is received with thanksgiving.* It was therefore unfitting that they should be forbidden to eat certain foods, as being unclean according to Lev. xi.*

Obj. 2. Further, just as animals are given to man for food, so also are herbs: wherefore it is written (Gen. ix. 3): *As the green herbs have I delivered all* flesh *to you.* But the Law did not distinguish any herbs from the rest as being unclean, although some are most harmful, for instance, those that are poisonous. Therefore it seems that neither should any animals have been prohibited as being unclean.

Obj. 3. Further, if the matter from which a thing is generated be unclean, it seems that likewise the thing generated therefrom is unclean. But flesh is generated from blood. Since therefore all flesh was not prohibited as unclean, it seems that in like manner neither should blood have been forbidden as unclean; nor the fat which is engendered from blood.

Obj. 4. Further, Our Lord said (Matth. x. 28; *cf.* Luke xii. 4), that those should not be feared *that kill the body,* since after death they *have no more that they can do:* which would not be true if after death harm might come to man through anything done with his body. Much less therefore does it matter to an animal already dead how its flesh be cooked. Conseqeuntly there seems to be no reason in what is said, Exod. xxiii. 19: *Thou shalt not boil a kid in the milk of its dam.*

Obj. 5. Further, all that is first brought forth of man and beast, as being most perfect, is commanded to be offered to the Lord (Exod. xiii). Therefore it is an unfitting command that is set forth in Lev. xix. 23: *when you shall be come into the land, and shall have planted in it fruit trees, you shall take away the uncircumcision† of them,* i.e., the first crops, and they *shall be unclean to you, neither shall you eat of them.*

Obj. 6. Further, clothing is something extraneous to man's body. Therefore certain kinds of garments should not have been forbidden to the Jews: for instance (Lev. xix. 19): *Thou shalt not wear a garment that is woven of two sorts:* and (Deut. xxii. 5): *A woman shall not be clothed with man's apparel, neither shall a man use woman's apparel:* and further on (verse 11): *Thou shalt not wear a*

* *Cf.* Deut. xiv.

† *Præputia,* which Douay version renders *first fruits.*

garment that is woven of woolen and linen together.

Obj. 7. Further, to be mindful of God's commandments concerns not the body but the heart. Therefore it is unsuitably prescribed (Deut. vi. 8, *seq.*) that they should *bind* the commandments of God *as a sign* on their hands; and that they should *write them in the entry;* and (Num. xv. 38, *seq.*) that they should *make to themselves fringes in the corners of their garments, putting in them ribands of blue, . . . they may remember . . . the commandments of the Lord.*

Obj. 8. Further, the Apostle says (1 Cor. ix. 9) that God does not *take care for oxen,* and, therefore, neither of other irrational animals. Therefore without reason is it commanded (Deut. xxii. 6): *If thou find, as thou walkest by the way, a bird's nest in a tree . . . thou shalt not take the dam with her young;* and (Deut. xxv. 4): *Thou shalt not muzzle the ox that treadeth out thy corn;* and (Lev. xix. 19): *Thou shalt not make thy cattle to gender with beasts of any other kind.*

Obj. 9. Further, no distinction was made between clean and unclean plants. Much less therefore should any distinction have been made about the cultivation of plants. Therefore it was unfittingly prescribed (Lev. xix. 19): *Thou shalt not sow thy field with different seeds;* and (Deut. xxii. 9, *seq.*): *Thou shalt sow thy vineyard with divers seeds;* and: *Thou shalt not plough with an ox and an ass together.*

Obj. 10. Further, it is apparent that inanimate things are most of all subject to the power of man. Therefore it was unfitting to debar man from taking the silver and gold of which idols were made, or anything they found in the houses of idols, as expressed in the commandment of the Law (Deut. vii. 25, *seq.*). It also seems an absurd commandment set forth in Deut. xxiii. 13, that they should *dig round about and . . . cover with earth that which they were eased of.*

Obj. 11. Further, piety is required especially in priests. But it seems to be an act of piety to assist at the burial of one's friends: wherefore Tobias is commended for so doing (Tob. i. 20, *seqq.*). In like manner it is sometimes an act of piety to marry a loose woman, because she is thereby delivered from sin and infamy. Therefore it seems inconsistent for these things to be forbidden to priests (Lev. xxi).

On the contrary, It is written (Deut. xviii. 14): *But thou art otherwise instructed by the Lord thy God:* from which words we may gather that these observances were instituted by God to be a special prerogative of that people. Therefore they are not without reason or cause.

I answer that, The Jewish people, as stated above (A. 5), were specially chosen for the worship of God, and among them the priests themselves were specially set apart for that purpose. And just as other things that are applied to the divine worship, need to be marked in some particular way so that they be worthy of the worship of God; so too in that people's, and specially the priests', mode of life, there needed to be certain special things befitting the divine worship, whether spiritual or corporal. Now the worship prescribed by the Law foreshadowed the mystery of Christ: so that whatever they did was a figure of things pertaining to Christ, according to 1 Cor. x. 11: *All these things happened to them in figures.* Consequently the reasons for these observances may be taken in two ways, first according to their fittingness to the worship of God; secondly, according as they foreshadow something touching the Christian mode of life.

Reply Obj. 1. As stated above (A. 5 ad 4, 5), the Law distinguished a twofold pollution or uncleanness; one, that of sin, whereby the soul was defiled; and another consisting in some kind of corruption, whereby the body was in some way infected. Speaking then of the first-mentioned uncleanness, no kind of food is unclean, or can defile a man, by reason of its nature; wherefore we read (Matth. xv. 11): *Not that which goeth into the mouth defileth a man; but what cometh out of the mouth, this defileth a man:* which words are explained (verse 17) as referring to sins. Yet certain foods can defile the soul accidentally; in so far as man partakes of them against obedience or a vow, or from excessive concupiscence; or through their being an incentive to lust, for which reason some refrain from wine and flesh-meat.

If, however, we speak of bodily uncleanness, consisting in some kind of corruption, the flesh of certain animals is unclean, either because like the pig they feed on unclean things; or because their life is among unclean surroundings: thus certain animals, like moles and mice and such like, live underground, whence they contract a certain unpleasant smell; or because their flesh, through being too moist or too dry, engenders corrupt humors in the human body. Hence they were forbidden to eat the flesh of flat-footed animals, i.e., animals having an uncloven hoof, on account of their earthiness; and in like manner they were forbidden to eat the flesh of animals that have many clefts in their feet, because such are very fierce and their flesh is very dry, such as the flesh of lions and the like. For the same rea-

son they were forbidden to eat certain birds of prey the flesh of which is very dry, and certain water-fowl on account of their exceeding humidity. In like manner certain fish lacking fins and scales were prohibited on account of their excessive moisture; such as eels and the like. They were, however, allowed to eat ruminants and animals with a divided hoof, because in such animals the humors are well absorbed, and their nature well balanced: for neither are they too moist, as is indicated by the hoof; nor are they too earthy, which is shown by their having not a flat but a cloven hoof. Of fishes they were allowed to partake of the drier kinds, of which the fins and scales are an indication, because thereby the moist nature of the fish is tempered. Of birds they were allowed to eat the tamer kinds, such as hens, partridges, and the like.—Another reason was detestation of idolatry: because the Gentiles, and especially the Egyptians, among whom they had grown up, offered up these forbidden animals to their idols, or employed them for the purpose of sorcery: whereas they did not eat those animals which the Jews were allowed to eat, but worshipped them as gods, or abstained, for some other motive, from eating them, as stated above (A. 3 *ad* 2). The third reason was to prevent excessive care about food: wherefore they were allowed to eat those animals which could be procured easily and promptly.

With regard to blood and fat, they were forbidden to partake of those of any animal whatever without exception. Blood was forbidden, both in order to avoid cruelty, that they might abhor the shedding of human blood, as stated above (A. 3 *ad* 8); and in order to shun the idolatrous rite whereby it was customary for men to collect the blood and to gather together around it for a banquet in honor of the idols, to whom they held the blood to be most acceptable. Hence the Lord commanded the blood to be poured out and to be covered with earth (Lev. xvii. 13).—For the same reason they were forbidden to eat animals that had been suffocated or strangled: because the blood of these animals would not be separated from the body: or because this form of death is very painful to the victim; and the Lord wished to withdraw them from cruelty even in regard to irrational animals, so as to be less inclined to be cruel to other men, through being used to be kind to beasts. They were forbidden to eat the fat: both because idolaters ate it in honor of their gods; and because it used to be burnt in honor of God; and, again, because blood and fat are not nutritious, which is the cause assigned by Rabbi Moses (*Doct. Perplex.* iii).—The reason why they were forbidden to eat the sinews is given in Gen. xxxii. 32, where it is stated that *the children of Israel . . . eat not the sinew . . . because he touched the sinew of* Jacob's *thigh and it shrank.*

The figurative reason for these things is that all these animals signified certain sins, in token of which those animals were prohibited. Hence Augustine says (*Contra Faustum* vi. 7): *If the swine and lamb be called in question, both are clean by nature, because all God's creatures are good: yet the lamb is clean, and the pig is unclean in a certain signification. Thus if you speak of a foolish, and of a wise man, each of these expressions is clean considered in the nature of the sound, letters and syllables of which it is composed: but in signification, the one is clean, the other unclean.* The animal that chews the cud and has a divided hoof, is clean in signification. Because division of the hoof is a figure of the two Testaments: or of the Father and Son: or of the two natures in Christ: of the distinction of good and evil. While chewing the cud signifies meditation on the Scriptures and a sound understanding thereof; and whoever lacks either of these is spiritually unclean.—In like manner those fish that have scales and fins are clean in signification. Because fins signify the heavenly or contemplative life; while scales signify a life of trials, each of which is required for spiritual cleanness.—Of birds certain kinds were forbidden. In the eagle which flies at a great height, pride is forbidden: in the griffon which is hostile to horses and men, cruelty of powerful men is prohibited. The osprey, which feeds on very small birds, signifies those who oppress the poor. The kite, which is full of cunning, denotes those who are fraudulent in their dealings. The vulture, which follows an army, expecting to feed on the carcases of the slain, signifies those who like others to die or to fight among themselves that they may gain thereby. Birds of the raven kind signify those who are blackened by their lusts; or those who lack kindly feelings, for the raven did not return when once it had been let loose from the ark. The ostrich which, though a bird, cannot fly, and is always on the ground, signifies those who fight for God's cause, and at the same time are taken up with worldly business. The owl, which sees clearly at night, but cannot see in the daytime, denotes those who are clever in temporal affairs, but dull in spiritual matters. The gull, which both flies in the air and swims in the water, signifies those who are partial both to Circumcision and to Baptism: or else it denotes those who would fly by contemplation, yet dwell in the waters of sensual delights. The hawk, which helps men to seize the prey, is a figure of those who assist the

strong to prey on the poor. The screech-owl, which seeks its food by night but hides by day, signifies the lustful man who seeks to lie hidden in his deeds of darkness. The cormorant, so constituted that it can stay a long time under water, denotes the glutton who plunges into the waters of pleasure. The ibis is an African bird with a long beak, and feeds on snakes; and perhaps it is the same as the stork: it signifies the envious man, who refreshes himself with the ills of others, as with snakes. The swan is bright in color, and by the aid of its long neck extracts its food from deep places on land or water: it may denote those who seek earthly profit through an external brightness of virtue. The bittern is a bird of the East: it has a long beak, and its jaws are furnished with follicules, wherein it stores its food at first, after a time proceeding to digest it: it is a figure of the miser, who is excessively careful in hoarding up the necessities of life. The coot* has this peculiarity apart from other birds, that it has a webbed foot for swimming, and a cloven foot for walking: for it swims like a duck in the water, and walks like a partridge on land: it drinks only when it bites, since it dips all its food in water: it is a figure of a man who will not take advice, and does nothing but what is soaked in the water of his own will. The heron,† commonly called a falcon, signifies those whose *feet are swift to shed blood* (Ps. xiii. 3). The plover,‡ which is a garrulous bird, signifies the gossip. The hoopoe, which builds its nest on dung, feeds on fœtid ordure, and whose song is like a groan, denotes worldly grief which works death in those who are unclean. The bat, which flies near the ground, signifies those who being gifted with worldly knowledge, seek none but earthly things.—Of fowls and quadrupeds those alone were permitted which have the hind-legs longer than the fore-legs, so that they can leap: whereas those were forbidden which cling rather to the earth: because those who abuse the doctrine of the four Evangelists, so that they are not lifted up thereby, are reputed unclean.—By the prohibition of blood, fat and nerves, we are to understand the forbidding of cruelty, lust, and bravery in committing sin.

Reply Obj. 2. Men were wont to eat plants and other products of the soil even before the deluge: but the eating of flesh seems to have been introduced after the deluge; for it is written (Gen. ix. 3): *Even as the green herbs have I delivered . . . all* flesh *to you.* The reason for this was that the eating of the products of the soil savors rather of a simple life; whereas the eating of flesh savors of delicate and over-careful living. For the soil gives birth to the herb of its own accord; and such like products of the earth may be had in great quantities with very little effort: whereas no small trouble is necessary either to rear or to catch an animal. Consequently God being wishful to bring His people back to a more simple way of living, forbade them to eat many kinds of animals, but not those things that are produced by the soil.—Another reason may be that animals were offered to idols, while the products of the soil were not.

The Reply to the Third Objection is clear from what has been said (*ad* 1).

Reply Obj. 4. Although the kid that is slain has no perception of the manner in which its flesh is cooked, yet it would seem to savor of heartlessness if the dam's milk, which was intended for the nourishment of her offspring, were served up on the same dish.—It might also be said that the Gentiles in celebrating the feasts of their idols prepared the flesh of kids in this manner, for the purpose of sacrifice or banquet: hence (Exod. xxiii) after the solemnities to be celebrated under the Law had been foretold, it is added: *Thou shalt not boil a kid in the milk of its dam.* The figurative reason for this prohibition is this:—the kid, signifying Christ, on account of *the likeness of sinful flesh* (Rom. viii. 3), was not to be seethed, i.e., slain, by the Jews, *in the milk of its dam,* i.e., during His infancy.—Or else it signifies that the kid, i.e., the sinner, should not be boiled in the milk of its dam, i.e., should not be cajoled by flattery.

Reply Obj. 5. The Gentiles offered their gods the first-fruits, which they held to bring them good luck: or they burnt them for the purpose of sorcery. Consequently (the Israelites) were commanded to look upon the fruits of the first three years as unclean: for in that country nearly all trees bear fruit in three years' time; those trees, to wit, that are cultivated either from seed, or from a graft, or from a cutting: but it seldom happens that the fruit-stones or seeds encased in a pod are sown: since it would take a longer time for these to bear fruit: and the Law considered what happened most frequently. The fruits, however, of the fourth year, as being the first-lings of clean fruits, were offered to God: and from the fifth year onward they were eaten.

The figurative reason was that this fore-

* Douay,—*porphyrion.* St. Thomas's description tallies with the coot or moorhen: though of course he is mistaken about the feet differing from one another.

† Vulg.—*herodionem.*

‡ Here, again, the Douay translators transcribed from the Vulgate,—*charadrion; charadrius* is the generic name for all plovers.

shadowed the fact that after the three states of the Law (the first lasting from Abraham to David, the second, until they were carried away to Babylon, the third until the time of Christ), the Fruit of the Law, i.e., Christ, was to be offered to God.—Or again, that we should mistrust our first efforts, on account of their imperfection.

Reply Obj. 6. It is said of a man in Ecclus. xix. 27, that *the attire of the body . . .* shows *what he is.* Hence the Lord wished His people to be distinguished from other nations, not only by the sign of circumcision, which was in the flesh, but also by a certain difference of attire. Wherefore they were forbidden to wear garments woven of woolen and linen together, and for a woman to be clothed with man's apparel, or *vice versa,* for two reasons. First, to avoid idolatrous worship. Because the Gentiles, in their religious rites, used garments of this sort, made of various materials. Moreover in the worship of Mars, women put on men's armor; while, conversely, in the worship of Venus men donned women's attire.—The second reason was to preserve them from lust: because the employment of various materials in the making of garments signified inordinate union of sexes, while the use of male attire by a woman, or *vice versa,* has an incentive to evil desires, and offers an occasion of lust. The figurative reason is that the prohibition of wearing a garment woven of woolen and linen signified that it was forbidden to unite the simplicity of innocence, denoted by wool, with the duplicity of malice, betokened by linen.—It also signifies that woman is forbidden to presume to teach, or perform other duties of men: or that man should not adopt the effeminate manners of a woman.

Reply Obj. 7. As Jerome says on Matth. xxiii. 6, *the Lord commanded them to make violet-colored fringes in the four corners of their garments, so that the Israelites might be distinguished from other nations.* Hence, in this way, they professed to be Jews: and consequently the very sight of this sign reminded them of their law.

When we read: *Thou shalt bind them on thy hand, and they shall be ever before thy eyes* (Vulg.,—*they shall be and shall move between thy eyes*),—*the Pharisees gave a false interpretation to these words, and wrote the decalogue of Moses on a parchment, and tied it on their foreheads like a wreath, so that it moved in front of their eyes:* whereas the intention of the Lord in giving this commandment was that they should be bound in their hands, i.e., in their works; and that they should be before their eyes, i.e., in their thoughts. The violet-colored fillets which were inserted in their cloaks signify the godly intention which should accompany our every deed.—It may, however, be said that, because they were a carnal-minded and stiff-necked people, it was necessary for them to be stirred by these sensible things to the observance of the Law.

Reply Obj. 8. Affection in man is twofold: It may be an affection of reason, or it may be an affection of passion. If a man's affection be one of reason, it matters not how man behaves to animals, because God has subjected all things to man's power, according to Ps. viii. 8: *Thou hast subjected all things under his feet:* and it is in this sense that the Apostle says that *God has no care for oxen;* because God does not ask of man what he does with oxen or other animals.

But if man's affection be one of passion, then it is moved also in regard to other animals: for since the passion of pity is caused by the afflictions of others; and since it happens that even irrational animals are sensible to pain, it is possible for the affection of pity to arise in a man with regard to the sufferings of animals. Now it is evident that if a man practice a pitiful affection for animals, he is all the more disposed to take pity on his fellow-men: wherefore it is written (Prov. xii. 10): *The just regardeth the lives of his beasts: but the bowels of the wicked are cruel.* Consequently the Lord, in order to inculcate pity to the Jewish people, who were prone to cruelty, wished them to practice pity even with regard to dumb animals, and forbade them to do certain things savoring of cruelty to animals. Hence He prohibited them to *boil a kid in the milk of its dam;* and to *muzzle the ox that treadeth out the corn;* and to slay *the dam with her young.* It may, nevertheless, be also said that these prohibitions were made in hatred of idolatry. For the Egyptians held it to be wicked to allow the ox to eat of the grain while threshing the corn. Moreover certain sorcerers were wont to ensnare the mother bird with her young during incubation, and to employ them for the purpose of securing fruitfulness and good luck in bringing up children:—also because it was held to be a good omen to find the mother sitting on her young.

As to the mingling of animals of divers species, the literal reason may have been threefold. The first was to show detestation for the idolatry of the Egyptians, who employed various mixtures in worshipping the planets, which produce various effects, and on various kinds of things according to their various conjunctions.—The second reason was in condemnation of unnatural sins.—The third reason was the entire removal of all occasions of concupiscence. Because animals of differ-

ent species do not easily breed, unless this be brought about by man; and movements of lust are aroused by seeing such things. Wherefore in the Jewish traditions we find it prescribed, as stated by Rabbi Moses, that men shall turn away their eyes from such sights.

The figurative reason for these things is that the necessities of life should not be withdrawn from the ox that treadeth the corn, i.e., from the preacher bearing the sheaves of doctrine, as the Apostle states (1 Cor. ix. 4, *seqq.*).—Again, we should not take the dam with her young: because in certain things we have to keep the spiritual senses, i.e., the offspring, and set aside the observance of the letter, i.e., the mother, for instance, in all the ceremonies of the Law. It is also forbidden that beasts of burden, i.e., any of the common people, should be allowed to engender, i.e., to have any connection, with animals of another kind, i.e., with Gentiles or Jews.

Reply Obj. 9. All these minglings were forbidden in agriculture; literally, in detestation of idolatry. For the Egyptians in worshipping the stars employed various combinations of seeds, animals and garments, in order to represent the various conjunctions of the stars.—Or else all these minglings were forbidden in detestation of the unnatural vice.

They have, however, a figurative reason. For the prohibition: *Thou shalt not sow thy field with different seeds,* is to be understood, in the spiritual sense, of the prohibition to sow strange doctrine in the Church, which is a spiritual vineyard.—Likewise *the field,* i.e., the Church, must not be sown *with different seeds,* i.e., with Catholic and heretical doctrines.—Neither is it allowed to plough *with an ox and an ass together;* thus a fool should not accompany a wise man in preaching, for one would hinder the other.

Reply Obj. 10.* Silver and gold were reasonably forbidden (Deut. vii) not as though they were not subject to the power of man, but because, like the idols themselves, all materials out of which idols were made, were anathematized as hateful in God's sight. This is clear from the same chapter, where we read further on (verse 26): *Neither shalt thou bring anything of the idol into thy house, lest thou become an anathema, like it.* Another reason was lest, by taking silver and gold, they should be led by avarice into idolatry to which the Jews were inclined. The other precept (Deut. xxiii) about covering up excretions, was just and becoming, both for the sake of bodily cleanliness; and in order to keep the air wholesome; and by reason of the respect due to the tabernacle of the covenant which stood in the midst of the camp, wherein the Lord was said to dwell; as is clearly set forth in the same passage, where after expressing the command, the reason thereof is at once added, to wit: *For the Lord thy God walketh in the midst of thy camp, to deliver thee, and to give up thy enemies to thee, and let thy camp be holy* (*i.e.,* clean), *and let no uncleanness appear therein.* The figurative reason for this precept, according to Gregory (*Moral.* xxxi), is that sins which are the fetid excretions of the mind should be covered over by repentance, that we may become acceptable to God, according to Ps. xxxi. 1: *Blessed are they whose iniquities are forgiven and whose sins are covered.* Or else according to a gloss, that we should recognize the unhappy condition of human nature, and humbly cover and purify the stains of a puffed-up and proud spirit in the deep furrow of self-examination.

Reply Obj. 11. Sorcerers and idolatrous priests made use, in their rites, of the bones and flesh of dead men. Wherefore, in order to extirpate the customs of idolatrous worship, the Lord commanded that the priests of inferior degree, who at fixed times served in the temple, should not *incur an uncleanness at the death* of anyone except of those who were closely related to them, viz., their father or mother, and others thus near of kin to them. But the high-priest had always to be ready for the service of the sanctuary; wherefore he was absolutely forbidden to approach the dead, however nearly related to him.—They were also forbidden to marry *a harlot* or *one that has been put away,* or any other than a virgin: both on account of the reverence due to the priesthood, the honor of which would seem to be tarnished by such a marriage: and for the sake of the children who would be disgraced by the mother's shame: which was most of all to be avoided when the priestly dignity was passed on from father to son.—Again, they were commanded to shave neither head nor beard, and not to make incisions in their flesh, in order to exclude the rites of idolatry. For the priests of the Gentiles shaved both head and beard, wherefore it is written (Baruch vi. 30): *Priests sit in their temples having their garments rent, and their heads and beards shaven.* Moreover, in worshipping their idols *they cut themselves with knives and lancets* (3 Kings xviii. 28). For this reason the priests of the Old Law were commanded to do the contrary.

The spiritual reason for these things is that priests should be entirely free from dead works, i.e., sins. And they should not shave their heads, i.e., set wisdom aside; nor should they shave their beards, i.e., set aside the perfection of wisdom; nor rend their garments or cut their flesh, i.e., they should not incur the sin of schism.

* The Reply to the Tenth Objection is lacking in the codices. The solution given here is found in some editions, and was supplied by Nicolai.

QUESTION 103

Of the Duration of the Ceremonial Precepts

(In Four Articles)

We must now consider the duration of the ceremonial precepts: under which head there are four points of inquiry: (1) Whether the ceremonial precepts were in existence before the Law? (2) Whether at the time of the Law the ceremonies of the Old Law had any power of justification? (3) Whether they ceased at the coming of Christ? (4) Whether it is a mortal sin to observe them after the coming of Christ?

FIRST ARTICLE

Whether the Ceremonies of the Law Were in Existence before the Law?

We proceed thus to the First Article:—

Objection 1. It would seem that the ceremonies of the Law were in existence before the Law. For sacrifices and holocausts were ceremonies of the Old Law, as stated above (Q. 101, A. 4). But sacrifices and holocausts preceded the Law: for it is written (Gen. iv. 3, 4) that *Cain offered, of the fruits of the earth, gifts to the Lord,* and that *Abel offered of the firstlings of his flock, and of their fat.* Noe also *offered holocausts* to the Lord (Gen. xviii. 20), and Abraham did in like manner (Gen. xxii. 13). Therefore the ceremonies of the Old Law preceded the Law.

Obj. 2. Further, the erecting and consecrating of the altar were part of the ceremonies relating to holy things. But these preceded the Law. For we read (Gen. xiii. 18) that *Abraham . . . built . . . an altar to the Lord;* and (Gen. xxviii. 18) that *Jacob . . . took the stone . . . and set it up for a title, pouring oil upon the top of it.* Therefore the legal ceremonies preceded the Law.

Obj. 3. Further, the first of the legal sacraments seems to have been circumcision. But circumcision preceded the Law, as appears from Gen. xvii. In like manner the priesthood preceded the Law; for it is written (Gen. xiv. 18) that *Melchisedech . . . was the priest of the most high God.* Therefore the sacramental ceremonies preceded the Law.

Obj. 4. Further the distinction of clean from unclean animals belongs to the ceremonies of observances, as stated above (Q. 100, 2, A. 6 *ad* 1). But this distinction preceded the Law; for it is written (Gen. vii. 2, 3): *Of all clean beasts take seven and seven . . . but of the beasts that are unclean, two and two.* Therefore the legal ceremonies preceded the Law.

On the contrary, It is written (Deut. vi. 1): *These are the precepts, and ceremonies . . . which the Lord your God commanded that I should teach you.* But they would not have needed to be taught about these things, if the aforesaid ceremonies had been already in existence. Therefore the legal ceremonies did not precede the Law.

I answer that, As is clear from what has been said (Q. 101, A. 2; Q. 102, A. 2), the legal ceremonies were ordained for a double purpose; the worship of God, and the foreshadowing of Christ. Now whoever worships God must needs worship Him by means of certain fixed things pertaining to external worship. But the fixing of the divine worship belongs to the ceremonies; just as the determining of our relations with our neighbor is a matter determined by the judicial precepts, as stated above (Q. 99, A. 4). Consequently, as among men in general there were certain judicial precepts, not indeed established by Divine authority, but ordained by human reason; so also there were some ceremonies fixed, not by the authority of any law, but according to the will and devotion of those that worship God. Since, however, even before the Law some of the leading men were gifted with the spirit of prophecy, it is to be believed that a heavenly instinct, like a private law, prompted them to worship God in a certain definite way, which would be both in keeping with the interior worship, and a suitable token of Christ's mysteries, which were foreshadowed also by other things that they did, according to 1 Cor. x. 11: *All . . . things happened to them in figure.* Therefore there were some ceremonies before the Law, but they were not legal ceremonies, because they were not as yet established by legislation.

Reply Obj. 1. The patriarchs offered up these oblations, sacrifices and holocausts previously to the Law, out of a certain devotion of their own will, according as it seemed proper to them to offer up in honor of God those things which they had received from Him, and thus to testify that they worshipped God Who is the beginning and end of all.

Reply Obj. 2. They also established certain sacred things, because they thought that the honor due to God demanded that certain

places should be set apart from others for the purpose of divine worship.

Reply Obj. 3. The sacrament of circumcision was established by command of God before the Law. Hence it cannot be called a sacrament of the Law as though it were an institution of the Law, but only as an observance included in the Law. Hence Our Lord said (Jo. vii. 22) that circumcision was *not of Moses, but of* his *fathers.*—Again, among those who worshipped God, the priesthood was in existence before the Law by human appointment, for the Law allotted the priestly dignity to the firstborn.

Reply Obj. 4. The distinction of clean from unclean animals was in vogue before the Law, not with regard to eating them, since it is written (Gen. ix. 3): *Everything that moveth and liveth shall be meat for you:* but only as to the offering of sacrifices, because they used only certain animals for that purpose. If, however, they did make any distinction in regard to eating; it was not that it was considered illegal to eat such animals, since this was not forbidden by any law, but from dislike or custom: thus even now we see that certain foods are looked upon with disgust in some countries, while people partake of them in others.

SECOND ARTICLE

Whether, at the Time of the Law, the Ceremonies of the Old Law Had Any Power of Justification?

We proceed thus to the Second Article:—

Objection 1. It would seem that the ceremonies of the Old Law had the power of justification at the time of the Law. Because expiation from sin and consecration pertains to justification. But it is written (Exod. xxix. 21) that the priests and their apparel were consecrated by the sprinkling of blood and the anointing of oil; and (Levit. xvi. 16) that, by sprinkling the blood of the calf, the priest expiated *the sanctuary from the uncleanness of the children of Israel, and from their transgressions and . . . their sins.* Therefore the ceremonies of the Old Law had the power of justification.

Obj. 2. Further, that by which man pleases God pertains to justification, according to Ps. x. 8: *The Lord is just and hath loved justice.* But some pleased God by means of ceremonies, according to Levit. x. 19: *How could I . . . please the Lord in the ceremonies, having a sorrowful heart?* Therefore the ceremonies of the Old Law had the power of justification.

Obj. 3. Further, things relating to the divine worship regard the soul rather than the body, according to Ps. xviii. 8: *The Law of the Lord is unspotted, converting souls.* But the leper was cleansed by means of the ceremonies of the Old Law, as stated in Lev. xiv. Much more therefore could the ceremonies of the Old Law cleanse the soul by justifying it.

On the contrary, The Apostle says (Gal. ii)*: *If there had been a law given which could justify* (Vulg.,—*give life*), *Christ died in vain,* i.e., without cause. But this is inadmissible. Therefore the ceremonies of the Old Law did not confer justice.

I answer that, As stated above (Q. 102, A. 5 *ad* 4), a two-fold uncleanness was distinguished in the Old Law. One was spiritual and is the uncleanness of sin. The other was corporal, which rendered a man unfit for divine worship; thus a leper, or anyone that touched carrion, was said to be unclean: and thus uncleanness was nothing but a kind of irregularity. From this uncleanness, then, the ceremonies of the Old Law had the power to cleanse: because they were ordered by the Law to be employed as remedies for the removal of the aforesaid uncleannesses which were contracted in consequence of the prescription of the Law. Hence the Apostle says (Heb. ix. 13) that *the blood of goats and of oxen, and the ashes of a heifer, being sprinkled, sanctify such as are defiled, to the cleansing of the flesh.* And just as this uncleanness which was washed away by such like ceremonies, affected the flesh rather than the soul, so also the ceremonies themselves are called by the Apostle shortly before (verse 10) justices of the flesh: *justices of the flesh,* says he, *being laid on them until the time of correction.*

On the other hand, they had no power of cleansing from uncleanness of the soul, i.e., from the uncleanness of sin. The reason of this was that at no time could there be expiation from sin, except through Christ, *Who taketh away the sins* (Vulg.,—*sin*) *of the world* (Jo. i. 29). And since the mystery of Christ's Incarnation and Passion had not yet really taken place, those ceremonies of the Old Law could not really contain in themselves a power flowing from Christ already incarnate and crucified, such as the sacraments of the New Law contain. Consequently they could not cleanse from sin: thus the Apostle says (Heb. x. 4) that *it is impossible that with the blood of oxen and goats sin should be taken away;* and for this reason he calls them (Gal. iv. 9) *weak and needy elements:* weak indeed, because they cannot take away sin; but this weakness results from their being needy, i.e., from the fact that they do not contain grace within themselves.

* The first words of the quotation are from iii. 21: St. Thomas probably quoting from memory, substituted them for ii. 21, which runs thus: *If justice be by the Law, then Christ died in vain.*

However, it was possible at the time of the Law, for the minds of the faithful, to be united by faith to Christ incarnate and crucified; so that they were justified by faith in Christ: of which faith the observance of these ceremonies was a sort of profession, inasmuch as they foreshadowed Christ. Hence in the Old Law certain sacrifices were offered up for sins, not as though the sacrifices themselves washed sins away, but because they were professions of faith which cleansed from sin. In fact, the Law itself implies this in the terms employed: for it is written (Lev. iv. 26, v. 16) that in offering the sacrifice for sin *the priest shall pray for him . . . and it shall be forgiven him,* as though the sin were forgiven, not in virtue of the sacrifices, but through the faith and devotion of those who offered them.—It must be observed, however, that the very fact that the ceremonies of the Old Law washed away uncleanness of the body, was a figure of that expiation from sins which was effected by Christ.

It is therefore evident that under the state of the Old Law the ceremonies had no power of justification.

Reply Obj. 1. That sanctification of priests and their sons, and of their apparel or of anything else belonging to them, by sprinkling them with blood, had no other effect but to appoint them to the divine worship, and to remove impediments from them, *to the cleansing of the flesh,* as the Apostle states (Heb. ix. 13), in token of that sanctification whereby *Jesus* sanctified *the people by His own blood* (*ibid.* xiii. 12).—Moreover, the expiation must be understood as referring to the removal of these bodily uncleannesses, not to the forgiveness of sin. Hence even the sanctuary which could not be the subject of sin is stated to be expiated.

Reply Obj. 2. The priests pleased God in the ceremonies by their obedience and devotion, and by their faith in the reality foreshadowed; not by reason of the things considered in themselves.

Reply Obj. 3. Those ceremonies which were prescribed in the cleansing of a leper, were not ordained for the purpose of taking away the defilement of leprosy. This is clear from the fact that these ceremonies were not applied to a man until he was already healed: hence it is written (Lev. xiv, 3, 4) that the priest, *going out of the camp, when he shall find that the leprosy is cleansed, shall command him that is to be purified to offer,* etc.; whence it is evident that the priest was appointed the judge of leprosy, not before, but after cleansing. But these ceremonies were employed for the purpose of taking away the uncleanness of irregularity.—They do say, however, that if a priest were to err in his judgment, the leper would be cleansed miraculously by the power of God, but not in virtue of the sacrifice. Thus also it was by miracle that the thigh of the adulterous woman rotted, when she had drunk the water *on which* the priest had *heaped curses,* as stated in Num. v. 19-27.

THIRD ARTICLE

Whether the Ceremonies of the Old Law Ceased at the Coming of Christ?

We proceed thus to the Third Article:—

Objection 1. It would seem that the ceremonies of the Old Law did not cease at the coming of Christ. For it is written (Baruch iv. 1): *This is the book of the commandments of God, and the law that is for ever.* But the legal ceremonies were part of the Law. Therefore the legal ceremonies were to last for ever.

Obj. 2. Further, the offering made by a leper after being cleansed was a ceremony of the Law. But the Gospel commands the leper, who has been cleansed, to make this offering (Matth. viii. 4). Therefore the ceremonies of the Old Law did not cease at Christ's coming.

Obj. 3. Further, as long as the cause remains, the effect remains. But the ceremonies of the Old Law had certain reasonable causes, inasmuch as they were ordained to the worship of God, besides the fact that they were intended to be figures of Christ. Therefore the ceremonies of the Old Law should not have ceased.

Obj. 4. Further, circumcision was instituted as a sign of Abraham's faith: the observance of the sabbath, to recall the blessing of creation: and other solemnities, in memory of other Divine favors, as stated above (Q. 102, A. 4 *ad* 10; A. 5 *ad* 1). But Abraham's faith is ever to be imitated even by us: and the blessing of creation and other Divine favors should never be forgotten. Therefore at least circumcision and the other legal solemnities should not have ceased.

On the contrary, The Apostle says (Coloss. ii. 16, 17): *Let no man . . . judge you in meat or in drink, or in respect of a festival day, or of the new moon, or of the sabbaths, which are a shadow of things to come:* and (Heb. viii. 13): *In saying a new (testament), he hath made the former old: and that which decayeth and groweth old, is near its end.*

I answer that, All the ceremonial precepts of the Old Law were ordained to the worship of God, as stated above (Q. 101, AA. 1, 2). Now external worship should be in proportion to the internal worship, which consists in faith, hope, and charity. Consequently exterior worship had to be subject to variations according to the variations in the internal wor-

ship, in which a threefold state may be distinguished. One state was in respect of faith and hope, both in heavenly goods, and in the means of obtaining them,—in both of these considered as things to come. Such was the state of faith and hope in the Old Law.—Another state of the interior worship is that in which we have faith and hope in heavenly goods as things to come; but in the means of obtaining heavenly goods, as in things present or past. Such is the state of the New Law.—The third state is that in which both are possessed as present; wherein nothing is believed in as lacking, nothing hoped for as being yet to come. Such is the state of the Blessed.

In this state of the Blessed, then, nothing in regard to the worship of God will be figurative; there will be naught but *thanksgiving and voice of praise* (Isa. li. 3). Hence it is written concerning the city of the Blessed (Apoc. xxi. 22): *I saw no temple therein: for the Lord God Almighty is the temple thereof, and the Lamb.* Proportionately, therefore, the ceremonies of the first-mentioned state which fore-shadowed the second and third states, had need to cease at the advent of the second state; and other ceremonies had to be introduced which would be in keeping with the state of divine worship for that particular time, wherein heavenly goods are a thing of the future, but the Divine favors whereby we obtain the heavenly boons are a thing of the present.

Reply Obj. 1. The Old Law is said to be *for ever* simply and absolutely, as regards its moral precepts; but as regards the ceremonial precepts it lasts for ever in respect of the reality which those ceremonies foreshadowed.

Reply Obj. 2. The mystery of the redemption of the human race was fulfilled in Christ's Passion: hence Our Lord said then: *It is consummated* (Jo. xix. 30). Consequently the prescriptions of the Law must have ceased then altogether through their reality being fulfilled. As a sign of this, we read that at the Passion of Christ *the veil of the temple was rent* (Matth. xxvii. 51). Hence, before Christ's Passion, while Christ was preaching and working miracles, the Law and the Gospel were concurrent, since the mystery of Christ had already begun, but was not as yet consummated. And for this reason Our Lord, before His Passion, commanded the leper to observe the legal ceremonies.

Reply Obj. 3. The literal reasons already given (Q. 102) for the ceremonies refer to the divine worship, which was founded on faith in that which was to come. Hence, at the advent of Him Who was to come, both that worship ceased, and all the reasons referring thereto.

Reply Obj. 4. The faith of Abraham was commended in that he believed in God's promise concerning his seed to come, in which all nations were to be blessed. Wherefore, as long as this seed was yet to come, it was necessary to make profession of Abraham's faith by means of circumcision. But now that it is consummated, the same thing needs to be declared by means of another sign, viz., Baptism, which, in this respect, took the place of circumcision, according to the saying of the Apostle (Coloss. ii. 11, 12): *You are circumcised with circumcision not made by hand, in despoiling of the body of the flesh, but in the circumcision of Christ, buried with Him in Baptism.*

As to the sabbath, which was a sign recalling the first creation, its place is taken by the *Lord's Day*, which recalls the beginning of the new creature in the Resurrection of Christ.—In like manner other solemnities of the Old Law are supplanted by new solemnities: because the blessings vouchsafed to that people, foreshadowed the favors granted us by Christ. Hence the feast of the Passover gave place to the feast of Christ's Passion and Resurrection: the feast of Pentecost when the Old Law was given, to the feast of Pentecost on which was given the Law of the living spirit: the feast of the New Moon, to Lady Day, when appeared the first rays of the sun, i.e., Christ, by the fulness of grace: the feast of Trumpets, to the feasts of the Apostles: the feast of Expiation, to the feasts of Martyrs and Confessors: the feast of Tabernacles, to the feast of the Church Dedication: the feast of the Assembly and Collection, to feast of the Angels, or else to the feast of All Hallows.

FOURTH ARTICLE

Whether Since Christ's Passion the Legal Ceremonies Can Be Observed without Committing Mortal Sin?

We proceed thus to the Fourth Article:—

Objection 1. It would seem that since Christ's Passion the legal ceremonies can be observed without committing mortal sin. For we must not believe that the apostles committed mortal sin after receiving the Holy Ghost: since by His fulness they were *endued with power from on high* (Luke xxiv. 49). But the apostles observed the legal ceremonies after the coming of the Holy Ghost: for it is stated (Acts xvi. 3) that Paul circumcised Timothy: and (Acts xxi. 26) that Paul, at the advice of James, *took the men, and . . . being purified with them, entered into the temple, giving notice of the accomplishment of the days of purification, until an oblation should be offered for every one of them.* Therefore the legal ceremonies can be observed since the

Passion of Christ without committing mortal sin.

Obj. 2. Further, one of the legal ceremonies consisted in shunning the fellowship of Gentiles. But the first Pastor of the Church complied with this observance; for it is stated (Gal. ii. 12) that, *when* certain men *had come* to Antioch, Peter *withdrew and separated himself* from the Gentiles. Therefore the legal ceremonies can be observed since Christ's Passion without committing mortal sin.

Obj. 3. Further, the commands of the apostles did not lead men into sin. But it was commanded by apostolic decree that the Gentiles should observe certain ceremonies of the Law: for it is written (Acts xv. 28, 29): *It hath seemed good to the Holy Ghost and to us, to lay no further burden upon you than these necessary things: that you abstain from things sacrificed to idols, and from blood, and from things strangled, and from fornication.* Therefore the legal ceremonies can be observed since Christ's Passion without committing mortal sin.

On the contrary, The Apostle says (Gal. v. 2): *If you be circumcised, Christ shall profit you nothing.* But nothing save mortal sin hinders us from receiving Christ's fruit. Therefore since Christ's Passion it is a mortal sin to be circumcised, or to observe the other legal ceremonies.

I answer that, All ceremonies are professions of faith, in which the interior worship of God consists. Now man can make profession of his inward faith, by deeds as well as by words: and in either profession, if he make a false declaration, he sins mortally. Now, though our faith in Christ is the same as that of the fathers of old; yet, since they came before Christ, whereas we come after Him, the same faith is expressed in different words, by us and by them. For by them was it said: *Behold a virgin shall conceive and bear a son,* where the verbs are in the future tense: whereas we express the same by means of verbs in the past tense, and say that she *conceived and bore.* In like manner the ceremonies of the Old Law betokened Christ as having yet to be born and to suffer: whereas our sacraments signify Him as already born and having suffered. Consequently, just as it would be a mortal sin now for anyone, in making a profession of faith, to say that Christ is yet to be born, which the fathers of old said devoutly and truthfully; so too it would be a mortal sin now to observe those ceremonies which the fathers of old fulfilled with devotion and fidelity. Such is the teaching Augustine (*Contra Faust.* xix. 16), who says: *It is no longer promised that He shall be born, shall suffer and rise again, truths of which their sacraments were a kind of image: but it is declared that He is already born, has suffered and risen again; of which our sacraments, in which Christians share, are the actual representation.*

Reply Obj. 1. On this point there seems to have been a difference of opinion between Jerome and Augustine. For Jerome (*Super Galat.* ii. 11, seq.) distinguished two periods of time. One was the time previous to Christ's Passion, during which the legal ceremonies were neither dead, since they were obligatory, and did expiate in their own fashion; nor deadly, because it was not sinful to observe them. But immediately after Christ's Passion they began to be not only dead, so as no longer to be either effectual or binding; but also deadly, so that whoever observed them was guilty of mortal sin. Hence he maintained that after the Passion the apostles never observed the legal ceremonies in real earnest; but only by a kind of pious pretense, lest, to wit, they should scandalize the Jews and hinder their conversion. This pretense, however, is to be understood, not as though they did not in reality perform those actions, but in the sense that they performed them without the mind to observe the ceremonies of the Law: thus a man might cut away his foreskin for health's sake, not with the intention of observing legal circumcision.

But since it seems unbecoming that the apostles, in order to avoid scandal, should have hidden things pertaining to the truth of life and doctrine, and that they should have made use of pretense, in things pertaining to the salvation of the faithful; therefore Augustine (*Epist.* lxxxii) more fittingly distinguished three periods of time. One was the time that preceded the Passion of Christ, during which the legal ceremonies were neither deadly nor dead: another period was after the publication of the Gospel, during which the legal ceremonies are both dead and deadly. The third is a middle period, viz., from the Passion of Christ until the publication of the Gospel, during which the legal ceremonies were dead indeed, because they had neither effect nor binding force; but were not deadly, because it was lawful for the Jewish converts to Christianity to observe them, provided they did not put their trust in them so as to hold them to be necessary unto salvation, as though faith in Christ could not justify without the legal observances. On the other hand, there was no reason why those who were converted from heathendom to Christianity should observe them. Hence Paul circumcised Timothy, who was born of a Jewish mother; but was unwilling to circumcise Titus, who was of heathen nationality.

The reason why the Holy Ghost did not

wish the converted Jews to be debarred at once from observing the legal ceremonies, while converted heathens were forbidden to observe the rites of heathendom, was in order to show that there is a difference between these rites. For heathenish ceremonial was rejected as absolutely unlawful, and as prohibited by God for all time; whereas the legal ceremonial ceased as being fulfilled through Christ's Passion, being instituted by God as a figure of Christ.

Reply Obj. 2. According to Jerome, Peter withdrew himself from the Gentiles by pretense, in order to avoid giving scandal to the Jews, of whom he was the Apostle. Hence he did not sin at all in acting thus. On the other hand, Paul in like manner made a pretense of blaming him, in order to avoid scandalizing the Gentiles, whose Apostle he was.—But Augustine disapproves of this solution: because in the canonical Scripture (viz., Gal. ii. 11), wherein we must not hold anything to be false, Paul says that Peter *was to be blamed.* Consequently it is true that Peter was at fault: and Paul blamed him in very truth and not with pretense. Peter, however, did not sin, by observing the legal ceremonial for the time being; because this was lawful for him who was a converted Jew. But he did sin by excessive minuteness in the observance of the legal rites lest he should scandalize the Jews, the result being that he gave scandal to the Gentiles.

Reply Obj. 3. Some have held that this prohibition of the apostles is not to be taken literally, but spiritually: namely, that the prohibition of blood signifies the prohibition of murder; the prohibition of things strangled, that of violence and rapine; the prohibition of things offered to idols, that of idolatry; while fornication is forbidden as being evil in itself: which opinion they gathered from certain glosses, which expound these prohibitions in a mystical sense.—Since, however, murder and rapine were held to be unlawful even by the Gentiles, there would have been no need to give this special commandment to those who were converted to Christ from heathendom. Hence others maintain that those foods were forbidden literally, not to prevent the observance of legal ceremonies, but in order to prevent gluttony. Thus Jerome says on Ezech. xliv. 31 (*The priest shall not eat of anything that is dead*): *He condemns those priests who from gluttony did not keep these precepts.*

But since certain foods are more delicate than these and more conducive to gluttony, there seems no reason why these should have been forbidden more than the others.

We must therefore follow the third opinion, and hold that these foods were forbidden literally, not with the purpose of enforcing compliance with the legal ceremonies, but in order to further the union of Gentiles and Jews living side by side. Because blood and things strangled were loathsome to the Jews by ancient custom; while the Jews might have suspected the Gentiles of relapse into idolatry if the latter had partaken of things offered to idols. Hence these things were prohibited for the time being, during which the Gentiles and Jews were to become united together. But as time went on, with the lapse of the cause, the effect lapsed also, when the truth of the Gospel teaching was divulged, wherein Our Lord taught that *not that which entereth into the mouth defileth a man* (Matth. xv. 11); and that *nothing is to be rejected that is received with thanksgiving* (1 Tim. iv. 4).—With regard to fornication a special prohibition was made, because the Gentiles did not hold it to be sinful.

QUESTION 104

Of the Judicial Precepts

(In Four Articles)

We must now consider the judicial precepts: and first of all we shall consider them in general; in the second place we shall consider their reasons. Under the first head there are four points of inquiry: (1) What is meant by the judicial precepts? (2) Whether they are figurative? (3) Their duration. (4) Their division.

FIRST ARTICLE

Whether the Judicial Precepts Were Those Which Directed Man in Relation to His Neighbor?

We proceed thus to the First Article:—

Objection 1. It would seem that the judicial precepts were not those which directed man in his relations to his neighbor. For judicial precepts take their name from *judgment.* But there are many things that direct man as to his neighbor, which are not subordinate to judgment. Therefore the judicial precepts were not those which directed man in his relations to his neighbor.

Obj. 2. Further, the judicial precepts are distinct from the moral precepts, as stated above (Q. 99, A. 4). But there are many moral precepts which direct man as to his

neighbor: as is evidently the case with the seven precepts of the second table. Therefore the judicial precepts are not so called from directing man as to his neighbor.

Obj. 3. Further, as the ceremonial precepts relate to God, so do the judicial precepts relate to one's neighbor, as stated above (Q. 99, A. 4; Q. 101, A. 1). But among the ceremonial precepts there are some which concern man himself, such as observances in matter of food and apparel, of which we have already spoken (Q. 102, A. 6 *ad* 1, 6). Therefore the judicial precepts are not so called from directing man as to his neighbor.

On the contrary, It is reckoned (Ezech. xviii. 8) among other works of a good and just man, that *he hath executed true judgment between man and man.* But judicial precepts are so called from *judgment.* Therefore it seems that the judicial precepts were those which directed the relations between man and man.

I answer that, As is evident from what we have stated above (Q. 95, A. 2; Q. 99, A. 4), in every law, some precepts derive their binding force from the dictate of reason itself, because natural reason dictates that something ought to be done or to be avoided. These are called *moral* precepts: since human morals are based on reason.—At the same time there are other precepts which derive their binding force, not from the very dictate of reason (because, considered in themselves, they do not imply an obligation of something due or undue); but from some institution, Divine or human: and such are certain determinations of the moral precepts. When therefore the moral precepts are fixed by Divine institution in matters relating to man's subordination to God, they are called *ceremonial* precepts: but when they refer to man's relations to other men, they are called *judicial* precepts. Hence there are two conditions attached to the judicial precepts: viz., first, that they refer to man's relations to other men; secondly, that they derive their binding force not from reason alone, but in virtue of their institution.

Reply Obj. 1. Judgments emanate through the official pronouncement of certain men who are at the head of affairs, and in whom the judicial power is vested. Now it belongs to those who are at the head of affairs to regulate not only litigious matters, but also voluntary contracts which are concluded between man and man, and whatever matters concern the community at large and the government thereof. Consequently the judicial precepts are not only those which concern actions at law; but also all those that are directed to the ordering of one man in relation to another, which ordering is subject to the direction of the sovereign as supreme judge.

Reply Obj. 2. This argument holds in respect of those precepts which direct man in his relations to his neighbor, and derive their binding force from the mere dictate of reason.

Reply Obj. 3. Even in those precepts which direct us to God, some are moral precepts, which the reason itself dictates when it is quickened by faith; such as that God is to be loved and worshipped. There are also ceremonial precepts, which have no binding force except in virtue of their Divine institution. Now God is concerned not only with the sacrifices that are offered to Him, but also with whatever relates to the fitness of those who offer sacrifices to Him and worship Him. Because men are ordained to God as to their end; wherefore it concerns God and, consequently, is a matter of ceremonial precept, that man should show some fitness for the divine worship. On the other hand, man is not ordained to his neighbor as to his end, so as to need to be disposed in himself with regard to his neighbor, for such is the relationship of a slave to his master, since a slave *is his master's in all that he is,* as the Philosopher says (*Polit.* i. 2). Hence there are no judicial precepts ordaining man in himself; all such precepts are moral: because the reason, which is the principal in moral matters, holds the same position, in man, with regard to things that concern him, as a prince or judge holds in the state.—Nevertheless we must take note that, since the relations of man to his neighbor are more subject to reason than the relations of man to God, there are more precepts whereby man is directed in his relations to his neighbor, than whereby he is directed to God. For the same reason there had to be more ceremonial than judicial precepts in the Law.

SECOND ARTICLE

Whether the Judicial Precepts Were Figurative?

We proceed thus to the Second Article:—

Objection 1. It would seem that the judicial precepts were not figurative. Because it seems proper to the ceremonial precepts to be instituted as figures of something else. Therefore, if the judicial precepts are figurative, there will be no difference between the judicial and ceremonial precepts.

Obj. 2. Further, just as certain judicial precepts were given to the Jewish people, so also were some given to other heathen peoples. But the judicial precepts given to other peoples were not figurative, but stated what had to be done. Therefore it seems that neither were the judicial precepts of the Old Law figures of anything.

Obj. 3. Further, those things which relate to the divine worship had to be taught under certain figures, because the things of God are above our reason, as stated above (Q. 101, A. 2, *ad* 2). But things concerning our neighbor are not above our reason. Therefore the judicial precepts which direct us in relation to our neighbor should not have been figurative.

On the contrary, The judicial precepts are expounded both in the allegorical and in the moral sense (Exod. xxi).

I answer that, A precept may be figurative in two ways. First, primarily and in itself: because, to wit, it is instituted principally that it may be the figure of something. In this way the ceremonial precepts are figurative; since they were instituted for the very purpose that they might foreshadow something relating to the worship of God and the mystery of Christ.—But some precepts are figurative, not primarily and in themselves, but consequently. In this way the judicial precepts of the Old Law are figurative. For they were not instituted for the purpose of being figurative, but in order that they might regulate the state of that people according to justice and equity. Nevertheless they did foreshadow something consequently: since, to wit, the entire state of that people, who were directed by these precepts, was figurative, according to 1 Cor. x. 11: *All . . . things happened to them in figure.*

Reply Obj. 1. The ceremonial precepts are not figurative in the same way as the judicial precepts, as explained above.

Reply Obj. 2. The Jewish people were chosen by God that Christ might be born of them. Consequently the entire state of that people had to be prophetic and figurative, as Augustine states (*Contra Faust.* xxii. 24). For this reason even the judicial precepts that were given to this people were more figurative than those which were given to other nations. Thus, too, the wars and deeds of this people are expounded in the mystical sense: but not the wars and deeds of the Assyrians or Romans, although the latter are more famous in the eyes of men.

Reply Obj. 3. In this people the direction of man in regard to his neighbor, considered in itself, was subject to reason. But in so far as it was referred to the worship of God, it was above reason: and in this respect it was figurative.

THIRD ARTICLE

Whether the Judicial Precepts of the Old Law Bind for Ever?

We proceed thus to the Third Article:—

Objection 1. It would seem that the judicial precepts of the Old Law bind for ever. Because the judicial precepts relate to the virtue of justice: since a judgment is an execution of the virtue of justice. Now *justice is perpetual and immortal* (Wis. i. 15). Therefore the judicial precepts bind for ever.

Obj. 2. Further, Divine institutions are more enduring than human institutions. But the judicial precepts of human laws bind for ever. Therefore much more do the judicial precepts of the Divine Law.

Obj. 3. Further, the Apostle says (Heb. vii. 18) that *there is a setting aside of the former commandment, because of the weakness and unprofitableness thereof.* Now this is true of the ceremonial precept, which *could* (Vulg.,—*can*) *not, as to the conscience, make him perfect that serveth only in meats and in drinks, and divers washings and justices of the flesh,* as the Apostle declares (Heb. ix. 9, 10). On the other hand, the judicial precepts were useful and efficacious in respect of the purpose for which they were instituted, viz., to establish justice and equity among men. Therefore the judicial precepts of the Old Law are not set aside, but still retain their efficacy.

On the contrary, The Apostle says (Heb. vii. 12) that *the priesthood being translated it is necessary that a translation also be made of the Law.* But the priesthood was transferred from Aaron to Christ. Therefore the entire Law was also transferred. Therefore the judicial precepts are no longer in force.

I answer that, The judicial precepts did not bind for ever, but were annulled by the coming of Christ: yet not in the same way as the ceremonial precepts. For the ceremonial precepts were annulled so far as to be not only *dead,* but also deadly to those who observe them since the coming of Christ, especially since the promulgation of the Gospel. On the other hand, the judicial precepts are dead indeed, because they have no binding force: but they are not deadly. For if a sovereign were to order these judicial precepts to be observed in his kingdom, he would not sin: unless perchance they were observed, or ordered to be observed, as though they derived their binding force through being institutions of the Old Law: for it would be a deadly sin to intend to observe them thus.

The reason for this difference may be gathered from what has been said above (A. 2). For it has been stated that the ceremonial precepts are figurative primarily and in themselves, as being instituted chiefly for the purpose of foreshadowing the mysteries of Christ to come.—On the other hand, the judicial precepts were not instituted that they might be figures, but that they might shape the state of that people who were directed to Christ

Consequently, when the state of that people changed with the coming of Christ, the judicial precepts lost their binding force: for the Law was a pedagogue, leading men to Christ, as stated in Gal. iii. 24. Since, however, these judicial precepts are instituted, not for the purpose of being figures, but for the performance of certain deeds, the observance thereof is not prejudicial to the truth of faith. But the intention of observing them, as though one were bound by the Law, is prejudicial to the truth of faith: because it would follow that the former state of the people still lasts, and that Christ has not yet come.

Reply Obj. 1. The obligation of observing justice is indeed perpetual. But the determination of those things that are just, according to human or Divine institution, must needs be different, according to the different states of mankind.

Reply Obj. 2. The judicial precepts established by men retain their binding force for ever, so long as the state of government remains the same. But if the state or nation pass to another form of government, the laws must needs be changed. For democracy, which is government by the people, demands different laws from those of oligarchy, which is government by the rich, as the Philosopher shows (*Polit.* iv. 1). Consequently when the state of that people changed, the judicial precepts had to be changed also.

Reply Obj. 3. Those judicial precepts directed the people to justice and equity, in keeping with the demands of that state. But after the coming of Christ, there had to be a change in the state of that people, so that in Christ there was no distinction between Gentile and Jew, as there had been before. For this reason the judicial precepts needed to be changed also.

FOURTH ARTICLE

Whether It Is Possible to Assign a Distinct Division of the Judicial Precepts?

We proceed thus to the Fourth Article:—

Objection 1. It would seem that it is impossible to assign a distinct division of the judicial precepts. Because the judicial precepts direct men in their relations to one another. But those things which need to be directed, as pertaining to the relationship between man and man, and which are made use of by men, are not subject to division, since they are infinite in number. Therefore it is not possible to assign a distinct division of the judicial precepts.

Obj. 2. Further, the judicial precepts are decisions on moral matters. But moral precepts do not seem to be capable of division, except in so far as they are reducible to the precepts of the decalogue. Therefore there is no distinct division of the judicial precepts.

Obj. 3. Further, because there is a distinct division of the ceremonial precepts, the Law alludes to this division, by describing some as *sacrifices,* others as *observances.* But the Law contains no allusion to a division of the judicial precepts. Therefore it seems that they have no distinct division.

On the contrary, Wherever there is order there must needs be division. But the notion of order is chiefly applicable to the judicial precepts, since thereby that people was ordained. Therefore it is most necessary that they should have a distinct division.

I answer that, Since law is the art, as it were, of directing or ordering the life of man, as in every art there is a distinct division in the rules of art, so, in every law, there must be a distinct division of precepts: else the law would be rendered useless by confusion. We must therefore say that the judicial precepts of the Old Law, whereby men were directed in their relations to one another, are subject to division according to the divers ways in which man is directed.

Now in every people a fourfold order is to be found: one, of the people's sovereign to his subjects; a second, of the subjects among themselves; a third, of the citizens to foreigners; a fourth, of members of the same household, such as the order of the father to his son; of the wife to her husband; of the master to his servant: and according to these four orders we may distinguish different kinds of judicial precepts in the Old Law. For certain precepts are laid down concerning the institution of the sovereign and relating to his office, and about the respect due to him: this is one part of the judicial precepts.—Again, certain precepts are given in respect of a man to his fellow citizens: for instance, about buying and selling, judgments and penalties: this is the second part of the judicial precepts.—Again, certain precepts are enjoined with regard to foreigners: for instance, about wars waged against their foes, and about the way to receive travelers and strangers: this is the third part of the judicial precepts.—Lastly, certain precepts are given relating to home life: for instance, about servants, wives and children: this is the fourth part of the judicial precepts.

Reply Obj. 1. Things pertaining to the ordering of relations between one man and another are indeed infinite in number: yet they are reducible to certain distinct heads, according to the different relations in which one man stands to another, as stated above.

Reply Obj. 2. The precepts of the decalogue held the first place in the moral order, as stated above (Q. 100, A. 3): and consequently it is fitting that other moral precepts should be distinguished in relation to them. But the judicial and ceremonial precepts have a different binding force, derived, not from natural reason, but from their institution alone. Hence there is a distinct reason for distinguishing them.

Reply Obj. 3. The Law alludes to the division of the judicial precepts in the very things themselves which are prescribed by the judicial precepts of the Law.

QUESTION 105

Of the Reason for the Judicial Precepts

(In Four Articles)

We must now consider the reason for the judicial precepts: under which head there are four points of inquiry: (1) Concerning the reason for the judicial precepts relating to the rulers; (2) Concerning the fellowship of one man with another; (3) Concerning matters relating to foreigners; (4) Concerning things relating to domestic matters.

FIRST ARTICLE

Whether the Old Law Enjoined Fitting Precepts Concerning Rulers?

We proceed thus to the First Article:—

Objection 1. It would seem that the Old Law made unfitting precepts concerning rulers. Because, as the Philosopher says (*Polit.* iii. 4), *the ordering of the people depends mostly on the chief ruler.* But the Law contains no precept relating to the institution of the chief ruler; and yet we find therein prescriptions concerning the inferior rulers: firstly (Exod. xviii. 21): *Provide out of all the people wise* (Vulg.,—*able*) *men,* etc.; again (Num. xi. 16): *Gather unto Me seventy men of the ancients of Israel;* and again (Deut. i. 13): *Let Me have from among you wise and understanding men,* etc. Therefore the Law provided insufficiently in regard to the rulers of the people.

Obj. 2. Further, *The best gives of the best,* as Plato states (*Tim.* ii). Now the best ordering of a state or of any nation is to be ruled by a king: because this kind of government approaches nearest in resemblance to the Divine government, whereby God rules the world from the beginning. Therefore the Law should have set a king over the people, and they should not have been allowed a choice in the matter, as indeed they were allowed (Deut. xvii. 14, 15): *When thou . . . shalt say: I will set a king over me . . . thou shalt set him,* etc.

Obj. 3. Further, according to Matth. xii. 25: *Every kingdom divided against itself shall be made desolate:* a saying which was verified in the Jewish people, whose destruction was brought about by the division of the kingdom. But the Law should aim chiefly at things pertaining to the general well-being of the people. Therefore it should have forbidden the kingdom to be divided under two kings: nor should this have been introduced even by Divine authority; as we read of its being introduced by the authority of the prophet Ahias the Silonite (3 Kings xi. 29 *seq.*).

Obj. 4. Further, just as priests are instituted for the benefit of the people in things concerning God, as stated in Heb. v. 1; so are rulers set up for the benefit of the people in human affairs. But certain things were allotted as a means of livelihood for the priests and Levites of the Law: such as the tithes and first-fruits, and many like things. Therefore in like manner certain things should have been determined for the livelihood of the rulers of the people: the more that they were forbidden to accept presents, as is clearly stated in Exod. xxiii. 8: *You shall not* (Vulg.,—*Neither shalt thou*) *take bribes, which even blind the wise, and pervert the words of the just.*

Obj. 5. Further, as a kingdom is the best form of government, so is tyranny the most corrupt. But when the Lord appointed the king, He established a tyrannical law; for it is written (1 Kings viii. 11): *This will be the right of the king, that shall reign over you: He will take your sons,* etc. Therefore the Law made unfitting provision with regard to the institution of rulers.

On the contrary, The people of Israel is commended for the beauty of its order (Num. xxiv. 5): *How beautiful are thy tabernacles, O Jacob, and thy tents, O Israel.* But the beautiful ordering of a people depends on the right establishment of its rulers. Therefore the Law made right provision for the people with regard to its rulers.

I answer that, Two points are to be observed concerning the right ordering of rulers in a state or nation. One is that all should take some share in the government: for this form of constitution ensures peace among the people, commends itself to all, and is most enduring, as stated in *Polit.* ii. 6. The other point is to be observed in respect of the kinds

of government, or the different ways in which the constitutions are established. For whereas these differ in kind, as the Philosopher states (*Polit.* iii. 5), nevertheless the first place is held by the *kingdom,* where the power of government is vested in one; and *aristocracy,* which signifies government by the best, where the power of government is vested in a few. Accordingly, the best form of government is in a state or kingdom, wherein one is given the power to preside over all; while under him are others having governing powers: and yet a government of this kind is shared by all, both because all are eligible to govern, and because the rules are chosen by all. For this is the best form of polity, being partly kingdom, since there is one at the head of all; partly aristocracy, in so far as a number of persons are set in authority; partly democracy, i.e., government by the people, in so far as the rulers can be chosen from the people, and the people have the right to choose their rulers.

Such was the form of government established by the Divine Law. For Moses and his successors governed the people in such a way that each of them was ruler over all; so that there was a kind of kingdom. Moreover, seventy-two men were chosen, who were elders in virtue: for it is written (Deut. i. 15): *I took out of your tribes men wise and honorable, and appointed them rulers:* so that there was an element of aristocracy. But it was a democratical government in so far as the rulers were chosen from all the people; for it is written (Exod. xviii. 21): *Provide out of all the people wise* (Vulg.,—*able*) *men,* etc.; and, again, in so far as they were chosen by the people; wherefore it is written (Deut. i. 13): *Let me have from among you wise* (Vulg.,—*able*) *men,* etc. Consequently it is evident that the ordering of the rulers was well provided for by the Law.

Reply Obj. 1. This people was governed under the special care of God: wherefore it is written (Deut. vii. 6): *The Lord thy God hath chosen thee to be His peculiar people:* and this is why the Lord reserved to Himself the institution of the chief ruler. For this too did Moses pray (Num. xxvii. 16): *May the Lord the God of the spirits of all the flesh provide a man, that may be over this multitude.* Thus by God's orders Josue was set at the head in place of Moses: and we read about each of the judges who succeeded Josue that God *raised . . . up a saviour* for the people, and that *the spirit of the Lord was* in them (Judges iii. 9, 10, 15). Hence the Lord did not leave the choice of a king to the people; but reserved this to Himself, as appears from Deut. xvii. 15: *Thou shalt set him whom the Lord thy God shall choose.*

Reply Obj. 2. A kingdom is the best form of government of the people, so long as it is not corrupt. But since the power granted to a king is so great, it easily degenerates into tyranny, unless he to whom this power is given be a very virtuous man: for it is only the virtuous man that conducts himself well in the midst of prosperity, as the Philosopher observes (*Ethic.* iv. 3). Now perfect virtue is to be found in few: and especially were the Jews inclined to cruelty and avarice, which vices above all turn men into tyrants. Hence from the very first the Lord did not set up the kingly authority with full power, but gave them judges and governors to rule them. But afterwards when the people asked Him to do so, being indignant with them, so to speak, He granted them a king, as is clear from His words to Samuel (1 Kings viii. 7): *They have not rejected thee, but Me, that I should not reign over them.*

Nevertheless, as regards the appointment of a king, He did establish the manner of election from the very beginning (Deut. xvii. 14, *seqq.*): and then He determined two points: first, that in choosing a king they should wait for the Lord's decision; and that they should not make a man of another nation king, because such kings are wont to take little interest in the people they are set over, and consequently to have no care for their welfare:—secondly, He prescribed how the king after his appointment should behave, in regard to himself; namely, that he should not accumulate chariots and horses, nor wives, nor immense wealth: because through craving for such things princes become tyrants and forsake justice.—He also appointed the manner in which they were to conduct themselves towards God: namely, that they should continually read and ponder on God's Law, and should ever fear and obey God.—Moreover, He decided how they should behave towards their subjects: namely, that they should not proudly despise them, or ill-treat them, and that they should not depart from the paths of justice.

Reply Obj. 3. The division of the kingdom, and a number of kings, was rather a punishment inflicted on that people for their many dissensions, specially against the just rule of David, than a benefit conferred on them for their profit. Hence it is written (Osee xiii. 11): *I will give thee a king in My wrath;* and (*ibid.* viii. 4): *They have reigned, but not by Me: they have been princes, and I knew not.*

Reply Obj. 4. The priestly office was bequeathed by succession from father to son: and this, in order that it might be held in greater respect, if not any man from the peo-

ple could become a priest: since honor was given to them out of reverence for the divine worship. Hence it was necessary to put aside certain things for them both as to tithes and as to first-fruits, and, again, as to oblations and sacrifices, that they might be afforded a means of livelihood. On the other hand, the rulers, as stated above, were chosen from the whole people; wherefore they had their own possessions, from which to derive a living: and so much the more, since the Lord forbade even a king to have superabundant wealth to make too much show of magnificence: both because he could scarcely avoid the excesses of pride and tyranny, arising from such things, and because, if the rulers were not very rich, and if their office involved much work and anxiety, it would not tempt the ambition of the common people; and would not become an occasion of sedition.

Reply Obj. 5. That right was not given to the king by Divine institution: rather was it foretold that kings would usurp that right, by framing unjust laws, and by degenerating into tyrants who preyed on their subjects. This is clear from the context that follows: *And you shall be his slaves* (Douay, *servants*): which is significative of tyranny, since a tyrant rules his subjects as though they were his slaves. Hence Samuel spoke these words to deter them from asking for a king; since the narrative continues: *But the people would not hear the voice of Samuel.*—It may happen, however, that even a good king, without being a tyrant, may take away the sons, and make them tribunes and centurions; and may take many things from his subjects in order to secure the common weal.

SECOND ARTICLE

Whether the Judicial Precepts Were Suitably Framed As to the Relations of One Man with Another?

We proceed thus to the Second Article:—

Objection 1. It would seem that the judicial precepts were not suitably framed as regards the relations of one man with another. Because men cannot live together in peace, if one man takes what belongs to another. But this seems to have been approved by the Law: since it is written (Deut. xxiii. 24): *Going into thy neighbor's vineyard, thou mayst eat as many grapes as thou pleasest.* Therefore the Old Law did not make suitable provisions for man's peace.

Obj. 2. Further, one of the chief causes of the downfall of states has been the holding of property by women, as the Philosopher says (*Polit.* ii. 6). But this was introduced by the Old Law; for it is written (Num. xxvii. 8): *When a man dieth without a son, his inheritance shall pass to his daughter.* Therefore the Law made unsuitable provision for the welfare of the people.

Obj. 3. Further, it is most conducive to the preservation of human society that men may provide themselves with necessaries by buying and selling, as stated in *Polit.* i. But the Old Law took away the force of sales; since it prescribes that in the 50th year of the jubilee all that is sold shall return to the vendor (Levit. xxv. 28). Therefore in this matter the Law gave the people an unfitting command.

Obj. 4. Further, man's needs require that men should be ready to lend: which readiness ceases if the creditors do not return the pledges: hence it is written (Ecclus. xxix. 10): *Many have refused to lend, not out of wickedness, but they were afraid to be defrauded without cause.* And yet this was encouraged by the Law. First, because it prescribed (Deut. xv. 2): *He to whom any thing is owing from his friend or neighbor or brother, cannot demand it again, because it is the year of remission of the Lord;* and (Exod. xxii. 15) it is stated that if a borrowed animal should die while the owner is present, the borrower is not bound to make restitution. Secondly, because the security acquired through the pledge is lost: for it is written (Deut. xxiv. 10): *When thou shalt demand of thy neighbor any thing that he oweth thee, thou shalt not go into his house to take away a pledge;* and again (verses 12, 13): *The pledge shall not lodge with thee that night, but thou shalt restore it to him presently.* Therefore the Law made insufficient provision in the matter of loans.

Obj. 5. Further, considerable risk attaches to goods deposited with a fraudulent depositary: wherefore great caution should be observed in such matters: hence it is stated in 2 Mach. iii. 15 that *the priests . . . called upon Him from heaven, Who made the law concerning things given to be kept, that He would preserve them safe, for them that had deposited them.* But the precepts of the Old Law observed little caution in regard to deposits: since it is prescribed (Exod. xxii. 10, 11) that when goods deposited are lost, the owner is to stand by the oath of the depositary. Therefore the Law made unsuitable provision in this matter.

Obj. 6. Further, just as a workman offers his work for hire, so do men let houses and so forth. But there is no need for the tenant to pay his rent as soon as he takes a house. Therefore it seems an unnecessarily hard prescription (Lev. xix. 13) that *the wages of him that hath been hired by thee shall not abide with thee until the morning.*

Obj. 7. Further, since there is often pressing need for a judge, it should be easy to gain access to one. It was therefore unfitting that the Law (Deut. xvii. 8, 9) should command them to go to a fixed place to ask for judgment on doubtful matters.

Obj. 8. Further, it is possible that not only two, but three or more, should agree to tell a lie. Therefore it is unreasonably stated (Deut. xix. 15) that *in the mouth of two or three witnesses every word shall stand.*

Obj. 9. Further, punishment should be fixed according to the gravity of the fault: for which reason also it is written (Deut. xxv. 2): *According to the measure of the sin, shall the measure also of the stripes be.* Yet the Law fixed unequal punishments for certain faults: for it is written (Exod. xxii. 1) that the thief *shall restore five oxen for one ox, and four sheep for one sheep.* Moreover, certain slight offenses are severely punished: thus (Num. xv. 32, *seqq.*) a man is stoned for gathering sticks on the sabbath day: and (Deut. xxi. 18, *seqq*) the unruly son is commanded to be stoned on account of certain small transgressions, viz., because *he gave himself to revelling . . . and banquetings.* Therefore the Law prescribed punishments in an unreasonable manner.

Obj. 10. Further, as Augustine says (*De Civ. Dei* xxi. 11), *Tully writes that the laws recognize eight forms of punishment, indemnity, prison, stripes, retaliation, public disgrace, exile, death, slavery.* Now some of these were prescribed by the Law. *Indemnity,* as when a thief was condemned to make restitution fivefold or fourfold. *Prison,* as when (Num. xv. 34) a certain man is ordered to be imprisoned. *Stripes;* thus (Deut. xxv. 2), *if they see that the offender be worthy of stripes; they shall lay him down, and shall cause him to be beaten before them. Public disgrace* was brought on to him who refused to take to himself the wife of his deceased brother, for she took off *his shoe from his foot, and* did *spit in his face* (*ibid.* 9). It prescribed the *death* penalty, as is clear from Lev. xx. 9: *He that curseth his father, or mother, dying let him die.* The Law also recognized the *lex talionis,* by prescribing (Exod. xxi. 24): *Eye for eye, tooth for tooth.* Therefore it seems unreasonable that the Law should not have inflicted the two other punishments, viz., *exile* and *slavery.*

Obj. 11. Further, no punishment is due except for a fault. But dumb animals cannot commit a fault. Therefore the Law is unreasonable in punishing them (Exod. xxi. 29): *If the ox . . . shall kill a man or a woman,* it *shall be stoned*: and (Lev. xx. 16): *The woman that shall lie under any beast, shall be killed together with the same.* Therefore it seems that matters pertaining to the relations of one man with another were unsuitably regulated by the Law.

Obj. 12. Further, the Lord commanded (Exod. xxi. 12) a murderer to be punished with death. But the death of a dumb animal is reckoned of much less account than the slaying of a man. Hence murder cannot be sufficiently punished by the slaying of a dumb animal. Therefore it is unfittingly prescribed (Deut. xxi. 1, 4) that *when there shall be found . . . the corpse of a man slain, and it is not known who is guilty of the murder . . . the ancients* of the nearest city *shall take a heifer of the herd, that hath not drawn in the yoke, nor ploughed the ground, and they shall bring her into a rough and stony valley, that never was ploughed, nor sown; and there they shall strike off the head of the heifer.*

On the contrary, It is recalled as a special blessing (Ps. cxlvii. 20) that *He hath not done in like manner to every nation; and His judgments He hath not made manifest to them.*

I answer that, As Augustine says (*De Civ. Dei* ii. 21), quoting Tully, *a nation is a body of men united together by consent to the law and by community of welfare.* Consequently it is of the essence of a nation that the mutual relations of the citizens be ordered by just laws. Now the relations of one man with another are twofold: some are effected under the guidance of those in authority: others are effected by the will of private individuals. And since whatever is subject to the power of an individual can be disposed of according to his will, hence it is that the decision of matters between one man and another, and the punishment of evildoers, depend on the direction of those in authority, to whom men are subject. On the other hand, the power of private persons is exercised over the things they possess: and consequently their dealings with one another, as regards such things, depend on their own will, for instance in buying, selling, giving, and so forth. Now the Law provided sufficiently in respect of each of these relations between one man and another. For it established judges, as is clearly indicated in Deut. xvi. 18: *Thou shalt appoint judges and magistrates in all its* (Vulg.,—*thy*) *gates, . . . that they may judge the people with just judgment.* It also directed the manner of pronouncing just judgments, according to Deut. i. 16, 17: *Judge that which is just, whether he be one of your own country or a stranger: there shall be no difference of persons.* It also removed an occasion of pronouncing unjust judgment, by forbidding judges to accept bribes (Exod. xxiii. 8; Deut. xvi. 19). It prescribed the

number of witnesses, viz., two or three: and it appointed certain punishments to certain crimes, as we shall state farther on (*ad* 10).

But with regard to possessions, it is a very good thing, says the Philosopher (*Polit.* ii. 2) that the things possessed should be distinct, and that the use thereof should be partly common, and partly granted to others by the will of the possessors. These three points were provided for by the Law. Because, in the first place, the possessions themselves were divided among individuals: for it is written (Num. xxxiii. 53, 54): *I have given you* the land *for a possession: and you shall divide it among you by lot.* And since many states have been ruined through want of regulations in the matter of possessions, as the Philosopher observes (*Polit.* ii. 6); therefore the Law provided a threefold remedy against the irregularity of possessions. The first was that they should be divided equally, wherefore it is written (Num. xxxiii. 54): *To the more you shall give a larger part, and to the fewer, a lesser.* A second remedy was that possessions could not be alienated for ever, but after a certain lapse of time should return to their former owner, so as to avoid confusion of possessions (*cf. ad* 3). The third remedy aimed at the removal of this confusion, and provided that the dead should be succeeded by their next of kin: in the first place, the son; secondly, the daughter; thirdly, the brother; fourthly, the father's brother; fifthly, any other next of kin. Furthermore, in order to preserve the distinction of property, the Law enacted that heiresses should marry within their own tribe, as recorded in Num. xxxvi. 6.

Secondly, the Law commanded that, in some respects, the use of things should belong to all in common. Firstly, as regards the care of them; for it was prescribed (Deut. xxii. 1-4). *Thou shalt not pass by, if thou seest thy brother's ox or his sheep go astray; but thou shalt bring them back to thy brother,* and in like manner as to other things.—Secondly, as regards fruits. For all alike were allowed on entering a friend's vineyard to eat of the fruit, but not to take any away. And, specially, with respect to the poor, it was prescribed that the forgotten sheaves, and the bunches of grapes and fruit, should be left behind for them (Lev. xix. 9; Deut. xxiv. 19). Moreover, whatever grew in the seventh year was common property, as stated in Exod. xxiii. 11 and Lev. xxv. 4.

Thirdly, the law recognized the transference of goods by the owner. There was a purely gratuitous transfer: thus it is written (Deut. xiv. 28, 29): *The third day thou shalt separate another tithe . . . and the Levite . . . and the stranger, and the fatherless, and the widow . . . shall come and shall eat and be filled.* And there was a transfer for a consideration, for instance, by selling and buying, by letting out and hiring, by loan and also by deposit, concerning all of which we find that the Law made ample provision. Consequently it is clear that the Old Law provided sufficiently concerning the mutual relations of one man with another.

Reply Obj. 1. As the Apostle says (Rom. xiii. 8), *he that loveth his neighbor hath fulfilled the Law:* because, to wit, all the precepts of the Law, chiefly those concerning our neighbor, seem to aim at the end that men should love one another. Now it is an effect of love that men give their own goods to others: because, as stated in 1 John iii. 17: *He that . . . shall see his brother in need, and shall shut up his bowels from him: how doth the charity of God abide in him?* Hence the purpose of the Law was to accustom men to give of their own to others readily: thus the Apostle (1 Tim. vi. 18) commands the rich *to give easily and to communicate to others.* Now a man does not give easily to others if he will not suffer another man to take some little thing from him without any great injury to him. And so the Law laid down that it should be lawful for a man, on entering his neighbor's vineyard, to eat of the fruit there: but not to carry any away, lest this should lead to the infliction of a grievous harm, and cause a disturbance of the peace: for among well-behaved people, the taking of a little does not disturb the peace; in fact, it rather strengthens friendship and accustoms men to give things to one another.

Reply Obj. 2. The Law did not prescribe that women should succeed to their father's estate except in default of male issue: failing which it was necessary that succession should be granted to the female line in order to comfort the father, who would have been sad to think that his estate would pass to strangers. Nevertheless the Law observed due caution in the matter, by providing that those women who succeeded to their father's estate, should marry within their own tribe, in order to avoid confusion of tribal possessions, as stated in Num. xxxvi. 7, 8.

Reply Obj. 3. As the Philosopher says (*Polit.* ii. 4), the regulation of possessions conduces much to the preservation of a state or nation. Consequently, as he himself observes, it was forbidden by the law in some of the heathen states, *that anyone should sell his possessions, except to avoid a manifest loss.* For if possessions were to be sold indiscriminately, they might happen to come into the hands of a few: so that it might become necessary for a state or country to become void of

inhabitants. Hence the Old Law, in order to remove this danger, ordered things in such a way that while provision was made for men's needs, by allowing the sale of possessions to avail for a certain period, at the same time the said danger was removed, by prescribing the return of those possessions after that period had elapsed. The reason for this law was to prevent confusion of possessions, and to ensure the continuance of a definite distinction among the tribes.

But as the town houses were not allotted to distinct estates, therefore the Law allowed them to be sold in perpetuity, like movable goods. Because the number of houses in a town was not fixed, whereas there was a fixed limit to the amount of estates, which could not be exceeded, while the number of houses in a town could be increased. On the other hand, houses situated not in a town, but *in a village that hath no walls,* could not be sold in perpetuity: because such houses are built merely with a view to the cultivation and care of possessions; wherefore the Law rightly made the same prescription in regard to both (Lev. xxv).

Reply Obj. 4. As stated above (*ad* 1), the purpose of the Law was to accustom men to its precepts, so as to be ready to come to one another's assistance: because this is a very great incentive to friendship. The Law granted these facilities for helping others in the matter not only of gratuitous and absolute donations, but also of mutual transfers: because the latter kind of succor is more frequent and benefits the greater number: and it granted facilities for this purpose in many ways. First of all by prescribing that men should be ready to lend, and that they should not be less inclined to do so as the year of remission drew nigh, as stated in Deut. xv. 7, *seqq.*—Secondly, by forbidding them to burden a man to whom they might grant a loan, either by exacting usury, or by accepting necessities of life in security; and by prescribing that when this had been done they should be restored at once. For it is written (Deut. xxiii. 19): *Thou shalt not lend to thy brother money to usury:* and (xxiv. 6): *Thou shalt not take the nether nor the upper millstone to pledge; for he hath pledged his life to thee:* and (Exod. xxii. 26): *If thou take of thy neighbor a garment in pledge, thou shalt give it him again before sunset.*—Thirdly, by forbidding them to be importunate in exacting payment. Hence it is written (Exod. xxii. 25): *If thou lend money to any of my people that is poor that dwelleth with thee, thou shalt not be hard upon them as an extortioner.* For this reason, too, it is enacted (Deut. xxiv. 10, 11): *When thou shalt demand of thy neighbor anything that he oweth thee, thou shalt not go into his house to take away a pledge, but thou shalt stand without, and he shall bring out to thee what he hath:* both because a man's house is his surest refuge, wherefore it is offensive to a man to be set upon in his own house; and because the Law does not allow the creditor to take away whatever he likes in security, but rather permits the debtor to give what he needs least.—Fourthly, the Law prescribed that debts should cease altogether after the lapse of seven years. For it was probable that those who could conveniently pay their debts, would do so before the seventh year, and would not defraud the lender without cause. But if they were altogether insolvent, there was the same reason for remitting the debt from love for them, as there was for renewing the loan on account of their need.

As regards animals granted in loan, the Law enacted that if, through the neglect of the person to whom they were lent, they perished or deteriorated in his absence, he was bound to make restitution. But if they perished or deteriorated while he was present and taking proper care of them, he was not bound to make restitution, especially if they were hired for a consideration: because they might have died or deteriorated in the same way if they had remained in possession of the lender, so that if the animal had been saved through being lent, the lender would have gained something by the loan which would no longer have been gratuitous. And especially was this to be observed when animals were hired for a consideration: because then the owner received a certain price for the use of the animals; wherefore he had no right to any profit, by receiving indemnity for the animal, unless the person who had charge of it were negligent. In the case, however, of animals not hired for a consideration, equity demanded that he should receive something by way of restitution at least to the value of the hire of the animal that had perished or deteriorated.

Reply Obj. 5. The difference between a loan and a deposit is that a loan is in respect of goods transferred for the use of the person to whom they are transferred, whereas a deposit is for the benefit of the depositor. Hence in certain cases there was a stricter obligation of returning a loan than of restoring goods held in deposit. Because the latter might be lost in two ways. First, unavoidably: i.e., either through a natural cause, for instance if an animal held in deposit were to die or depreciate in value; or through an extrinsic cause, for instance, if it were taken by an enemy, or devoured by a beast (in which case, however, a man was bound to restore to the owner

whatever was left of the animal thus slain): whereas in the other cases mentioned above, he was not bound to make restitution; but only to take an oath in order to clear himself of suspicion. Secondly, the goods deposited might be lost through an avoidable cause, for instance by theft: and then the depositary was bound to restitution on account of his neglect. But, as stated above (*ad* 4), he who held an animal on loan, was bound to restitution, even if he were absent when it depreciated or died: because he was held responsible for less negligence than a depositary, who was only held responsible in case of theft.

Reply Obj. 6. Workmen who offer their labor for hire, are poor men who toil for their daily bread: and therefore the Law commanded wisely that they should be paid at once, lest they should lack food. But they who offer other commodities for hire, are wont to be rich: nor are they in such need of their price in order to gain a livelihood: and consequently the comparison does not hold.

Reply Obj. 7. The purpose for which judges are appointed among men, is that they may decide doubtful points in matters of justice. Now a matter may be doubtful in two ways. First, among simple-minded people: and in order to remove doubts of this kind, it was prescribed (Deut. xvi. 18) that *judges and magistrates* should be appointed in each tribe, *to judge the people with just judgment*.—Secondly, a matter may be doubtful even among experts: and therefore, in order to remove doubts of this kind, the Law prescribed that all should foregather in some chief place chosen by God, where there would be both the high-priest, who would decide doubtful matters relating to the ceremonies of divine worship; and the chief judge of the people, who would decide matters relating to the judgments of men: just as even now cases are taken from a lower to a higher court either by appeal or by consultation. Hence it is written (Deut. xvii. 8, 9): *If thou perceive that there be among you a hard and doubtful matter in judgment, . . . and thou see that the words of the judges within thy gates do vary; arise and go up to the place, which the Lord thy God shall choose; and thou shalt come to the priests of the Levitical race, and to the judge that shall be at that time.* But such like doubtful matters did not often occur for judgment: wherefore the people were not burdened on this account.

Reply Obj. 8. In the business affairs of men, there is no such thing as demonstrative and infallible proof, and we must be content with a certain conjectural probability, such as that which an orator employs to persuade. Consequently, although it is quite possible for two or three witnesses to agree to a falsehood, yet it is neither easy nor probable that they succeed in so doing: wherefore their testimony is taken as being true, especially if they do not waver in giving it, or are not otherwise suspect. Moreover, in order that witnesses might not easily depart from the truth, the Law commanded that they should be most carefully examined, and that those who were found untruthful should be severely punished, as stated in Deut. xix. 16, *seqq.*

There was, however, a reason for fixing on this particular number, in token of the unerring truth of the Divine Persons, Who are sometimes mentioned as two, because the Holy Ghost is the bond of the other two Persons; and sometimes as three: as Augustine observes on Jo. viii. 17: *In your law it is written that the testimony of two men is true.*

Reply Obj. 9. A severe punishment is inflicted not only on account of the gravity of a fault, but also for other reasons. First, on account of the greatness of the sin, because a greater sin, other things being equal, deserves a greater punishment. Secondly, on account of a habitual sin, since men are not easily cured of habitual sin except by severe punishments. Thirdly, on account of a great desire for or a great pleasure in the sin: for men are not easily deterred from such sins unless they be severely punished. Fourthly, on account of the facility of committing a sin and of concealing it: for such like sins, when discovered, should be more severely punished in order to deter others from committing them.

Again, with regard to the greatness of a sin, four degrees may be observed, even in respect of one single deed. The first is when a sin is committed unwillingly; because then, if the sin be altogether involuntary, man is altogether excused from punishment; for it is written (Deut. xxii. 25, *seqq.*) that a damsel who suffers violence in a field is not guilty of death, because *she cried, and there was no man to help her.* But if a man sinned in any way voluntarily, and yet through weakness, as for instance when a man sins from passion, the sin is diminished: and the punishment, according to true judgment, should be diminished also; unless perchance the common weal requires that the sin be severely punished in order to deter others from committing such sins, as stated above.—The second degree is when a man sins through ignorance: and then he was held to be guilty to a certain extent, on account of his negligence in acquiring knowledge: yet he was not punished by the judges but expiated his sin by sacrifices. Hence it is written (Lex. iv. 2): *The soul that sinneth through ignorance, etc.* This is, however, to be taken as applying to ignorance of fact; and

not to ignorance of the Divine precept, which all were bound to know.—The third degree was when a man sinned from pride, i.e., through deliberate choice or malice: and then he was punished according to the greatness of the sin.*—The fourth degree was when a man sinned from stubbornness or obstinacy: and then he was to be utterly cut off as a rebel and a destroyer of the commandment of the Law.†

Accordingly we must say that, in appointing the punishment for theft, the Law considered what would be likely to happen most frequently (Exod. xxii. 1-9): wherefore, as regards theft of other things which can easily be safeguarded from a thief, the thief restored only twice their value. But sheep cannot be easily safeguarded from a thief, because they graze in the fields: wherefore it happened more frequently that sheep were stolen in the fields. Consequently the Law inflicted a heavier penalty, by ordering four sheep to be restored for the theft of one. As to cattle, they were yet more difficult to safeguard, because they are kept in the fields, and do not graze in flocks as sheep do; wherefore a yet more heavy penalty was inflicted in their regard, so that five oxen were to be restored for one ox. And this I say, unless perchance the animal itself were discovered in the thief's possession: because in that case he had to restore only twice the number, as in the case of other thefts: for there was reason to presume that he intended to restore the animal, since he kept it alive.—Again, we might say, according to a gloss, that *a cow is useful in five ways: it may be used for sacrifice, for ploughing, for food, for milk, and its hide is employed for various purposes:* and therefore for one cow five had to be restored. But the sheep was useful in four ways: *for sacrifice, for meat, for milk, and for its wool.*—The unruly son was slain, not because he ate and drank: but on account of his stubbornness and rebellion, which was always punished by death, as stated above.—As to the man who gathered sticks on the sabbath, he was stoned as a breaker of the Law, which commanded the sabbath to be observed, to testify the belief in the newness of the world, as stated above (Q. 100, A. 5): wherefore he was slain as an unbeliever.

Reply Obj. 10. The Old Law inflicted the death penalty for the more grievous crimes, viz., for those which are committed against God, and for murder, for stealing a man, irreverence towards one's parents, adultery and incest. In the case of theft of other things it inflicted punishment by indemnification: while in the case of blows and mutilation it authorized punishment by retaliation; and likewise for the sin of bearing false witness. In other faults of less degree it prescribed the punishment of stripes or of public disgrace.

The punishment of slavery was prescribed by the Law in two cases. First, in the case of a slave who was unwilling to avail himself of the privilege granted by the Law, whereby he was free to depart in the seventh year of remission: wherefore he was punished by remaining a slave for ever.—Secondly, in the case of a thief, who had not wherewith to make restitution, as stated in Exod. xxii. 3.

The punishment of absolute exile was not prescribed by the Law: because God was worshipped by that people alone, whereas all other nations were given to idolatry: wherefore if any man were exiled from that people absolutely, he would be in danger of falling into idolatry. For this reason it is related (1 Kings xxvi. 19) that David said to Saul: *They are cursed in the sight of the Lord, who have cast me out this day, that I should not dwell in the inheritance of the Lord, saying: Go, serve strange gods.* There was, however, a restricted sort of exile: for it is written in Deut. xix. 4‡ that *he that striketh* (Vulg.,—*killeth*) *his neighbor ignorantly, and is proved to have had no hatred against him, shall flee to one of the cities* of refuge and *abide there until the death of the high-priest.* For then it became lawful for him to return home, because when the whole people thus suffered a loss they forgot their private quarrels, so that the next of kin of the slain were not so eager to kill the slayer.

Reply Obj. 11. Dumb animals were ordered to be slain, not on account of any fault of theirs; but as a punishment to their owners, who had not safeguarded their beasts from these offenses. Hence the owner was more severely punished if his ox had butted anyone *yesterday or the day before* (in which case steps might have been taken to avoid the danger), than if it had taken to butting suddenly.—Or again, the animal was slain in detestation of the sin; and lest men should be horrified at the sight thereof.

Reply Obj. 12. The literal reason for this commandment, as Rabbi Moses declares (*Doct. Perplex.* iii), was because the slayer was frequently from the nearest city: wherefore the slaying of the calf was a means of investigating the hidden murder. This was brought about in three ways. In the first place the elders of the city swore that they had taken every measure for safeguarding the roads. Secondly, the owner of the heifer was indemnified for the slaying of his beast, and if the murder was previously discovered, the beast was not slain. Thirdly, the place, where

* *Cf.* Deut. xxv. 2. † *Cf.* Num. xv. 30, 31. ‡ *Cf.* Num. xxxv. 25.

the heifer was slain, remained uncultivated. Wherefore, in order to avoid this twofold loss, the men of that city would readily make known the murderer, if they knew who he was: and it would seldom happen but that some word or sign would escape about the matter.—Or again, this was done in order to frighten people, in detestation of murder. Because the slaying of a heifer, which is a useful animal and full of strength, especially before it has been put under the yoke, signified that whoever committed murder, however useful and strong he might be, was to forfeit his life; and that, by a cruel death, which was implied by the striking off of its head; and that the murderer, as vile and abject, was to be cut off from the fellowship of men, which was betokened by the fact that the heifer after being slain was left to rot in a rough and uncultivated place.

Mystically, the heifer taken from the herd signifies the flesh of Christ; which had not drawn a yoke, since it had done no sin; nor did it plough the ground, i.e., it never knew the stain of revolt. The fact of the heifer being killed in an uncultivated valley signified the despised death of Christ, whereby all sins are washed away, and the devil is shown to be the arch-murderer.

THIRD ARTICLE

Whether the Judicial Precepts Regarding Foreigners Were Framed in a Suitable Manner?

We proceed thus to the Third Article:—

Objection 1. It would seem that the judicial precepts regarding foreigners were not suitably framed. For Peter said (Acts x. 34, 35): *In very deed I perceive that God is not a respecter of persons, but in every nation, he that feareth Him and worketh justice is acceptable to Him.* But those who are acceptable to God should not be excluded from the Church of God. Therefore it is unsuitably commanded (Deut. xxiii. 3) that *the Ammonite and the Moabite, even after the tenth generation, shall not enter into the church of the Lord for ever:* whereas, on the other hand, it is prescribed (*ibid* 7) to be observed with regard to certain other nations: *Thou shalt not abhor the Edomite, because he is thy brother; nor the Egyptian because thou wast a stranger in his land.*

Obj. 2. Further, we do not deserve to be punished for those things which are not in our power. But it is not in a man's power to be an eunuch, or born of a prostitute. Therefore it is unsuitably commanded (Deut. xxiii. 1, 2) that *an eunuch and one born of a prostitute shalt not enter into the church of the Lord.*

Obj. 3. Further, the Old Law mercifully forbade strangers to be molested: for it is written (Exod. xxii. 21): *Thou shalt not molest a stranger, nor afflict him; for yourselves also were strangers in the land of Egypt:* and (xxiii. 9): *Thou shalt not molest a stranger, for you know the hearts of strangers, for you also were strangers in the land of Egypt.* But it is an affliction to be burdened with usury. Therefore the Law unsuitably permitted them (Deut. xxiii. 19, 20) to lend money to the stranger for usury.

Obj. 4. Further, men are much more akin to us than trees. But we should show greater care and love for these things that are nearest to us, according to Ecclus. xiii. 19: *Every beast loveth its like: so also every man him that is nearest to himself.* Therefore the Lord unsuitably commanded (Deut. xx. 13-19) that all the inhabitants of a captured hostile city were to be slain, but that the fruit-trees should not be cut down.

Obj. 5. Further, every one should prefer the common good of virtue to the good of the individual. But the common good is sought in a war which men fight against their enemies. Therefore it is unsuitably commanded (Deut. xx. 5-7) that certain men should be sent home, for instance a man that had built a new house, or who had planted a vineyard, or who had married a wife.

Obj. 6. Further, no man should profit by his own fault. But it is a man's fault if he be timid or faint-hearted: since this is contrary to the virtue of fortitude. Therefore the timid and faint-hearted are unfittingly excused from the toil of battle (Deut. xx. 8).

On the contrary, Divine Wisdom declares (Prov viii. 8): *All my words are just, there is nothing wicked nor perverse in them.*

I answer that, Man's relations with foreigners are two-fold: peaceful, and hostile: and in directing both kinds of relation the Law contained suitable precepts. For the Jews were offered three opportunities of peaceful relations with foreigners. First, when foreigners passed through their land as travelers.—Secondly, when they came to dwell in their land as new-comers. And in both these respects the Law made kind provision in its precepts: for it is written (Exod. xxii 21): *Thou shalt not molest a stranger (advenam);* and again (*ibid.* xxiii. 9): *Thou shalt not molest a stranger (peregrino).*—Thirdly, when any foreigners wished to be admitted entirely to their fellowship and mode of worship. With regard to these a certain order was observed. For they were not at once admitted to citizenship: just as it was the law with some nations that no one was deemed a citizen except after two or three generations, as the Philosopher says (*Polit.* iii. 1). The reason for this was that

if foreigners were allowed to meddle with the affairs of a nation as soon as they settled down in its midst, many dangers might occur, since the foreigners not yet having the common good firmly at heart might attempt something hurtful to the people. Hence it was that the Law prescribed in respect of certain nations that had close relations with the Jews (viz., the Egyptians among whom they were born and educated, and the Idumeans, the children of Esau, Jacob's brother), that they should be admitted to the fellowship of the people after the third generation; whereas others (with whom their relations had been hostile, such as the Ammonites and Moabites) were never to be admitted to citizenship; while the Amalekites, who were yet more hostile to them, and had no fellowship of kindred with them, were to be held as foes in perpetuity: for it is written (Exod. xvii. 16): *The war of the Lord shall be against Amalec from generation to generation.*

In like manner with regard to hostile relations with foreigners, the Law contained suitable precepts. For, in the first place, it commanded that war should be declared for a just cause: thus it is commanded (Deut. xx. 10) that when they advanced to besiege a city, they should at first make an offer of peace.—Secondly, it enjoined that when once they had entered on a war they should undauntedly persevere in it, putting their trust in God. And in order that they might be the more heedful of this command, it ordered that on the approach of battle the priest should hearten them by promising them God's aid.—Thirdly, it prescribed the removal of whatever might prove an obstacle to the fight, and that certain men, who might be in the way, should be sent home.—Fourthly, it enjoined that they should use moderation in pursuing the advantage of victory, by sparing women and children, and by not cutting down the fruit-trees of that country.

Reply Obj. 1. The Law excluded the men of no nation from the worship of God and from things pertaining to the welfare of the soul: for it is written (Exod. xii. 48): *If any stranger be willing to dwell among you, and to keep the Phase of the Lord; all his males shall first be circumcised, and then shall he celebrate it according to the manner, and he shall be as that which is born in the land.* But in temporal matters concerning the public life of the people, admission was not granted to everyone at once, for the reason given above: but to some, i.e., the Egyptians and Idumeans, in the third generation; while others were excluded in perpetuity, in detestation of their past offense, i.e., the peoples of Moab, Ammon, and Amalec. For just as one man is punished for a sin committed by him, in order that others seeing this may be deterred and refrain from sinning; so too may one nation or city be punished for a crime, that others may refrain from similar crimes.

Nevertheless it was possible by dispensation for a man to be admitted to citizenship on account of some act of virtue: thus it is related (Judith xiv. 6) that Achior, the captain of the children of Ammon, *was joined to the people of Israel, with all the succession of his kindred.*—The same applies to Ruth the Moabite, who was *a virtuous woman* (Ruth iii. 11): although it may be said that this prohibition regarded men and not women, who are not competent to be citizens absolutely speaking.

Reply Obj. 2. As the Philosopher says (*Polit.* iii. 3), a man is said to be a citizen in two ways: first, simply; secondly, in a restricted sense. A man is a citizen simply if he has all the rights of citizenship, for instance, the right of debating or voting in the popular assembly. On the other hand, any man may be called citizen, only in a restricted sense, if he dwells within the state, even common people or children or old men, who are not fit to enjoy power in matters pertaining to the common weal. For this reason bastards, by reason of their base origin, were excluded from the *ecclesia,* i.e., from the popular assembly, down to the tenth generation. The same applies to eunuchs, who were not competent to receive the honor due to a father, especially among the Jews, where the divine worship was continued through carnal generation: for even among the heathens, those who had many children were marked with special honor, as the Philosopher remarks (*Polit.* ii. 6).—Nevertheless, in matters pertaining to the grace of God, eunuchs were not discriminated from others, as neither were strangers, as already stated: for it is written (Isa. lvi. 3): *Let not the son of the stranger that adhereth to the Lord speak, saying: The Lord will divide and separate me from His people. And let not the eunuch say: Behold I am a dry tree.*

Reply Obj. 3. It was not the intention of the Law to sanction the acceptance of usury from strangers, but only to tolerate it on account of the proneness of the Jews to avarice; and in order to promote an amicable feeling towards those out of whom they made a profit.

Reply Obj. 4. A distinction was observed with regard to hostile cities. For some of them were far distant, and were not among those which had been promised to them. When they had taken these cities, they killed all the men who had fought against God's people; whereas the women and children were spared.

But in the neighboring cities which had been promised to them, all were ordered to be slain, on account of their former crimes, to punish which God sent the Israelites as executor of Divine justice: for it is written (Deut. ix. 5): *Because they have done wickedly, they are destroyed at thy coming in.*—The fruit-trees were commanded to be left untouched, for the use of the people themselves, to whom the city with its territory was destined to be subjected.

Reply Obj. 5. The builder of a new house, the planter of a vineyard, the newly married husband, were excluded from fighting, for two reasons. First, because man is wont to give all his affection to those things which he has lately acquired, or is on the point of having, and consequently he is apt to dread the loss of these above other things. Wherefore it was likely enough that on account of this affection they would fear death all the more, and be so much the less brave in battle.—Secondly, because, as the Philosopher says (*Phys.* ii. 5), *it is a misfortune for a man if he is prevented from obtaining something good when it is within his grasp.* And so lest the surviving relations should be the more grieved at the death of these men who had not entered into the possession of the good things prepared for them; and also lest the people should be horror-stricken at the sight of their misfortune: these men were taken away from the danger of death by being removed from the battle.

Reply Obj. 6. The timid were sent back home, not that they might be the gainers thereby; but lest the people might be the losers by their presence, since their timidity and flight might cause others to be afraid and run away.

FOURTH ARTICLE

Whether the Old Law Set Forth Suitable Precepts about the Members of the Household?

We proceed thus to the Fourth Article:—

Objection 1. It would seem that the Old Law set forth unsuitable precepts about the members of the household. For a slave *is in every respect his master's property,* as the Philosopher states (*Polit.* i. 2). But that which is a man's property should be his always. Therefore it was unfitting for the Law to command (Exod. xxi. 2) that slaves should *go out free* in the seventh year.

Obj. 2. Further, a slave is his master's property, just as an animal, *e.g.,* an ass or an ox. But it is commanded (Deut. xxii. 1-3) with regard to animals, that they should be brought back to the owner if they be found going astray. Therefore it was unsuitably commanded (Deut. xxiii. 15): *Thou shalt not deliver to his master the servant that is fled to thee.*

Obj. 3. Further, the Divine Law should encourage mercy more even than the human law. But according to human laws those who ill-treat their servants and maidservants are severely punished: and the worse treatment of all seems to be that which results in death. Therefore it is unfittingly commanded (Exod. xxi. 20, 21) that *he that striketh his bondman or bondwoman with a rod, and they die under his hands . . . if the party remain alive a day . . . he shall not be subject to the punishment, because it is his money.*

Obj. 4. Further, the dominion of a master over his slave differs from that of the father over his son (*Polit.* i., iii). But the dominion of master over slave gives the former the right to sell his slave or maidservant. Therefore it was unfitting for the Law to allow a man to sell his daughter to be a servant or handmaid (Exod. xxi. 7).

Obj. 5. Further, a father has power over his son. But he who has power over the sinner has the right to punish him for his offenses. Therefore it is unfittingly commanded (Deut. xxi. 18 *seqq.*) that a father should bring his son to the ancients of the city for punishment.

Obj. 6. Further, the Lord forbade them (Deut. vii. 3, *seqq.*) to make marriages with strange nations; and commanded the dissolution of such as had been contracted (1 Esdras x). Therefore it was unfitting to allow them to marry captive women from strange nations (Deut. xxi. 10 *seqq.*).

Obj. 7. Further, the Lord forbade them to marry within certain degrees of consanguinity and affinity, according to Levit. xviii. Therefore it was unsuitably commanded (Deut. xxv. 5) that if any man died without issue, his brother should marry his wife.

Obj. 8. Further, as there is the greatest familiarity between man and wife, so should there be the staunchest fidelity. But this is impossible if the marriage bond can be sundered. Therefore it was unfitting for the Lord to allow (Deut. xxiv. 1-4) a man to put his wife away, by writing a bill of divorce; and besides, that he could not take her again to wife.

Obj. 9. Further, just as a wife can be faithless to her husband, so can a slave be to his master, and a son to his father. But the Law did not command any sacrifice to be offered in order to investigate the injury done by a servant to his master, or by a son to his father. Therefore it seems to have been superfluous for the Law to prescribe the *sacrifice of jealousy* in order to investigate a wife's adultery (Num. v. 12 *seqq.*). Consequently it seems

that the Law put forth unsuitable judicial precepts about the members of the household.

On the contrary, It is written (Ps. xviii. 10): *The judgments of the Lord are true, justified in themselves.*

I answer that, The mutual relations of the members of a household regard every-day actions directed to the necessities of life, as the Philosopher states (*Polit.* i. 1). Now the preservation of man's life may be considered from two points of view. First, from the point of view of the individual, i.e., in so far as man preserves his individuality: and for the purpose of the preservation of life, considered from this standpoint, man has at his service external goods, by means of which he provides himself with food and clothing and other such necessaries of life: in the handling of which he has need of servants. Secondly, man's life is preserved from the point of view of the species, by means of generation, for which purpose man needs a wife, that she may bear him children. Accordingly the mutual relations of the members of a household admit of a threefold combination: viz., those of master and servant, those of husband and wife, and those of father and son: and in respect of all these relationships the Old Law contained fitting precepts. Thus, with regard to servants, it commanded them to be treated with moderation,—both as to their work, lest, to wit, they should be burdened with excessive labor, wherefore the Lord commanded (Deut. v. 14) that on the Sabbath day *thy manservant and thy maidservant* should *rest even as thyself:* —and also as to the infliction of punishment, for it ordered those who maimed their servants, to set them free (Exod. xxi. 26, 27). Similar provision was made in favor of a maidservant when married to anyone (*ibid.* 7, *seqq.*). Moreover, with regard to those servants in particular who were taken from among the people, the Law prescribed that they should go out free in the seventh year taking whatever they brought with them, even their clothes (*ibid.* 2, *seqq.*): and furthermore it was commanded (Deut. xv. 13) that they should be given provision for the journey.

With regard to wives the Law made certain prescriptions as to those who were to be taken in marriage: for instance, that they should marry a wife from their own tribe (Num. xxxvi. 6): and this lest confusion should ensue in the property of various tribes. Also that a man should marry the wife of his deceased brother when the latter died without issue, as prescribed in Deut. xxv. 5, 6: and this in order that he who could not have successors according to carnal origin, might at least have them by a kind of adoption, and that thus the deceased might not be entirely forgotten. It also forbade them to marry certain women; to wit, women of strange nations, through fear of their losing their faith; and those of their near kindred, on account of the natural respect due to them.—Furthermore it prescribed in what way wives were to be treated after marriage. To wit, that they should not be slandered without grave reason: wherefore it ordered punishment to be inflicted on the man who falsely accused his wife of a crime (Deut. xxii. 13, *seqq.*). Also that a man's hatred of his wife should not be detrimental to his son (Deut. xxi. 15, *seqq.*). Again, that a man should not ill-use his wife through hatred of her, but rather that he should write a bill of divorce and send her away (Deut. xxiv. 1). Furthermore, in order to foster conjugal love from the very outset, it was prescribed that no public duties should be laid on a recently married man, so that he might be free to rejoice with his wife.

With regard to children, the Law commanded parents to educate them by instructing them in the faith: hence it is written (Exod. xii. 26 *seqq.*): *When your children shall say to you: What is the meaning of this service? you shall say to them: It is the victim of the passage of the Lord.* Moreover, they are commanded to teach them the rules of right conduct: wherefore it is written (Deut. xxi. 20) that the parents had to say: *He slighteth hearing our admonitions, he giveth himself to revelling and to debauchery.*

Reply Obj. 1. As the children of Israel had been delivered by the Lord from slavery, and for this reason were bound to the service of God, He did not wish them to be slaves in perpetuity. Hence it is written (Lev. xxv. 39, *seqq.*): *If thy brother, constrained by poverty, sell himself to thee, thou shalt not oppress him with the service of bondservants: but he shall be as a hireling and a sojourner . . . for they are My servants, and I brought them out of the land of Egypt: let them not be sold as bondmen:* and consequently, since they were slaves, not absolutely but in a restricted sense, after a lapse of time they were set free.

Reply Obj. 2. This commandment is to be understood as referring to a servant whom his master seeks to kill, or to help him in committing some sin.

Reply Obj. 3. With regard to the ill-treatment of servants, the Law seems to have taken into consideration whether it was certain or not: since if it were certain, the Law fixed a penalty: for maiming, the penalty was forfeiture of the servant, who was ordered to be given his liberty: while for slaying, the punishment was that of a murderer, when the servant died under the blow of his master.—If, however, the hurt were not certain, but

only probable, the Law did not impose any penalty as regards a man's own servant: for instance if the servant did not die at once after being struck, but after some days: for it would be uncertain whether he died as a result of the blows he received. For when a man struck a free man, yet so that he did not die at once, but *walked abroad again upon his staff*, he that struck him was quit of murder, even though afterwards he died. Nevertheless he was bound to pay the doctor's fees incurred by the victim of his assault. But this was not the case if a man killed his own servant: because whatever the servant had, even his very person, was the property of his master. Hence the reason for his not being subject to a pecuniary penalty is set down as being *because it is his money.*

Reply Obj. 4. As stated above (*ad* 1), no Jew could own a Jew as a slave absolutely: but only in a restricted sense, as a hireling for a fixed time. And in this way the Law permitted that through stress of poverty a man might sell his son or daughter. This is shown by the very words of the Law, where we read: *If any man sell his daughter to be a servant, she shall not go out as bondwomen are wont to go out.* Moreover, in this way a man might sell not only his son, but even himself, rather as a hireling than as a slave, according to Lev. xxv. 39, 40: *If thy brother, constrained by poverty, sell himself to thee, thou shalt not oppress him with the service of bondservants: but he shall be as a hireling and a sojourner.*

Reply Obj. 5. As the Philosopher says (*Ethic* x. 9), the paternal authority has the power only of admonition; but not that of coercion, whereby rebellious and headstrong persons can be compelled. Hence in this case the Lord commanded the stubborn son to be punished by the rulers of the city.

Reply Obj. 6. The Lord forbade them to marry strange women on account of the danger of seduction, lest they should be led astray into idolatry. And specially did this prohibition apply with respect to those nations who dwelt near them, because it was more probable that they would adopt their religious practices. When, however, the woman was willing to renounce idolatry and become an adherent of the Law, it was lawful to take her in marriage: as was the case with Ruth whom Booz married. Wherefore she said to her mother-in-law (Ruth i. 16): *Thy people shall be my people, and thy God my God.* Accordingly it was not permitted to marry a captive woman unless she first shaved her hair, and pared her nails, and put off the raiment wherein she was taken, and mourned for her father and mother, in token that she renounced idolatry for ever.

Reply Obj. 7. As Chrysostom says (*Hom.* xlviii. *super Matth.*), *because death was an unmitigated evil for the Jews, who did everything with a view to the present life, it was ordained that children should be born to the dead man through his brother: thus affording a certain mitigation to his death. It was not, however, ordained that any other than his brother or one next of kin should marry the wife of the deceased, because* the offspring of this union *would not be looked upon as that of the deceased: and, moreover, a stranger would not be under the obligation to support the household of the deceased, as his brother would be bound to do from motives of justice on account of his relationship.* Hence it is evident that in marrying the wife of his dead brother, he took his dead brother's place.

Reply Obj. 8. The Law permitted a wife to be divorced, not as though it were just absolutely speaking, but on account of the Jews' hardness of heart, as Our Lord declared (Matth. xix. 8). Of this, however, we must speak more fully in the treatise on Matrimony (Suppl., Q. 67).

Reply Obj. 9. Wives break their conjugal faith by adultery, both easily, for motives of pleasure, and hiddenly, since *the eye of the adulterer observeth darkness* (Job. xxiv. 15). But this does not apply to a son in respect of his father, or to a servant in respect of his master: because the latter infidelity is not the result of the lust of pleasure, but rather of malice: nor can it remain hidden like the infidelity of an adulterous woman.

QUESTION 106

Of the Law of the Gospel, Called the New Law, Considered in Itself

(In Four Articles)

In proper sequence we have to consider now the Law of the Gospel which is called the New Law: and in the first place we must consider it in itself; secondly, in comparison with the Old Law; thirdly, we shall treat of those things that are contained in the New Law.

Under the first head there are four points of inquiry: (1) What kind of law is it? i.e., is it a written law or is it instilled in the heart? (2) Of its efficacy, i.e., does it justify? (3) Of its beginning:—should it have been given at the beginning of the world? (4) Of its end:

i.e., whether it will last until the end, or will another law take its place?

FIRST ARTICLE

Whether the New Law Is a Written Law?

We proceed thus to the First Article:—

Objection 1. It would seem that the New Law is a written law. For the New Law is just the same as the Gospel. But the Gospel is set forth in writing, according to John xx. 31: *But these are written that you may believe.* Therefore the New Law is a written law.

Obj. 2. Further, the law that is instilled in the heart is the natural law, according to Rom. ii. 14, 15: (*The Gentiles*) *do by nature those things that are of the law . . . who have* (Vulg., *show*) *the work of the law written in their hearts.* If therefore the law of the Gospel were instilled in our hearts, it would not be distinct from the law of nature.

Obj. 3. Further, the law of the Gospel is proper to those who are in the state of the New Testament. But the law that is instilled in the heart is common to those who are in the New Testament and to those who are in the Old Testament: for it is written (Wis. vii. 27) that Divine Wisdom *through nations conveyeth herself into holy souls, she maketh the friends of God and prophets.* Therefore the New Law is not instilled in our hearts.

On the contrary, The New Law is the law of the New Testament. But the law of the New Testament is instilled in our hearts. For the Apostle, quoting the authority of Jeremias xxxi. 31, 33: *Behold the days shall come, saith the Lord; and I will perfect unto the house of Israel, and unto the house of Juda, a new testament,* says, explaining what this testament is (Heb. viii. 8, 10): *For this is the testament which I will make to the house of Israel . . . by giving* (Vulg.,—*I will give*) *My laws into their mind, and in their heart will I write them.* Therefore the New Law is instilled in our hearts.

I answer that, Each thing appears to be that which preponderates in it, as the Philosopher states (*Ethic.* ix. 8). Now that which is preponderant in the law of the New Testament, and whereon all its efficacy is based, is the grace of the Holy Ghost, which is given through faith in Christ. Consequently the New Law is chiefly the grace itself of the Holy Ghost, which is given to those who believe in Christ. This is manifestly stated by the Apostle who says (Rom. iii. 27): *Where is . . . thy boasting? It is excluded. By what law? Of works? No, but by the law of faith:* for he calls the grace itself of faith *a law.* And still more clearly it is written (Rom. viii. 2): *The law of the spirit of life, in Christ Jesus, hath deliverea me from the law of sin and of death.* Hence Augustine says (*De Spir. et Lit.* xxiv) that *as the law of deeds was written on tables of stone, so is the law of faith inscribed on the hearts of the faithful:* and elsewhere, in the same book (xxi): *What else are the Divine laws written by God Himself on our hearts, but the very presence of His Holy Spirit?*

Nevertheless the New Law contains certain things that dispose us to receive the grace of the Holy Ghost, and pertaining to the use of that grace: such things are of secondary importance, so to speak, in the New Law; and the faithful needed to be instructed concerning them, both by word and writing, both as to what they should believe and as to what they should do. Consequently we must say that the New Law is in the first place a law that is inscribed on our hearts, but that secondarily it is a written law.

Reply Obj. 1. The Gospel writings contain only such things as pertain to the grace of the Holy Ghost, either by disposing us thereto, or by directing us to the use thereof. Thus with regard to the intellect, the Gospel contains certain matters pertaining to the manifestation of Christ's Godhead or humanity, which dispose us by means of faith through which we receive the grace of the Holy Ghost: and with regard to the affections, it contains matters touching the contempt of the world, whereby man is rendered fit to receive the grace of the Holy Ghost: for *the world,* i.e., worldly men, *cannot receive* the Holy Ghost (Jo. xiv. 17). As to the use of spiritual grace, this consists in works of virtue to which the writings of the New Testament exhort men in divers ways.

Reply Obj. 2. There are two ways in which a thing may be instilled into man. First, through being part of his nature, and thus the natural law is instilled into man. Secondly, a thing is instilled into man by being, as it were, added on to his nature by a gift of grace. In this way the New Law is instilled into man, not only by indicating to him what he should do, but also by helping him to accomplish it.

Reply Obj. 3. No man ever had the grace of the Holy Ghost except through faith in Christ either explicit or implicit: and by faith in Christ man belongs to the New Testament. Consequently whoever had the law of grace instilled into them belonged to the New Testament.

SECOND ARTICLE

Whether the New Law Justifies?

We proceed thus to the Second Article:—

Objection 1. It would seem that the New Law does not justify. For no man is justified unless he obey God's law, according to Heb.

v. 9. *He,* i.e., Christ, *became to all that obey Him the cause of eternal salvation.* But the Gospel does not always cause men to believe in it: for it is written (Rom. x. 16): *All do not obey the Gospel.* Therefore the New Law does not justify.

Obj. 2. Further, the Apostle proves in his epistle to the Romans that the Old Law did not justify, because transgression increased at its advent: for it is stated (Rom. iv. 15): *The Law worketh wrath: for where there is no law, neither is there transgression.* But much more did the New Law increase transgression: since he who sins after the giving of the New Law deserves greater punishment, according to Heb. x. 28, 29: *A man making void the Law of Moses dieth without any mercy under two or three witnesses. How much more, do you think, he deserveth worse punishments, who hath trodden under-foot the Son of God,* etc.? Therefore the New Law, like the Old Law, does not justify.

Obj. 3. Further, justification is an effect proper to God, according to Rom. viii. 33: *God that justifieth.* But the Old Law was from God just as the New Law. Therefore the New Law does not justify any more than the Old Law.

On the contrary, The Apostle says (Rom. i. 16): *I am not ashamed of the Gospel: for it is the power of God unto salvation to everyone that believeth.* But there is no salvation but to those who are justified. Therefore the Law of the Gospel justifies.

I answer that, As stated above (A. 1), there is a twofold element in the Law of the Gospel. There is the chief element, viz., the grace of the Holy Ghost bestowed inwardly. And as to this, the New Law justifies. Hence Augustine says (*De Spir. et Lit.* xvii): *There* i.e., in the Old Testament, *the Law was set forth in an outward fashion, that the ungodly might be afraid; here,* i.e., in the New Testament, *it is given in an inward manner, that they may be justified.*—The other element of the Evangelical Law is secondary: namely, the teachings of faith, and those commandments which direct human affections and human actions. And as to this, the New Law does not justify. Hence the Apostle says (2 Cor. iii. 6): *The letter killeth, but the spirit quickeneth:* and Augustine explains this (*De Spir. et Lit.* xiv, xvii) by saying that the letter denotes any writing that is external to man, even that of the moral precepts such as are contained in the Gospel. Wherefore the letter, even of the Gospel would kill, unless there were the inward presence of the healing grace of faith.

Reply Obj. 1. This argument is true of the New Law, not as to its principal, but as to its secondary element: i.e., as to the dogmas and precepts outwardly put before man either in words or in writing.

Reply Obj. 2. Although the grace of the New Testament helps man to avoid sin, yet it does not so confirm man in good that he cannot sin: for this belongs to the state of glory. Hence if a man sin after receiving the grace of the New Testament, he deserves greater punishment, as being ungrateful for greater benefits, and as not using the help given to him. And this is why the New Law is not said to *work wrath:* because as far as it is concerned it gives man sufficient help to avoid sin.

Reply Obj. 3. The same God gave both the New and the Old Law, but in different ways. For He gave the Old Law written on tables of stone: whereas He gave the New Law written *in the fleshly tables of the heart,* as the Apostle expresses it (2 Cor. iii. 3). Wherefore, as Augustine says (*De Spir. et Lit.* xviii), *the Apostle calls this letter which is written outside man, a ministration of death and a ministration of condemnation: whereas he calls the other letter, i.e., the Law of the New Testament, the ministration of the spirit and the ministration of justice: because through the gift of the Spirit we work justice, and are delivered from the condemnation due to transgression.*

THIRD ARTICLE

Whether the New Law Should Have Been Given from the Beginning of the World?

We proceed thus to the Third Article:—

Objection 1. It would seem that the New Law should have been given from the beginning of the world. *For there is no respect of persons with God* (Rom. ii. 11). But *all* men *have sinned and do need the glory of God* (*ibid.* iii. 23). Therefore the Law of the Gospel should have been given from the beginning of the world, in order that it might bring succor to all.

Obj. 2. Further, as men dwell in various places, so do they live in various times. But God, *Who will have all men to be saved* (1 Tim. ii. 4), commanded the Gospel to be preached in all places, as may be seen in the last chapters of Matthew and Mark. Therefore the Law of the Gospel should have been at hand for all times, so as to be given from the beginning of the world.

Obj. 3. Further, man needs to save his soul, which is for all eternity, more than to save his body, which is a temporal matter. But God provided man from the beginning of the world with things that are necessary for the health of his body, by subjecting to his power whatever was created for the sake of man (Gen. i. 26-29). Therefore the New Law also,

which is very necessary for the health of the soul, should have been given to man from the beginning of the world.

On the contrary, The Apostle says (1 Cor. xv. 46): *That was not first which is spiritual, but that which is natural.* But the New Law is highly spiritual. Therefore it was not fitting for it to be given from the beginning of the world.

I answer that, Three reasons may be assigned why it was not fitting for the New Law to be given from the beginning of the world. The first is because the New Law, as stated above (A. 1), consists chiefly in the grace of the Holy Ghost: which it behoved not to be given abundantly until sin, which is an obstacle to grace, had been cast out of man through the accomplishment of his redemption by Christ: wherefore it is written (Jo. vii. 39): *As yet the Spirit was not given, because Jesus was not yet glorified.* This reason the Apostle states clearly (Rom. viii. 2, *seqq.*) where, after speaking of *the Law of the Spirit of life,* he adds: *God sending His own Son, in the likeness of sinful flesh, of sin* hath condemned sin in the flesh, that the justification of the Law might be fulfilled in us.*

A second reason may be taken from the perfection of the New Law. Because a thing is not brought to perfection at once from the outset, but through an orderly succession of time; thus one is at first a boy, and then a man. And this reason is stated by the Apostle (Gal. iii. 24, 25): *The Law was our pedagogue in Christ that we might be justified by faith. But after the faith is come, we are no longer under a pedagogue.*

The third reason is found in the fact that the New Law is the law of grace: wherefore it behoved man first of all to be left to himself under the state of the Old Law, so that through falling into sin, he might realize his weakness, and acknowledge his need of grace. This reason is set down by the Apostle (Rom. v. 20): *The Law entered in, that sin might abound: and when sin abounded grace did more abound.*

Reply Obj. 1. Mankind on account of the sin of our first parents deserved to be deprived of the aid of grace: and so *from whom it is withheld it is justly withheld, and to whom it is given, it is mercifully given,* as Augustine states (*De Perfect. Justit.* iv).† Consequently it does not follow that there is respect of persons with God, from the fact that He did not offer the Law of grace to all from the beginning of the world, which Law was to be published in due course of time, as stated above.

Reply Obj. 2. The state of mankind does not vary according to diversity of place, but according to succession of time. Hence the New Law avails for all places, but not for all times: although at all times there have been some persons belonging to the New Testament, as stated above (A. 1 *ad* 3).

Reply Obj. 3. Things pertaining to the health of the body are of service to man as regards his nature, which sin does not destroy: whereas things pertaining to the health of the soul are ordained to grace, which is forfeit through sin. Consequently the comparison will not hold.

FOURTH ARTICLE

Whether the New Law Will Last Till the End of the World?

We proceed thus to the Fourth Article:—

Objection 1. It would seem that the New Law will not last till the end of the world. Because, as the Apostle says (1 Cor. xiii. 10), *when that which is perfect is come, that which is in part shall be done away.* But the New Law is *in part,* since the Apostle says (*ibid.* 9): *We know in part and we prophesy in part.* Therefore the New Law is to be done away, and will be succeeded by a more perfect state.

Obj. 2. Further, Our Lord (Jo. xvi. 13) promised His disciples the knowledge of all truth when the Holy Ghost, the Comforter, should come. But the Church knows not yet all truth in the state of the New Testament. Therefore we must look forward to another state, wherein all truth will be revealed by the Holy Ghost.

Obj. 3. Further, just as the Father is distinct from the Son and the Son from the Father, so is the Holy Ghost distinct from the Father and the Son. But there was a state corresponding with the Person of the Father, viz., the state of the Old Law, wherein men were intent on begetting children: and likewise there is a state corresponding to the Person of the Son: viz., the state of the New Law, wherein the clergy who are intent on wisdom (which is appropriated to the Son) hold a prominent place. Therefore there will be a third state corresponding to the Holy Ghost, wherein spiritual men will hold the first place.

Obj. 4. Further, Our Lord said (Matth. xxiv. 14): *This Gospel of the kingdom shall be preached in the whole world . . . and then shall the consummation come.* But the Gospel of Christ is already preached throughout the whole world: and yet the consummation has

* S. Thomas, quoting perhaps from memory, omits the *et* (*and*), after *sinful flesh.* The text quoted should read thus,—*in the likeness of sinful flesh, and a sin offering* (περὶ ἁμαρτίας), *hath,* etc.

† Cf. *Ep.* ccvii; *De Pecc. Mer. et Rem.* ii. 19.

not yet come. Therefore the Gospel of Christ is not the Gospel of the kingdom, but another Gospel, that of the Holy Ghost, is to come yet, like unto another Law.

On the contrary, Our Lord said (Matth. xxiv. 34): *I say to you that this generation shall not pass till all (these) things be done:* which passage Chrysostom (*Hom.* lxxvii) explains as referring to *the generation of those that believe in Christ.* Therefore the state of those who believe in Christ will last until the consummation of the world.

I answer that, The state of the world may change in two ways. In one way, according to a change of law: and thus no other state will succeed this state of the New Law. Because the state of the New Law succeeded the state of the Old Law, as a more perfect law a less perfect one. Now no state of the present life can be more perfect than the state of the New Law: since nothing can approach nearer to the last end than that which is the immediate cause of our being brought to the last end. But the New Law does this: wherefore the Apostle says (Heb. x. 19-22): *Having therefore, brethren, a confidence in the entering into the Holies by the blood of Christ, a new . . . way which He hath dedicated for us . . . let us draw near.* Therefore no state of the present life can be more perfect than that of the New Law, since the nearer a thing is to the last end the more perfect it is.

In another way the state of mankind may change according as man stands in relation to one and the same law more or less perfectly. And thus the state of the Old Law underwent frequent changes, since at times the laws were very well kept, and at other times were altogether unheeded. Thus, too, the state of the New Law is subject to change with regard to various places, times, and persons, according as the grace of the Holy Ghost dwells in man more or less perfectly. Nevertheless we are not to look forward to a state wherein man is to possess the grace of the Holy Ghost more perfectly than he has possessed it hitherto, especially the apostles who *received the firstfruits of the Spirit,* i.e., *sooner and more abundantly than others,* as a gloss expounds on Rom. viii. 23.

Reply Obj. 1. As Dionysius says (*Eccl. Hier.* v), there is a threefold state of mankind; the first was under the Old Law; the second is that of the New Law; the third will take place not in this life, but in heaven. But as the first state is figurative and imperfect in comparison with the state of the Gospel; so is the present state figurative and imperfect in comparison with the heavenly state, with the advent of which the present state will be done away as expressed in that very passage (*verse* 12): *We see now through a glass in a dark manner; but then face to face.*

Reply Obj. 2. As Augustine says (*Contra Faust.* xix. 31), Montanus and Priscilla pretended that Our Lord's promise to give the Holy Ghost was fulfilled, not in the apostles, but in themselves. In like manner the Manicheans maintained that it was fulfilled in Manes whom they held to be the Paraclete. Hence none of the above received the *Acts of the Apostles,* where it is clearly shown that the aforesaid promise was fulfilled in the apostles: just as Our Lord promised them a second time (Acts i. 5): *You shall be baptized with the Holy Ghost, not many days hence:* which we read as having been fulfilled in Acts ii. However, these foolish notions are refuted by the statement (Jo. vii. 39) that *as yet the Spirit was not given, because Jesus was not yet glorified;* from which we gather that the Holy Ghost was given as soon as Christ was glorified in His Resurrection and Ascension. Moreover, this puts out of court the senseless idea that the Holy Ghost is to be expected to come at some other time.

Now the Holy Ghost taught the apostles all truth in respect of matters necessary for salvation; those things, to wit, that we are bound to believe and to do. But He did not teach them about all future events: for this did not regard them according to Acts i. 7: *It is not for you to know the times or moments which the Father hath put in His own power.*

Reply Obj. 3. The Old Law corresponded not only to the Father, but also to the Son: because Christ was foreshadowed in the Old Law. Hence Our Lord said (Jo. v. 46): *If you did believe Moses, you would perhaps believe me also; for he wrote of Me.* In like manner the New Law corresponds not only to Christ, but also to the Holy Ghost; according to Rom. viii. 2: *The Law of the Spirit of life in Christ Jesus,* etc. Hence we are not to look forward to another law corresponding to the Holy Ghost.

Reply Obj. 4. Since Christ said at the very outset of the preaching of the Gospel: *The kingdom of heaven is at hand* (Matth. iv .17), it is most absurd to say that the Gospel of Christ is not the Gospel of the kingdom. But the preaching of the Gospel of Christ may be understood in two ways. First, as denoting the spreading abroad of the knowledge of Christ: and thus the Gospel was preached throughout the whole world even at the time of the apostles, as Chrysostom states (*Hom.* lxxv. *in Matth.*). And in this sense the words that follow,—*and then shall the consummation come,* refer to the destruction of Jerusalem, of which He was speaking literally.—Secondly, the preaching of the Gospel may be

understood as extending throughout the world and producing its full effect, so that, to wit, the Church would be founded in every nation. And in this sense, as Augustine writes to Hesychius (*Epist.* cxcix), the Gospel is not preached to the whole world yet, but, when it is, the consummation of the world will come.

QUESTION 107

Of the New Law As Compared with the Old

(In Four Articles)

We must now consider the New Law as compared with the Old: under which head there are four points of inquiry: (1) Whether the New Law is distinct from the Old Law? (2) Whether the New Law fulfils the Old? (3) Whether the New Law is contained in the old? (4) Which is the more burdensome, the New or the Old Law?

FIRST ARTICLE

Whether the New Law Is Distinct from the Old Law?

We proceed thus to the First Article:—

Objection 1. It would seem that the New Law is not distinct from the Old. Because both these laws were given to those who believe in God: since *without faith it is impossible to please God,* according to Heb. xi. 6. But the faith of olden times and of nowadays is the same, as the gloss says on Matth. xxi. 9. Therefore the law is the same also.

Obj. 2. Further, Augustine says (*Contra Adamant. Manich. discip.* xvii) that *there is little difference between the Law and Gospel,** —*fear and love.* But the New and Old Laws cannot be differentiated in respect of these two things: since even the Old Law comprised precepts of charity: *Thou shalt love thy neighbor* (Lev. xix. 18), and: *Thou shalt love the Lord thy God* (Deut. vi. 5).—In like manner neither can they differ according to the other difference which Augustine assigns (*Contra Faust.* iv. 2), viz., that *the Old Testament contained temporal promises, whereas the New Testament contains spiritual and eternal promises:* since even the New Testament contains temporal promises, according to Mark x. 30: He shall receive *a hundred times as much . . . in this time, houses and brethren,* etc.: while in the Old Testament they hoped in promises spiritual and eternal, according to Heb. xi. 16: *But now they desire a better, that is to say, a heavenly country,* which is said of the patriarchs. Therefore it seems that the New Law is not distinct from the Old.

Obj. 3. Further, the Apostle seems to distinguish both laws by calling the Old Law *a law of works,* and the New Law *a law of faith* (Rom. iii. 27). But the Old Law was also a law of faith, according to Heb. xi. 39: *All were* (Vulg.,—*All these being*) *approved by the testimony of faith,* which he says of the fathers of the Old Testament. In like manner the New Law is a law of works: since it is written (Matth. v. 44): *Do good to them that hate you;* and (Luke xxii. 19): *Do this for a commemoration of Me.* Therefore the New Law is not distinct from the Old.

On the contrary, the Apostle says (Heb. vii. 12): *The priesthood being translated it is necessary that a translation also be made of the Law.* But the priesthood of the New Testament is distinct from that of the Old, as the Apostle shows in the same place. Therefore the Law is also distinct.

I answer that, As stated above (Q. 90, A. 2; Q. 91, A. 4), every law ordains human conduct to some end. Now things ordained to an end may be divided in two ways, considered from the point of view of the end. First, through being ordained to different ends: and this difference will be specific, especially if such ends are proximate. Secondly, by reason of being closely or remotely connected with the end. Thus it is clear that movements differ in species through being directed to different terms: while according as one part of a movement is nearer to the term than another part, the difference of perfect and imperfect movement is assessed.

Accordingly then two laws may be distinguished from one another in two ways. First, through being altogether diverse, from the fact that they are ordained to diverse ends: thus a state-law ordained to democratic government, would differ specifically from a law ordained to government by the aristocracy. Secondly, two laws may be distinguished from one another, through one of them being more closely connected with the end, and the other more remotely: thus in one and the same state there is one law enjoined on men of mature age, who can forthwith accomplish that which pertains to the common good; and another law regulating the education of children who need to be taught how they are to achieve manly deeds later on.

We must therefore say that, according to

* See footnote, p. 999.

the first way, the New Law is not distinct from the Old Law: because they both have the same end, namely, man's subjection to God; and there is but one God of the New and of the Old Testament, according to Rom. iii. 30: *It is one God that justifieth circumcision by faith, and uncircumcision through faith.*—According to the second way, the New Law is distinct from the Old Law: because the Old Law is like a pedagogue of children, as the Apostle says (Gal. iii. 24), whereas the New Law is the law of perfection, since it is the law of charity, of which the Apostle says (Coloss. iii. 14) that it is *the bond of perfection.*

Reply Obj. 1. The unity of faith under both Testaments witnesses to the unity of end: for it has been stated above (Q. 62, A. 2) that the object of the theological virtues, among which is faith, is the last end. Yet faith had a different state in the Old and in the New Law: since what they believed as future, we believe as fact.

Reply Obj. 2. All the differences assigned between the Old and New Laws are gathered from their relative perfection and imperfection. For the precepts of every law prescribe acts of virtue. Now the imperfect, who as yet are not possessed of a virtuous habit, are directed in one way to perform virtuous acts, while those who are perfected by the possession of virtuous habits are directed in another way. For those who as yet are not endowed with virtuous habits, are directed to the performance of virtuous acts by reason of some outward cause: for instance, by the threat of punishment, or the promise of some extrinsic rewards, such as honor, riches, or the like. Hence the Old Law, which was given to men who were imperfect, that is, who had not yet received spiritual grace, was called the *law of fear,* inasmuch as it induced men to observe its commandments by threatening them with penalties; and is spoken of as containing temporal promises.—On the other hand, those who are possessed of virtue, are inclined to do virtuous deeds through love of virtue, not on account of some extrinsic punishment or reward. Hence the New Law which derives its pre-eminence from the spiritual grace instilled into our hearts, is called the *Law of love:* and it is described as containing spiritual and eternal promises, which are objects of the virtues, chiefly of charity. Accordingly such persons are inclined of themselves to those objects, not as to something foreign but as to something of their own.—For this reason, too, the Old Law is described as *restraining the hand, not the will;** since when a man refrains from some sins through fear of being punished, his will does not shrink simply from sin, as does the will of a man who refrains from sin through love of righteousness: and hence the New Law, which is the Law of love, is said to restrain the will.

Nevertheless there were some in the state of the Old Testament who, having charity and the grace of the Holy Ghost, looked chiefly to spiritual and eternal promises: and in this respect they belonged to the New Law.—In like manner in the New Testament there are some carnal men who have not yet attained to the perfection of the New Law; and these it was necessary, even under the New Testament, to lead to virtuous action by the fear of punishment and by temporal promises.

But although the Old Law contained precepts of charity, nevertheless it did not confer the Holy Ghost by Whom *charity . . . is spread abroad in our hearts* (Rom. v. 5).

Reply Obj. 3. As stated above (Q. 106, AA. 1, 2). the New Law is called the law of faith, in so far as its pre-eminence is derived from that very grace which is given inwardly to believers, and for this reason is called the grace of faith. Nevertheless it consists secondarily in certain deeds, moral and sacramental: but the New Law does not consist chiefly in these latter things, as did the Old Law. As to those under the Old Testament who through faith were acceptable to God, in this respect they belonged to the New Testament: for they were not justified except through faith in Christ, Who is the Author of the New Testament. Hence of Moses the Apostle says (Heb. xi. 26) that he esteemed *the reproach of Christ greater riches than the treasure of the Egyptians.*

* Peter Lombard, *Sent.* iii., D. 40.

SECOND ARTICLE

Whether the New Law Fulfils the Old?

We proceed thus to the Second Article:—

Objection 1. It would seem that the New Law does not fulfil the Old. Because to fulfil and to void are contrary. But the New Law voids or excludes the observances of the Old Law: for the Apostle says (Gal. v. 2): *If you be circumcised, Christ shall profit you nothing.* Therefore the New Law is not a fulfilment of the Old.

Obj. 2. Further, one contrary is not the fulfilment of another. But Our Lord propounded in the New Law precepts that were contrary to precepts of the Old Law. For we read (Matth. v. 27-32): You have heard that it was said to them of old: . . . *Whosoever shall put away his wife, let him give her a bill of divorce. But I say to you that whosoever shall put away his wife . . . maketh her to commit adultery.* Furthermore, the same evidently applies to the prohibition against

swearing, against retaliation, and against hating one's enemies. In like manner Our Lord seems to have done away with the precepts of the Old Law relating to the different kinds of foods (Matth. xv. 11): *Not that which goeth into the mouth defileth a man: but what cometh out of the mouth, this defileth a man.* Therefore the New Law is not a fulfilment of the Old.

Obj. 3. Further, whoever acts against a law does not fulfil the law. But Christ in certain cases acted against the Law. For He touched the leper (Matth. viii. 3), which was contrary to the Law. Likewise He seems to have frequently broken the sabbath; since the Jews used to say of Him (Jo. ix. 16): *This man is not of God, who keepeth not the sabbath.* Therefore Christ did not fulfil the Law: and so the New Law given by Christ is not a fulfilment of the Old.

Obj. 4. Further, the Old Law contained precepts, moral, ceremonial, and judicial, as stated above (Q. 99, A. 4). But Our Lord (Matth. v.) fulfilled the Law in some respects, but without mentioning the judicial and ceremonial precepts. Therefore it seems that the New Law is not a complete fulfilment of the Old.

On the contrary, Our Lord said (Matth. v. 17): *I am not come to destroy, but to fulfil:* and went on to say (*verse* 18): *One jot or one tittle shall not pass of the Law till all be fulfilled.*

I answer that, As stated above (A. 1), the New Law is compared to the Old as the perfect to the imperfect. Now everything perfect fulfils that which is lacking in the imperfect. And accordingly the New Law fulfils the Old by supplying that which was lacking in the Old Law.

Now two things in the Old Law offer themselves to our consideration: viz., the end, and the precepts contained in the Law.

Now the end of every law is to make men righteous and virtuous, as was stated above (Q. 92, A. 1); and consequently the end of the Old Law was the justification of men. The Law, however, could not accomplish this: but foreshadowed it by certain ceremonial actions, and promised it in words. And in this respect, the New Law fulfils the Old by justifying men through the power of Christ's Passion. This is what the Apostle says (Rom. viii. 3, 4): *What the Law could not do . . . God sending His own Son in the likeness of sinful flesh . . . hath condemned sin in the flesh, that the justification of the Law might be fulfilled in us.*—And in this respect, the New Law gives what the Old Law promised, according to 2 Cor. i. 20: *Whatever are the promises of God, in Him,* i.e., in Christ, *they are "Yea."**—Again, in this respect, it also fulfils what the Old Law foreshadowed. Hence it is written (Coloss. ii. 17) concerning the ceremonial precepts that they were *a shadow of things to come, but the body is of Christ;* in other words, the reality is found in Christ. Wherefore the New Law is called the law of reality; whereas the Old Law is called the law of shadow or of figure.

Now Christ fulfilled the precepts of the Old Law both in His works and in His doctrine. In His works, because He was willing to be circumcised and to fulfil the other legal observances, which were binding for the time being; according to Gal. iv. 4: *Made under the Law.*—In His doctrine He fulfilled the precepts of the Law in three ways. First, by explaining the true sense of the Law. This is clear in the case of murder and adultery, the prohibition of which the Scribes and Pharisees thought to refer only to the exterior act: wherefore Our Lord fulfilled the Law by showing that the prohibition extended also to the interior acts of sins.—Secondly, Our Lord fulfilled the precepts of the Law by prescribing the safest way of complying with the statutes of the Old Law. Thus the Old Law forbade perjury: and this is more safely avoided, by abstaining altogether from swearing, save in cases of urgency.—Thirdly, Our Lord fulfilled the precepts of the Law, by adding some counsels of perfection: this is clearly seen in Matth. xix. 21, where Our Lord said to the man who affirmed that he had kept all the precepts of the Old Law: *One thing is wanting to thee: If thou wilt be perfect, go, sell whatsoever thou hast,* etc.†

Reply Obj. 1. The New Law does not void observance of the Old Law except in the point of ceremonial precepts, as stated above (Q. 103. AA. 3, 4). Now the latter were figurative of something to come. Wherefore from the very fact that the ceremonial precepts were fulfilled when those things were accomplished which they foreshadowed, it follows that they are no longer to be observed: for if they were to be observed, this would mean that something is still to be accomplished and is not yet fulfilled. Thus the promise of a future gift holds no longer when it has been fulfilled by the presentation of the gift. In this way the legal ceremonies are abolished by being fulfilled.

Reply Obj. 2. As Augustine says (*Contra Faust.* xix. 26), those precepts of Our Lord are not contrary to the precepts of the Old Law. For what Our Lord commanded about a man

* The Douay version reads thus: *All the promises of God are in Him, "It is."*

† S. Thomas combines Matth. xix. 21 with Mark x. 21.

not putting away his wife, is not contrary to what the Law prescribed. *For the Law did not say: "Let him that wills, put his wife away": the contrary of which would be not to put her away. On the contrary, the Law was unwilling that a man should put away his wife, since it prescribed a delay, so that excessive eagerness for divorce might cease through being weakened during the writing of the bill. Hence Our Lord, in order to impress the fact that a wife ought not easily to be put away, allowed no exception save in the case of fornication.* The same applies to the prohibition about swearing, as stated above.—The same is also clear with respect to the prohibition of retaliation. For the Law fixed a limit to revenge, by forbidding men to seek vengeance unreasonably: whereas Our Lord deprived them of vengeance more completely by commanding them to abstain from it altogether.—With regard to the hatred of one's enemies, He dispelled the false interpretation of the Pharisees, by admonishing us to hate, not the person, but his sin.—As to discriminating between various foods, which was a ceremonial matter, Our Lord did not forbid this to be observed: but He showed that no foods are naturally unclean, but only in token of something else, as stated above (Q. 102, A. 6 *ad* 1).

Reply Obj. 3. It was forbidden by the Law to touch a leper; because by doing so, man incurred a certain uncleanness of irregularity, as also by touching the dead, as stated above (Q. 102, A. 5 *ad* 4). But Our Lord, Who healed the leper, could not contract an uncleanness.—By those things which He did on the sabbath, He did not break the sabbath in reality, as the Master Himself shows in the Gospel: both because He worked miracles by His Divine power, which is ever active among things; and because His works were concerned with the salvation of man, while the Pharisees were concerned for the well-being of animals even on the sabbath; and again because on account of urgency He excused His disciples for gathering the ears of corn on the sabbath. But He did seem to break the sabbath according to the superstitious interpretation of the Pharisees, who thought that man ought to abstain from doing even works of kindness on the sabbath; which was contrary to the intention of the Law.

Reply Obj. 4. The reason why the ceremonial precepts of the Law are not mentioned in Matth. v. is because, as stated above (*ad* 1), their observance was abolished by their fulfilment.—But of the judicial precepts He mentioned that of retaliation: so that what He said about it should refer to all the others. With regard to this precept, He taught that the intention of the Law was that retaliation should be sought out of love of justice, and not as a punishment out of revengeful spite, which He forbade, admonishing man to be ready to suffer yet greater insults; and this remains still in the New Law.

THIRD ARTICLE

Whether the New Law Is Contained in the Old?

We proceed thus to the Third Article:—

Objection 1. It would seem that the New Law is not contained in the Old. Because the New Law consists chiefly in faith: wherefore it is called the *law of faith* (Rom. iii. 27). But many points of faith are set forth in the New Law, which are not contained in the Old. Therefore the New Law is not contained in the Old.

Obj. 2. Further, a gloss says on Matth. v. 19, *He that shall break one of these least commandments,* that the lesser commandments are those of the Law, and the greater commandments, those contained in the Gospel. Now the greater cannot be contained in the lesser. Therefore the New Law is not contained in the Old.

Obj. 3. Further, who holds the container holds the contents. If, therefore, the New Law is contained in the Old, it follows that whoever had the Old Law had the New: so that it was superfluous to give men a New Law when once they had the Old. Therefore the New Law is not contained in the Old.

On the contrary, As expressed in Ezech. i. 16, there was *a wheel in the midst of a wheel,* i.e., *the New Testament within the Old,* according to Gregory's exposition.

I answer that, One thing may be contained in another in two ways. First, actually; as a located thing is in a place, Secondly, virtually; as an effect in its cause, or as the complement in that which is incomplete; thus a genus contains its species, and a seed contains the whole tree, virtually. It is in this way that the New Law is contained in the Old: for it has been stated (A. 1) that the New Law is compared to the Old as perfect to imperfect. Hence Chrysostom, expounding Mark iv. 28, *The earth of itself bringeth forth fruit, first the blade, then the ear, afterwards the full corn in the ear,* expresses himself as follows: *He brought forth first the blade,* i.e., *the Law of Nature; then the ear,* i.e., *the Law of Moses; lastly, the full corn,* i.e., *the Law of the Gospel.* Hence then the New Law is in the Old as the corn in the ear.

Reply Obj. 1. Whatsoever is set down in the New Testament explicitly and openly as a point of faith, is contained in the Old Testament as a matter of belief, but implicitly, under a figure. And accordingly, even as to those

things which we are bound to believe, the New Law is contained in the Old.

Reply Obj. 2. The precepts of the New Law are said to be greater than those of the Old Law, in the point of their being set forth explicitly. But as to the substance itself of the precepts of the New Testament, they are all contained in the Old. Hence Augustine says (*Contra Faust.* xix. 23, 28) that *nearly all Our Lord's admonitions or precepts, where He expressed Himself by saying: "But I say unto you," are to be found also in those ancient books. Yet, since they thought that murder was only the slaying of the human body, Our Lord declared to them that every wicked impulse to hurt our brother is to be looked on as a kind of murder.* And it is in the point of declarations of this kind that the precepts of the New Law are said to be greater than those of the Old. Nothing, however, prevents the greater from being contained in the lesser virtually; just as a tree is contained in the seed.

Reply Obj. 3. What is set forth implicitly needs to be declared explicitly. Hence after the publishing of the Old Law, a New Law also had to be given.

FOURTH ARTICLE

Whether the New Law Is More Burdensome Than the Old?

We proceed thus to the Fourth Article:—

Objection 1. It would seem that the New Law is more burdensome than the Old. For Chrysostom (*Opus Imp. in Matth., Hom.* x*) says: *The commandments given to Moses are easy to obey: Thou shalt not kill; Thou shalt not commit adultery: but the commandments of Christ are difficult to accomplish, for instance: Thou shalt not give way to anger, or to lust.* Therefore the New Law is more burdensome than the Old.

Obj. 2. Further, it is easier to make use of earthly prosperity than to suffer tribulations. But in the Old Testament observance of the Law was followed by temporal prosperity, as may be gathered from Deut. xxviii. 1-14; whereas many kinds of trouble ensue to those who observe the New Law, as stated in 2 Cor. vi. 4-10: *Let us exhibit ourselves as the ministers of God, in much patience, in tribulation, in necessities, in distresses,* etc. Therefore the New Law is more burdensome than the Old.

Obj. 3. The more one has to do, the more difficult it is. But the New Law is something added to the Old. For the Old Law forbade perjury, while the New Law proscribed even swearing: the Old Law forbade a man to cast off his wife without a bill of divorce, while the New Law forbade divorce altogether; as is clearly stated in Matth. v. 31 *seqq.*, according to Augustine's expounding. Therefore the New Law is more burdensome than the Old.

On the contrary, It is written (Matth. xi. 28): *Come to Me, all you that labor and are burdened:* which words are expounded by Hilary thus: *He calls to Himself all those that labor under the difficulty of observing the Law, and are burdened with the sins of this world.* And further on He says of the yoke of the Gospel: *For My yoke is sweet and My burden light.* Therefore the New Law is a lighter burden than the Old.

I answer that, A twofold difficult may attach to works of virtue with which the precepts of the Law are concerned. One is on the part of the outward works, which of themselves are, in a way, difficult and burdensome. And in this respect the Old Law is a much heavier burden than the New: since the Old Law by its numerous ceremonies prescribed many more outward acts than the New Law, which, in the teaching of Christ and the apostles, added very few precepts to those of the natural law; although afterwards some were added, through being instituted by the holy Fathers. Even in these Augustine says that moderation should be observed, lest good conduct should become a burden to the faithful. For he says in reply to the queries of Januarius (*Ep.* lv) that, *whereas God in His mercy wished religion to be a free service rendered by the public solemnization of a small number of most manifest sacraments, certain persons make it a slave's burden; so much so that the state of the Jews who were subject to the sacraments of the Law, and not to the presumptuous devices of man, was more tolerable.*

The other difficulty attaches to works of virtue as to interior acts: for instance, that a virtuous deed be done with promptitude and pleasure. It is this difficulty that virtue solves: because to act thus is difficult for a man without virtue: but through virtue it becomes easy to him. In this respect the precepts of the New Law are more burdensome than those of the Old; because the New Law prohibits certain interior movements of the soul, which were not expressly forbidden in the Old Law in all cases, although they were forbidden in some, without, however, any punishment being attached to the prohibition. Now this is very difficult to a man without virtue: thus even the Philosopher states (*Ethic.* v. 9) that it is easy to do what a righteous man does; but that to do it in the same way, viz., with pleasure and promptitude, is difficult to a man who is not righteous. Accordingly we read also (1 Jo. v. 3) that *His commandments are not heavy:* which words Augustine expounds by saying that *they are not heavy to the man*

* The work of an unknown author.

that loveth; whereas they are a burden to him that loveth not.

Reply Obj. 1. The passage quoted speaks expressly of the difficulty of the New Law as to the deliberate curbing of interior movements.

Reply Obj. 2. The tribulations suffered by those who observe the New Law are not imposed by the Law itself. Moreover they are easily borne, on account of the love in which the same Law consists: since, as Augustine says (*De Verb. Dom., Serm.* lxx), *love makes light and nothing of things that seem arduous and beyond our power.*

Reply Obj. 3. The object of these additions to the precepts of the Old Law was to render it easier to do what it prescribed, as Augustine states.* Accordingly this does not prove that the New Law is more burdensome, but rather that it is a lighter burden.

QUESTION 108

Of Those Things That Are Contained in the New Law

(In Four Articles)

We must now consider those things that are contained in the New Law: under which head there are four points of inquiry: (1) Whether the New Law ought to prescribe or to forbid any outward works? (2) Whether the New Law makes sufficient provision in prescribing and forbidding external acts? (3) Whether in the matter of internal acts it directs man sufficiently? (4) Whether it fittingly adds counsels to precepts?

FIRST ARTICLE

Whether the New Law Ought to Prescribe or Prohibit Any External Acts?

We proceed thus to the First Article:—

Objection 1. It would seem that the New Law should not prescribe or prohibit any external acts. For the New Law is the Gospel of the kingdom, according to Matth. xxiv. 14: *This Gospel of the kingdom shall be preached in the whole world.* But the kingdom of God consists not in exterior, but only in interior acts, according to Luke xvii. 21: *The kingdom of God is within you;* and Rom. xiv. 17: *The kingdom of God is not meat and drink; but justice and peace and joy in the Holy Ghost.* Therefore the New Law should not prescribe or forbid any external acts.

Obj. 2. Further, the New Law is *the law of the Spirit* (Rom. viii. 2). But *where the Spirit of the Lord is, there is liberty* (2 Cor. iii. 17). Now there is no liberty when man is bound to do or avoid certain external acts. Therefore the New Law does not prescribe or forbid any external acts.

Obj. 3. Further, all external acts are understood as referable to the hand, just as interior acts belong to the mind. But this is assigned as the difference between the New and Old Laws that the *Old Law restrains the hand, whereas the New Law curbs the will.*† Therefore the New Law should not contain prohibitions and commands about exterior deeds, but only about interior acts.

On the contrary, Through the New Law, men are made *children of light:* wherefore it is written (Jo. xii. 36): *Believe in the light that you may be the children of light.* Now it is becoming that children of the light should do deeds of light and cast aside deeds of darkness, according to Ephes. v. 8: *You were heretofore darkness, but now light in the Lord. Walk . . . as children of the light.* Therefore the New Law had to forbid certain external acts and prescribe others.

I answer that, As stated above (Q. 106, AA. 1, 2), the New Law consists chiefly in the grace of the Holy Ghost, which is shown forth by faith that worketh through love. Now men become receivers of this grace through God's Son made man, Whose humanity grace filled first, and thence flowed forth to us. Hence it is written (Jo. i. 14): *The Word was made flesh,* and afterwards: *full of grace and truth;* and further on: *Of His fulness we all have received, and grace for grace.* Hence it is added that *grace and truth came by Jesus Christ.* Consequently it was becoming that the grace which flows from the incarnate Word should be given to us by means of certain external sensible objects; and that from this inward grace, whereby the flesh is subjected to the Spirit, certain external works should ensue.

Accordingly external acts may have a twofold connection with grace. In the first place, as leading in some way to grace. Such are the sacramental acts which are instituted in the New Law, *e.g.,* Baptism, the Eucharist, and the like.

In the second place there are those external acts which ensue from the promptings of grace: and herein we must observe a difference. For there are some which are necessarily in keeping with, or in opposition to inward grace consisting in faith that worketh

* *De Serm. Dom. in Monte.* i. 17, 21; xix. 23, 26.

† Peter Lombard, *Sent.* iii., D. 40.

through love. Such external works are prescribed or forbidden in the New Law; thus confession of faith is prescribed, and denial of faith is forbidden; for it is written (Matth. x. 32, 33): (*Every one*) *that shall confess Me before men, I will also confess him before My Father. . . . But he that shall deny Me before men, I will also deny him before My Father.* —On the other hand, there are works which are not necessarily opposed to, or in keeping with faith that worketh through love. Such works are not prescribed or forbidden in the New Law, by virtue of its primitive institution; but have been left by the Lawgiver, i.e., Christ, to the discretion of each individual. And so to each one it is free to decide what he should do or avoid; and to each superior, to direct his subjects in such matters as regards what they must do or avoid. Wherefore also in this respect the Gospel is called the *law of liberty**: since the Old Law decided many points and left few to man to decide as he chose.

Reply Obj. 1. The kingdom of God consists chiefly in internal acts: but as a consequence all things that are essential to internal acts belong also to the kingdom of God. Thus if the kingdom of God is internal righteousness, peace, and spiritual joy, all external acts that are incompatible with righteousness, peace, and spiritual joy, are in opposition to the kingdom of God; and consequently should be forbidden in the Gospel of the kingdom. On the other hand, those things that are indifferent as regards the aforesaid, for instance, to eat of this or that food, are not part of the kingdom of God; wherefore the Apostle says before the words quoted: *The kingdom of God is not meat and drink.*

Reply Obj. 2. According to the Philosopher (*Metaph.* i. 2), what is *free is cause of itself.* Therefore he acts freely, who acts of his own accord. Now man does of his own accord that which he does from a habit that is suitable to his nature: since a habit inclines one as a second nature. If, however, a habit be in opposition to nature, man would not act according to his nature, but according to some corruption affecting that nature. Since then the grace of the Holy Ghost is like an interior habit bestowed on us and inclining us to act aright, it makes us do freely those things that are becoming to grace, and shun what is opposed to it.

Accordingly the New Law is called the law of liberty in two respects. First, because it does not bind us to do or avoid certain things, except such as are of themselves necessary or opposed to salvation, and come under the prescription or prohibition of the law. Secondly, because it also makes us comply freely with these precepts and prohibitions, inasmuch as we do so through the promptings of grace. It is for these two reasons that the New Law is called *the law of perfect liberty* (James i. 25).

Reply Obj. 3. The New Law, by restraining the mind from inordinate movements, must needs also restrain the hand from inordinate acts, which ensue from inward movements.

* *Cf.* Reply Obj. 2.

SECOND ARTICLE

Whether the New Law Made Sufficient Ordinations about External Acts?

We proceed thus to the Second Article:—

Objection 1. It would seem that the New Law made insufficient ordinations about external acts. Because faith that worketh through charity seems chiefly to belong to the New Law, according to Gal. v. 6: *In Christ Jesus neither circumcision availeth anything, nor uncircumcision: but faith that worketh through charity.* But the New Law declared explicitly certain points of faith which were not set forth explicitly in the Old Law; for instance, belief in the Trinity. Therefore it should also have added certain outward moral deeds, which were not fixed in the Old Law.

Obj. 2. Further, in the Old Law not only were sacraments instituted, but also certain sacred things, as stated above (Q. 101, A. 4; Q. 102, A. 4). But in the New Law, although certain sacraments are instituted, yet no sacred things seem to have been instituted by Our Lord; for instance, pertaining either to the sanctification of a temple or of the vessels, or to the celebration of some particular feast. Therefore the New Law made insufficient ordinations about external matters.

Obj. 3. Further, in the Old Law, just as there were certain observances pertaining to God's ministers, so also were there certain observances pertaining to the people: as was stated above when we were treating of the ceremonial of the Old Law (Q. 101, A. 4; Q. 102, A. 6). Now in the New Law certain observances seem to have been prescribed to the ministers of God; as may be gathered from Matth. x. 9: *Do not possess gold, nor silver, nor money in your purses,* nor other things which are mentioned here and Luke ix, x. Therefore certain observances pertaining to the faithful should also have been instituted in the New Law.

Obj. 4. Further, in the Old Law, besides moral and ceremonial precepts, there were certain judicial precepts. But in the New Law there are no judicial precepts. Therefore the New Law made insufficient ordinations about external works.

On the contrary, Our Lord said (Matth.

vii. 24): *Every one . . . that heareth these My words, and doth them, shall be likened to a wise man that built his house upon a rock.* But a wise builder leaves out nothing that is necessary to the building. Therefore Christ's words contain all things necessary for man's salvation.

I answer that, As stated above (A. 1), the New Law had to make such prescriptions or prohibitions alone as are essential for the reception or right use of grace. And since we cannot of ourselves obtain grace, but through Christ alone, hence Christ of Himself instituted the sacraments whereby we obtain grace: viz., Baptism, Eucharist, Orders of the ministers of the New Law, by the institution of the apostles and seventy-two disciples, Penance, and indissoluble Matrimony. He promised Confirmation through the sending of the Holy Ghost: and we read that by His institution the apostles healed the sick by anointing them with oil (Mark vi. 13). These are the sacraments of the New Law.

The right use of grace is by means of works of charity. These, in so far as they are essential to virtue, pertain to the moral precepts, which also formed part of the Old Law. Hence, in this respect, the New Law had nothing to add as regards external action.—The determination of these works in their relation to the divine worship, belongs to the ceremonial precepts of the Law; and, in relation to our neighbor, to the judicial precepts, as stated above (Q. 99, A. 4). And therefore, since these determinations are not in themselves necessarily connected with inward grace wherein the Law consists, they do not come under a precept of the New Law, but are left to the decision of man; some relating to inferiors,—as when a precept is given to an individual; others, relating to superiors, temporal or spiritual, referring, namely, to the common good.

Accordingly the New Law had no other external works to determine, by prescribing or forbidding, except the sacraments, and those moral precepts which have a necessary connection with virtue, for instance, that one must not kill, or steal, and so forth.

Reply Obj. 1. Matters of faith are above human reason, and so we cannot attain to them except through grace. Consequently, when grace came to be bestowed more abundantly, the result was an increase in the number of explicit points of faith. On the other hand, it is through human reason that we are directed to works of virtue, for it is the rule of human action, as stated above (Q. 19, A. 3; Q. 63, A. 2). Wherefore in such matters as these there was no need for any precepts to be given besides the moral precepts of the Law, which proceed from the dictate of reason.

Reply Obj. 2. In the sacraments of the New Law grace is bestowed, which cannot be received except through Christ: consequently they had to be instituted by Him. But in the sacred things no grace is given: for instance, in the consecration of a temple, an altar or the like, or, again, in the celebration of feasts. Wherefore Our Lord left the institution of such things to the discretion of the faithful, since they have not of themselves any necessary connection with inward grace.

Reply Obj. 3. Our Lord gave the apostles those precepts not as ceremonial observances, but as moral statutes: and they can be understood in two ways. First, following Augustine (*De Consensu Evang.* 30), as being not commands, but permissions. For He permitted them to set forth to preach without scrip or stick, and so on, since they were empowered to accept their livelihood from those to whom they preached: wherefore He goes on to say: *For the laborer is worthy of his hire.* Nor is it a sin, but a work of supererogation for a preacher to take means of livelihood with him, without accepting supplies from those to whom he preaches; as Paul did (1 Cor. ix. 4, *seqq.*).

Secondly, according to the explanation of other holy men, they may be considered as temporal commands laid upon the apostles for the time during which they were sent to preach in Judea before Christ's Passion. For the disciples, being yet as little children under Christ's care, needed to receive some special commands from Christ, such as all subjects receive from their superiors: and especially so, since they were to be accustomed little by little to renounce the care of temporalities, so as to become fitted for the preaching of the Gospel throughout the whole world. Nor must we wonder if He established certain fixed modes of life, as long as the state of the Old Law endured and the people had not as yet achieved the perfect liberty of the Spirit. These statutes He abolished shortly before His Passion, as though the disciples had by their means become sufficiently practiced. Hence He said (Luke xxii. 35, 26): *When I sent you without purse and scrip and shoes, did you want anything? But they said: Nothing. Then said He unto them: But now, he that hath a purse, let him take it, and likewise a scrip.* Because the time of perfect liberty was already at hand, when they would be left entirely to their own judgment in matters not necessarily connected with virtue.

Reply Obj. 4. Judicial precepts also, are not essential to virtue in respect of any particular determination, but only in regard to

the common notion of justice. Consequently Our Lord left the judicial precepts to the discretion of those who were to have spiritual or temporal charge of others. But as regards the judicial precepts of the Old Law, some of them He explained, because they were misunderstood by the Pharisees, as we shall state later on (A. 3, *ad* 2).

THIRD ARTICLE

Whether the New Law Directed Man Sufficiently As Regards Interior Actions?

We proceed thus to the Third Article:—

Objection 1. It would seem that the New Law directed man insufficiently as regards interior actions. For there are ten commandments of the decalogue directing man to God and his neighbor. But Our Lord partly fulfilled only three of them: as regards, namely, the prohibition of murder, of adultery, and of perjury. Therefore it seems that, by omitting to fulfil the other precepts, He directed man insufficiently.

Obj. 2. Further, as regards the judicial precepts, Our Lord ordained nothing in the Gospel, except in the matter of divorcing a wife, of punishment by retaliation, and of persecuting one's enemies. But there are many other judicial precepts of the Old Law, as stated above (Q. 104, A. 4; Q. 105). Therefore, in this respect, He directed human life insufficiently.

Obj. 3. Further, in the Old Law, besides moral and judicial, there were ceremonial precepts about which Our Lord made no ordination. Therefore it seems that He ordained insufficiently.

Obj. 4. Further, in order that the mind be inwardly well disposed, man should do no good deed for any temporal end whatever. But there are many other temporal goods besides the favor of man: and there are many other good works besides fasting, alms-deeds, and prayer. Therefore Our Lord unbecomingly taught that only in respect of these three works, and of no other earthly goods ought we to shun the glory of human favor.

Obj. 5. Further, solicitude for the necessary means of livelihood is by nature instilled into man, and this solicitude even other animals share with man: wherefore it is written (Prov. vi. 6, 8): *Go to the ant, O sluggard, and consider her ways . . . she provideth her meat for herself in the summer, and gathereth her food in the harvest.* But every command issued against the inclination of nature is an unjust command, forasmuch as it is contrary to the law of nature. Therefore it seems that Our Lord unbecomingly forbade solicitude about food and raiment.

Obj. 6. Further, no act of virtue should be the subject of a prohibition. Now judgment is an act of justice, according to Ps. xviii. 15: *Until justice be turned into judgment.* Therefore it seems that Our Lord unbecomingly forbade judgment: and consequently that the New Law directed man insufficiently in the matter of interior acts.

On the contrary, Augustine says (*De Serm. Dom. in Monte* i. 1): We should take note that, when He said: *"He that heareth these My words," He indicates clearly that this sermon of the Lord is replete with all the precepts whereby a Christian's life is formed.*

I answer that, As is evident from Augustine's words just quoted, the sermon, which Our Lord delivered on the mountain, contains the whole process of forming the life of a Christian. Therein man's interior movements are ordered. Because after declaring that his end is Beatitude; and after commending the authority of the apostles, through whom the teaching of the Gospel was to be promulgated, He orders man's interior movements, first in regard to man himself, secondly in regard to his neighbor.

This he does in regard to man himself, in two ways, corresponding to man's two interior movements in respect of any prospective action viz., volition of what has to be done, and intention of the end. Wherefore, in the first place, He directs man's will in respect of the various precepts of the Law: by prescribing that man should refrain not merely from those external works that are evil in themselves, but also from internal acts, and from the occasions of evil deeds. In the second place He directs man's intention, by teaching that in our good works, we should seek neither human praise, nor worldly riches, which is to lay up treasures on earth.

Afterwards He directs man's interior movement in respect of his neighbor, by forbidding us, on the one hand, to judge him rashly, unjustly, or presumptuously; and, on the other, to entrust him too readily with sacred things if he be unworthy.

Lastly, He teaches us how to fulfil the teaching of the Gospel; viz., by imploring the help of God; by striving to enter by the narrow door of perfect virtue; and by being wary lest we be led astray by evil influences. Moreover, He declares that we must observe His commandments, and that it is not enough to make profession of faith, or to work miracles, or merely to hear His words.

Reply Obj. 1. Our Lord explained the manner of fulfilling those precepts which the Scribes and Pharisees did not rightly understand: and this affected chiefly those precepts of the decalogue. For they thought that the

prohibition of adultery and murder covered the external act only, and not the internal desire. And they held this opinion about murder and adultery rather than about theft and false witness, because the movement of anger tending to murder, and the movement of desire tending to adultery, seem to be in us from nature somewhat, but not the desire of stealing or of bearing false witness.—They held a false opinion about perjury, for they thought that perjury indeed was a sin; but that oaths were of themselves to be desired and to be taken frequently, since they seem to proceed from reverence to God. Hence Our Lord shows that an oath is not desirable as a good thing; and that it is better to speak without oaths, unless necessity forces us to have recourse to them.

Reply Obj. 2. The Scribes and Pharisees erred about the judicial precepts in two ways. First, because they considered certain matters contained in the Law of Moses by way of permission, to be right in themselves: namely, divorce of a wife, and the taking of usury from strangers. Wherefore Our Lord forbade a man to divorce his wife (Matth. v. 32); and to receive usury (Luke vi. 35), when He said: *Lend, hoping for nothing thereby.*

In another way they erred by thinking that certain things which the Old Law commanded to be done for justice' sake, should be done out of desire for revenge, or out of lust for temporal goods, or out of hatred of one's enemies; and this in respect of three precepts. For they thought that desire for revenge was lawful, on account of the precept concerning punishment by retaliation: whereas this precept was given that justice might be safeguarded, not that man might seek revenge. Wherefore, in order to do away with this, Our Lord teaches that man should be prepared in his mind to suffer yet more if necessary.—They thought that movements of covetousness were lawful, on account of those judicial precepts which prescribed restitution of what had been purloined, together with something added thereto, as stated above (Q. 105, A. 2, *ad* 9); whereas the Law commanded this to be done in order to safeguard justice, not to encourage covetousness. Wherefore Our Lord teaches that we should not demand our goods from motives of cupidity, and that we should be ready to give yet more if necessary.—They thought that the movement of hatred was lawful, on account of the commandments of the Law about the slaying of one's enemies: whereas the Law ordered this for the fulfilment of justice, as stated above (Q. 105, A. 3, *ad* 4), not to satisfy hatred. Wherefore Our Lord teaches us that we ought to love our enemies, and to be ready to do good to them if necessary. For these precepts are to be taken as binding *the mind to be prepared to fulfil them,* as Augustine says (*De Serm. Dom. in Monte* i. 19).

Reply Obj. 3. The moral precepts necessarily retained their force under the New Law, because they are of themselves essential to virtue: whereas the judicial precepts did not necessarily continue to bind in exactly the same way as had been fixed by the Law: this was left to man to decide in one way or another. Hence Our Lord directed us becomingly with regard to these two kinds of precepts. On the other hand, the observance of the ceremonial precepts was totally abolished by the advent of the reality; wherefore in regard to these precepts He commanded nothing on this occasion when He was giving the general points of His doctrine. Elsewhere, however, He makes it clear that the entire bodily worship which was fixed by the Law, was to be changed into a spiritual worship: as is evident from Jo. iv. 21, 23, where He says: *The hour cometh when you shall neither on this mountain, nor in Jerusalem adore the Father . . . but . . . the true adorers shall adore the Father in spirit and in truth.*

Reply Obj. 4. All worldly goods may be reduced to three,—honors, riches, and pleasures; according to 1 Jo. ii. 16: *All that is in the world is the concupiscence of the flesh,* which refers to pleasures of the flesh, *and the concupiscence of the eyes,* which refers to riches, *and the pride of life,* which refers to ambition for renown and honor. Now the Law did not promise an abundance of carnal pleasures; on the contrary, it forbade them. But it did promise exalted honors and abundant riches; for it is written in reference to the former (Deut. xxviii. 1): *If thou wilt hear the voice of the Lord thy God, . . .* He *will make thee higher than all the nations;* and in reference to the latter, we read a little further on (*verse* 11): He *will make thee abound with all goods.* But the Jews so distorted the true meaning of these promises, as to think that we ought to serve God, with these things as the end in view. Wherefore Our Lord set this aside by teaching, first of all, that works of virtue should not be done for human glory. And He mentions three works, to which all others may be reduced: since whatever a man does in order to curb his desires, comes under the head of fasting; and whatever a man does for the love of his neighbor, comes under the head of alms-deeds; and whatever a man does for the worship of God, comes under the head of prayer. And He mentions these three specially, as they hold the principal place, and are most often used by men in order to gain glory.—In the second place He taught us that

we must not place our end in riches, when He said: *Lay not up to yourselves treasures on earth* (Matth. vi. 19.)

Reply Obj. 5. Our Lord forbade, not necessary, but inordinate solicitude. Now there is a fourfold solicitude to be avoided in temporal matters. First, we must not place our end in them, nor serve God for the sake of the necessities of food and raiment. Wherefore He says: *Lay not up for yourselves,* etc.—Secondly, we must not be so anxious about temporal things, as to despair of God's help: wherefore Our Lord says (*ibid.* 32): *Your Father knoweth that you have need of all these things.*—Thirdly, we must not add presumption to our solicitude; in other words, we must not be confident of getting the necessaries of life by our own efforts without God's help: such solicitude Our Lord sets aside by saying that a man cannot add anything to his stature (*ibid.* 27).—We must not anticipate the time of anxiety; namely, by being solicitous now, for the needs, not of the present, but of a future time: wherefore He says (*ibid.* 34): *Be not . . . solicitous for to-morrow.*

Reply Obj. 6. Our Lord did not forbid the judgment of justice, without which holy things could not be withdrawn from the unworthy. But he forbade inordinate judgment, as stated above.

FOURTH ARTICLE

Whether Certain Definite Counsels Are Fittingly Proposed in the New Law?

We proceed thus to the Fourth Article:—

Objection 1. It would seem that certain definite counsels are not fittingly proposed in the New Law. For counsels are given about that which is expedient for an end, as we stated above, when treating of counsel (Q. 14, A. 2). But the same things are not expedient for all. Therefore certain definite counsels should not be proposed to all.

Obj. 2. Further, counsels regard a greater good. But there are no definite degrees of the greater good. Therefore definite counsels should not be given.

Obj. 3. Further, counsels pertain to the life of perfection. But obedience pertains to the life of perfection. Therefore it was unfitting that no counsel of obedience should be contained in the Gospel.

Obj. 4. Further, many matters pertaining to the life of perfection are found among the commandments, as, for instance, *Love your enemies* (Matth. v. 44), and those precepts which Our Lord gave His Apostles (*ibid* x). Therefore the counsels are unfittingly given in the New Law: both because they are not all mentioned; and because they are not distinguished from the commandments.

On the contrary, The counsels of a wise friend are of great use, according to Prov. xxvii. 9: *Ointment and perfumes rejoice the heart: and the good counsels of a friend rejoice the soul.* But Christ is our wisest and greatest friend. Therefore His counsels are supremely useful and becoming.

I answer that, The difference between a counsel and a commandment is that a commandment implies obligation, whereas a counsel is left to the option of the one to whom it is given. Consequently in the New Law, which is the law of liberty, counsels are added to the commandments, and not in the Old Law, which is the law of bondage. We must therefore understand the commandments of the New Law to have been given about matters that are necessary to gain the end of eternal bliss, to which end the New Law brings us forthwith: but that the counsels are about matters that render the gaining of this end more assured and expeditious.

Now man is placed between the things of this world, and spiritual goods wherein eternal happiness consists: so that the more he cleaves to the one, the more he withdraws from the other, and conversely. Wherefore he that cleaves wholly to the things of this world, so as to make them his end, and to look upon them as the reason and rule of all he does, falls away altogether from spiritual goods. Hence this disorder is removed by the commandments. Nevertheless, for man to gain the end aforesaid, he does not need to renounce the things of the world altogether: since he can, while using the things of this world, attain to eternal happiness, provided he does not place his end in them: but he will attain more speedily thereto by giving up the goods of this world entirely: wherefore the evangelical counsels are given for this purpose.

Now the goods of this world which come into use in human life, consist in three things: viz., in external wealth pertaining to the *concupiscence of the eyes;* carnal pleasures pertaining to the *concupiscence of the flesh;* and honors, which pertain to the *pride of life,* according to 1 John ii. 16: and it is in renouncing these altogether, as far as possible, that the evangelical counsels consist. Moreover, every form of the religious life that professes the state of perfection is based on these three: since riches are renounced by poverty; carnal pleasures by perpetual chastity; and the pride of life by the bondage of obedience.

Now if a man observe these absolutely, this is in accordance with the counsels as they stand. But if a man observe any one of them in a particular case, this is taking that counsel in a restricted sense, namely, as applying to that particular case. For instance, when any-

one gives an alms to a poor man, not being bound so to do, he follows the counsels in that particular case. In like manner, when a man for some fixed time refrains from carnal pleasures that he may give himself to prayer, he follows the counsel for that particular time. And again, when a man follows not his will as to some deed which he might do lawfully, he follows the counsel in that particular case: for instance, if he do good to his enemies when he is not bound to, or if he forgive an injury of which he might justly seek to be avenged. In this way, too, all particular counsels may be reduced to these three general and perfect counsels.

Reply Obj. 1. The aforesaid counsels, considered in themselves, are expedient to all; but owing to some people being ill-disposed, it happens that some of them are inexpedient, because their disposition is not inclined to such things. Hence Our Lord, in proposing the evangelical counsels, always makes mention of man's fitness for observing the counsels. For in giving the counsel of perpetual poverty (Matth. xix. 21), He begins with the words: *If thou wilt be perfect,* and then He adds: *Go, sell all* (Vulg.,—*what*) *thou hast.* In like manner when He gave the counsel of perpetual chastity, saying (*ibid.*, 12): *There are eunuchs who have made themselves eunuchs for the kingdom of heaven,* He adds straightway: *He that can take, let him take it.* And, again, the Apostle (1 Cor. vii. 35), after giving the counsel of virginity, says: *And this I speak for your profit; not to cast a snare upon you.*

Reply Obj. 2. The greater goods are not definitely fixed in the individual; but those which are simply and absolutely the greater good in general are fixed: and to these all the above particular goods may be reduced, as stated above.

Reply Obj. 3. Even the counsel of obedience is understood to have been given by Our Lord in the words: *And* (let him) *follow Me.* For we follow Him not only by imitating His works, but also by obeying His commandments, according to Jo. x. 27: *My sheep hear My voice . . . and they follow Me.*

Reply Obj. 4. Those things which Our Lord prescribed about the true love of our enemies, and other similar sayings (Matth. v., Luke vi), may be referred to the preparation of the mind, and then they are necessary for salvation; for instance, that man be prepared to do good to his enemies, and other similar actions, when there is need. Hence these things are placed among the precepts. But that anyone should actually and promptly behave thus towards an enemy when there is no special need, is to be referred to the particular counsels, as stated above.—As to those matters which are set down in Matth. x and Luke ix and x, they were either disciplinary commands for that particular time, or concessions, as stated above (A. 2 *ad* 3). Hence they are not set down among the counsels.

- Grace
  - God assists us by His grace ....
    1. Grace itself
       1. The necessity of grace.—Whether without grace man
       2. Essence.—Whether it implies anything in the soul.—
       3. Division of grace.—Charisms and grace—operating and
    2. Its cause—Whether anyone may know he has grace.—Is God alone the
    3. Its effects..
       1. The justification of the ungodly.—Is it miraculous?
       2. Merit.—Can man merit anything from God?—Can man

	Question	Article	Page
can do or wish any good	109	10	1123
The subject of grace	110	4	1132
cooperating—preventive and subsequent	111	5	1135
efficient cause of grace?	112	5	1140
.....	113	10	1144
merit the first grace?	114	10	1153

TREATISE ON GRACE

QUESTION 109

Of the Necessity of Grace

(In Ten Articles)

We must now consider the exterior principle of human acts, i.e., God, in so far as, through grace, we are helped by Him to do right: and, first, we must consider the grace of God; secondly, its cause; thirdly, its effects.

The first point of consideration will be threefold; for we shall consider (1) The necessity of grace; (2) grace itself, as to its essence; (3) its division.

Under the first head there are ten points of inquiry—(1) Whether without grace man can know anything? (2) Whether without God's grace man can do or wish any good? (3) Whether without grace man can love God above all things? (4) Whether without grace man can keep the commandments of the Law? (5) Whether without grace he can merit eternal life? (6) Whether without grace man can prepare himself for grace? (7) Whether without grace he can rise from sin? (8) Whether without grace man can avoid sin? (9) Whether man having received grace can do good and avoid sin without any further Divine help? (10) Whether he can of himself persevere in good?

FIRST ARTICLE

Whether Without Grace Man Can Know Any Truth?

We proceed thus to the First Article:—

Objection 1. It would seem that without grace man can know no truth. For, on 1 Cor. xii. 3: *No man can say, the Lord Jesus, but by the Holy Ghost,* a gloss says: *Every truth, by whomsoever spoken is from the Holy Ghost.* Now the Holy Ghost dwells in us by grace. Therefore we cannot know truth without grace.

Obj. 2. Further, Augustine says (*Solil.* i. 6) that *the most certain sciences are like things lit up by the sun so as to be seen. Now God Himself is He Who sheds the light. And reason is in the mind as sight is in the eye. And the eyes of the mind are the senses of the soul.* Now the bodily senses, however pure, cannot see any visible object, without the sun's light. Therefore the human mind, however perfect, cannot, by reasoning, know any truth without Divine light: and this pertains to the aid of grace.

Obj. 3. Further, the human mind can only understand truth by thinking, as is clear from Augustine (*De Trin.* xiv. 7). But the Apostle says (2 Cor. iii. 5): *Not that we are sufficient to think anything of ourselves, as of ourselves; but our sufficiency is from God.* Therefore man cannot, of himself, know truth without the help of grace.

On the contrary, Augustine says (*Retract.* i. 4): *I do not approve having said in the prayer, O God, Who dost wish the sinless alone to know the truth; for it may be answered that many who are not sinless know many truths.* Now man is cleansed from sin by grace, according to Ps. l. 12: *Create a clean heart in me, O God, and renew a right spirit within my bowels.* Therefore without grace man of himself can know truth.

I answer that, To know truth is a use or act of intellectual light, since, according to the Apostle (Eph. v. 13): *All that is made manifest is light.* Now every use implies movement, taking movement broadly, so as to call thinking and willing movements, as is clear from the Philosopher (*De Anima,* iii. 4). Now in corporeal things we see that for movement there is required not merely the form which is the principle of the movement or action, but there is also required the motion of the first mover. Now the first mover in the order of corporeal things is the heavenly body. Hence no matter how perfectly fire has heat, it would not bring about alteration, except by the motion of the heavenly body. But it is clear that as all corporeal movements are reduced to the motion of the heavenly body as to the first corporeal mover, so all movements, both corporeal and spiritual, are reduced to the simple First Mover, Who is God. And hence no matter how perfect a corporeal or spiritual nature is supposed to be, it cannot proceed to its act unless it be moved by God; but this motion is according to the plan of His providence, and not by a necessity of nature, as the motion of the heavenly body. Now not only is every motion from God as from the First Mover, but all formal perfection is from Him as from the First Act. And thus the act of the intellect or of any created being whatsoever depends upon God in two ways: first, inasmuch as it is from Him that it has the form whereby it acts; secondly, inasmuch as it is moved by Him to act.

Now every form bestowed on created things

by God has power for a determined act, which it can bring about in proportion to its own proper endowment; and beyond which it is powerless, except by a superadded form, as water can only heat when heated by the fire. And thus the human understanding has a form, viz., intelligible light, which of itself is sufficient for knowing certain intelligible things, viz., those we can come to know through the senses. Higher intelligible things the human intellect cannot know, unless it be perfected by a stronger light, viz., the light of faith or prophecy which is called the *light of grace,* inasmuch as it is added to nature.

Hence we must say that for the knowledge of any truth whatsoever man needs Divine help, that the intellect may be moved by God to its act. But he does not need a new light added to his natural light, in order to know the truth in all things, but only in some that surpass his natural knowledge. And yet at times God miraculously instructs some by His grace in things that can be known by natural reason, even as He sometimes brings about miraculously what nature can do.

Reply Obj. 1. Every truth by whomsoever spoken is from the Holy Ghost as bestowing the natural light, and moving us to understand and speak the truth, but not as dwelling in us by sanctifying grace, or as bestowing any habitual gift superadded to nature. For this only takes place with regard to certain truths that are known and spoken, and especially in regard to such as pertain to faith, of which the Apostle speaks.

Reply Obj. 2. The material sun sheds its light outside us; but the intelligible Sun, Who is God, shines within us. Hence the natural light bestowed upon the soul is God's enlightenment, whereby we are enlightened to see what pertains to natural knowledge; and for this there is required no further knowledge, but only for such things as surpass natural knowledge.

Reply Obj. 3. We always need God's help for every thought, inasmuch as He moves the understanding to act; for actually to understand anything is to think, as is clear from Augustine (*De Trin.* xiv, *loc. cit.*).

SECOND ARTICLE

Whether Man Can Wish or Do Any Good without Grace?

We proceed thus to the Second Article:—

Objection 1. It would seem that man can wish and do good without grace. For that is in man's power, whereof he is master. Now man is master of his acts, and especially of his willing, as stated above (Q. 1, A. 1; Q. 13, A. 6). Hence man, of himself, can wish and do good without the help of grace.

Obj. 2. Further, man has more power over what is according to his nature than over what is beyond his nature. Now sin is against his nature, as Damascene says (*De Fide Orthod.* ii. 30); whereas deeds of virtue are according to his nature, as stated above (Q. 71, A. 1). Therefore since man can sin of himself, much more would it seem that of himself he can wish and do good.

Obj. 3. Further, the understanding's good is truth, as the Philosopher says (*Ethic.* vi. 2). Now the intellect can of itself know truth, even as every other thing can work its own operation of itself. Therefore, much more can man, of himself, do and wish good.

On the contrary, The Apostle says (Rom. ix. 16): *It is not of him that willeth,* namely, to will, *nor of him that runneth,* namely, to run, *but of God that showeth mercy.* And Augustine says (*De Corrept. et Gratia,* ii) that *without grace men do nothing good when they either think or wish or love or act.*

I answer that, Man's nature may be looked at in two ways: first, in its integrity, as it was in our first parent before sin; secondly, as it is corrupted in us after the sin of our first parent. Now in both states human nature needs the help of God as First Mover, to do or wish any good whatsoever, as stated above (A. 1). But in the state of integrity, as regards the sufficiency of the operative power, man by his natural endowments could wish and do the good proportionate to his nature, such as the good of acquired virtue; but not surpassing good, as the good of infused virtue. But in the state of corrupt nature, man falls short of what he could do by his nature, so that he is unable to fulfil it by his own natural powers. Yet because human nature is not altogether corrupted by sin, so as to be shorn of every natural good, even in the state of corrupted nature it can, by virtue of its natural endowments, work some particular good, as to build dwellings, plant vineyards, and the like; yet it cannot do all the good natural to it, so as to fall short in nothing; just as a sick man can of himself make some movements, yet he cannot be perfectly moved with the movements of one in health, unless by the help of medicine he be cured.

And thus in the state of perfect nature man needs a gratuitous strength superadded to natural strength for one reason, viz., in order to do and wish supernatural good; but for two reasons, in the state of corrupt nature, viz., in order to be healed, and furthermore in order to carry out works of supernatural virtue, which are meritorious. Beyond this, in both states

man needs the Divine help, that he may be moved to act well.

Reply Obj. 1. Man is master of his acts and of his willing or not willing, because of his deliberate reason, which can be bent to one side or another. And although he is master of his deliberating or not deliberating, yet this can only be by a previous deliberation; and since it cannot go on to infinity, we must come at length to this, that man's free-will is moved by an extrinsic principle, which is above the human mind, to wit by God, as the Philosopher proves in the chapter *on Good Fortune* (*Ethic. Eudem.* vii). Hence the mind of man still unweakened is not so much master of its act that it does not need to be moved by God; and much more the free-will of man weakened by sin, whereby it is hindered from good by the corruption of the nature.

Reply Obj. 2. To sin is nothing else than to fail in the good which belongs to any being according to its nature. Now as every created thing has its being from another, and, considered in itself, is nothing, so does it need to be preserved by another in the good which pertains to its nature. For it can of itself fail in good, even as of itself it can fall into nonexistence, unless it is upheld by God.

Reply Obj. 3. Man cannot even know truth without Divine help, as stated above (A. 1). And yet human nature is more corrupt by sin in regard to the desire for good, than in regard to the knowledge of truth.

THIRD ARTICLE

Whether by His Own Natural Powers and Without Grace Man Can Love God above All Things?

We proceed thus to the Third Article:—

Objection 1. It would seem that without grace man cannot love God above all things by his own natural powers. For to love God above all things is the proper and principal act of charity. Now man cannot of himself possess charity, since the *charity of God is poured forth in our hearts by the Holy Ghost Who is given to us,* as is said Rom. v. 5. Therefore man by his natural powers alone cannot love God above all things.

Obj. 2. Further, no nature can rise above itself. But to love God above all things is to tend above oneself. Therefore without the help of grace no created nature can love God above itself.

Obj. 3. Further, to God, Who is the Highest Good, is due the best love, which is that He be loved above all things. Now without grace man is not capable of giving God the best love, which is His due; otherwise it would be useless to add grace. Hence man, without grace and with his natural powers alone, cannot love God above all things.

On the contrary, As some maintain, man was first made with only natural endowments; and in this state it is manifest that he loved God to some extent. But he did not love God equally with himself, or less than himself, otherwise he would have sinned. Therefore he loved God above himself. Therefore man, by his natural powers alone, can love God more than himself and above all things.

I answer that, As was said above (P. 1, Q. 60, A. 5), where the various opinions concerning the natural love of the angels were set forth, man in a state of perfect nature, could by his natural power, do the good natural to him without the addition of any gratuitous gift, though not without the help of God moving him. Now to love God above all things is natural to man and to every nature, not only rational but irrational, and even to inanimate nature according to the manner of love which can belong to each creature. And the reason of this is that it is natural to all to seek and love things according as they are naturally fit (to be sought and loved) since *all things act according as they are naturally fit* as stated in Phys. ii. 8. Now it is manifest that the good of the part is for the good of the whole; hence everything, by its natural appetite and love, loves its own proper good on account of the common good of the whole universe, which is God. Hence Dionysius says (*Div. Nom.* iv) that *God leads everything to love of Himself.* Hence in the state of perfect nature man referred the love of himself and of all other things to the love of God as to its end; and thus he loved God more than himself and above all things. But in the state of corrupt nature man falls short of this in the appetite of his rational will, which, unless it is cured by God's grace, follows its private good, on account of the corruption of nature. And hence we must say that in the state of perfect nature man did not need the gift of grace added to his natural endowments, in order to love God above all things naturally, although he needed God's help to move him to it; but in the state of corrupt nature man needs, even for this, the help of grace to heal his nature.

Reply Obj. 1. Charity loves God above all things in a higher way than nature does. For nature loves God above all things inasmuch as He is the beginning and the end of natural good; whereas charity loves Him, as He is the object of beatitude, and inasmuch as man has a spiritual fellowship with God. Moreover charity adds to natural love of God a certain quickness and joy, in the same way that every habit of virtue adds to the good act which is done merely by the natural reason of a man who has not the habit of virtue.

Reply Obj. 2. When it is said that nature

cannot rise above itself, we must not understand this as if it could not be drawn to any object above itself, for it is clear that our intellect by its natural knowledge can know things above itself, as is shown in our natural knowledge of God. But we are to understand that nature cannot rise to an act exceeding the proportion of its strength. Now to love God above all things is not such an act; for it is natural to every creature, as was said above.

Reply Obj. 3. Love is said to be best, both with respect to the degree of love, and with regard to the motive of loving, and the mode of love. And thus the highest degree of love is that whereby charity loves God as the giver of beatitude, as was said above.

FOURTH ARTICLE

Whether Man without Grace and by His Own Natural Powers Can Fulfil the Commandments of the Law?

We proceed thus to the Fourth Article:—

Objection 1. It would seem that man without grace, and by his own natural powers, can fulfil the commandments of the Law. For the Apostle says (Rom. ii. 14) that *the Gentiles who have not the law, do by nature those things that are of the Law.* Now what a man does naturally he can do of himself without grace. Hence a man can fulfil the commandments of the Law without grace.

Obj. 2. Further, Jerome says (*Expos. Cathol. Fid.**) that *they are anathema who say God has laid impossibilities upon man.* Now what a man cannot fulfil by himself is impossible to him. Therefore a man can fulfil all the commandments of himself.

Obj. 3. Further, of all the commandments of the Law, the greatest is this, *Thou shalt love the Lord thy God with thy whole heart* (Matth. xxvii. 37). Now man with his natural endowments can fulfil this command by loving God above all things, as stated above (A. 3). Therefore man can fulfil all the commandments of the Law without grace.

On the contrary, Augustine says (*De Hæres.* lxxxviii) that it is part of the Pelagian heresy that *they believe that without grace man can fulfil all the Divine commandments.*

I answer that, There are two ways of fulfilling the commandments of the Law.—The first regards the substance of the works, as when a man does works of justice, fortitude, and of other virtues. And in this way man in the state of perfect nature could fulfil all the commandments of the Law; otherwise he would have been unable to sin in that state, since to sin is nothing else than to transgress the Divine commandments. But in the state of corrupted nature man cannot fulfil all the Divine commandments without healing grace. Secondly, the commandments of the law can be fulfilled, not merely as regards the substance of the act, but also as regards the mode of acting, i.e., their being done out of charity. And in this way, neither in the state of perfect nature, nor in the state of corrupt nature can man fulfil the commandments of the law without grace. Hence, Augustine (*De Corrept. et Grat.* ii) having stated that *without grace men can do no good whatever,* adds: *Not only do they know by its light what to do, but by its help they do lovingly what they know.* Beyond this, in both states they need the help of God's motion in order to fulfil the commandments, as stated above (AA. 2, 3).

Reply Obj. 1. As Augustine says (*De Spir. et Lit.* xxvii), *do not be disturbed at his saying that they do by nature those things that are of the Law; for the Spirit of grace works this, in order to restore in us the image of God, after which we were naturally made.*

Reply Obj. 2. What we can do with the Divine assistance is not altogether impossible to us; according to the Philosopher (*Ethic.* iii. 3): *What we can do through our friends, we can do, in some sense, by ourselves.* Hence Jerome† concedes (*ibid.*) that *our will is in such a way free that we must confess we still require God's help.*

Reply Obj. 3. Man cannot, with his purely natural endowments, fulfil the precept of the love of God, as stated above (A. 3).

FIFTH ARTICLE

Whether Man Can Merit Everlasting Life without Grace?

We proceed thus to the Fifth Article:—

Objection 1. It would seem that man can merit everlasting life without grace. For Our Lord says (Matth. xix. 17): *If thou wilt enter into life, keep the commandments;* from which it would seem that to enter into everlasting life rests with man's will. But what rests with our will, we can do of ourselves. Hence it seems that man can merit everlasting life of himself.

Obj. 2. Further, eternal life is the wage or reward bestowed by God on men, according to Matth. v. 12: *Your reward is very great in heaven.* But wage or reward is meted by God to everyone according to his works, according to Ps. lxi. 12: *Thou wilt render to every man according to his works.* Hence, since man is master of his works, it seems that it is within his power to reach everlasting life.

* *Symboli Explanatio ad Damasum,* among the supposititious works of S. Jerome: now ascribed to Pelagius.
† See preceding note.

Obj. 3. Further, everlasting life is the last end of human life. Now every natural thing by its natural endowments can attain its end. Much more, therefore, may man attain to life everlasting by his natural endowments, without grace.

On the contrary, The Apostle says (Rom. vi. 23): *The grace of God is life everlasting.* And as a gloss says, this is said *that we may understand that God, of His own mercy, leads us to everlasting life.*

I answer that, Acts conducing to an end must be proportioned to the end. But no act exceeds the proportion of its active principle; and hence we see in natural things, that nothing can by its operation bring about an effect which exceeds its active force, but only such as is proportionate to its power. Now everlasting life is an end exceeding the proportion of human nature, as is clear from what we have said above (Q. 5, A. 5). Hence man, by his natural endowments, cannot produce meritorious works proportionate to everlasting life; and for this a higher force is needed, viz., the force of grace. And thus without grace man cannot merit everlasting life; yet he can perform works conducing to a good which is natural to man, as *to toil in the fields, to drink, to eat, or to have friends,* and the like, as Augustine says in his third *Reply to the Pelagians.**

Reply Obj. 1. Man, by his will, does works meritorious of everlasting life; but as Augustine says, in the same book, for this it is necessary that the will of man should be prepared with grace by God.

Reply Obj. 2. As the gloss upon Rom. vi. 23, *The grace of God is life everlasting,* says, *It is certain that everlasting life is meted to good works; but the works to which it is meted, belong to God's grace.* And it has been said (A. 4), that to fulfil the commandments of the Law, in their due way, whereby their fulfilment may be meritorious, requires grace.

Reply Obj. 3. This objection has to do with the natural end of man. Now human nature, since it is nobler, can be raised by the help of grace to a higher end, which lower natures can nowise reach; even as a man who can recover his health by the help of medicines is better disposed to health than one who can nowise recover it, as the Philosopher observes (*De Cœlo* ii. 12).

SIXTH ARTICLE

Whether a Man, by Himself and without the External Aid of Grace, Can Prepare Himself for Grace?

We proceed thus to the Sixth Article:—

Objection 1. It would seem that man, by himself and without the external help of grace, can prepare himself for grace. For nothing impossible is laid upon man, as stated above (A. 4, *ad* 1). But it is written (Zach. i. 3): *Turn ye to Me . . . and I will turn to you.* Now to prepare for grace is nothing more than to turn to God. Therefore it seems that man of himself, and without the external help of grace, can prepare himself for grace.

Obj. 2. Further, man prepares himself for grace by doing what is in him to do, since if man does what is in him to do God will not deny him grace, for it is written (Matth. vii. 11) that God gives His good Spirit *to them that ask Him.* But what is in our power, is in us to do. Therefore it seems to be in our power to prepare ourselves for grace.

Obj. 3. Further, if a man needs grace in order to prepare for grace, with equal reason will he need grace to prepare himself for the first grace; and thus to infinity, which is impossible. Hence it seems that we must not go beyond what was said first, viz., that man, of himself and without grace, can prepare himself for grace.

Obj. 4. Further, it is written (Prov. xvi. 1) that *it is the part of man to prepare the soul.* Now an action is said to be the part of a man, when he can do it by himself. Hence it seems that man by himself can prepare himself for grace.

On the contrary, It is written (Jo. vi. 44): *No man can come to Me except the Father, Who hath sent Me, draw him.* But if man could prepare himself, he would not need to be drawn by another. Hence man cannot prepare himself without the help of grace.

I answer that, The preparation of the human will for good is twofold:—the first, whereby it is prepared to operate rightly and to enjoy God; and this preparation of the will cannot take place without the habitual gift of grace, which is the principle of meritorious works, as stated above (A. 5). There is a second way in which the human will may be taken to be prepared for the gift of habitual grace itself. Now in order that man prepare himself to receive this gift, it is not necessary to presuppose any further habitual gift in the soul, otherwise we should go on to infinity. But we must presuppose a gratuitous gift of God, Who moves the soul inwardly or inspires the good wish. For in these two ways do we need the Divine assistance, as stated above (AA. 2, 3). Now that we need the help of God to move us, is manifest. For since every agent acts for an end, every cause must direct its effect to its end, and hence since the order of ends is according to the order of agents or movers, man must be directed to the last end

* *Hypognosticon* iii, among the spurious works of S. Augustine.

by the motion of the first mover, and to the proximate end by the motion of any of the subordinate movers; as the spirit of the soldier is bent towards seeking the victory by the motion of the leader of the army—and towards following the standard of a regiment by the motion of the standard-bearer. And thus since God is the first Mover simply, it is by His motion that everything seeks Him under the common notion of good, whereby everything seeks to be likened to God in its own way. Hence Dionysius says (*Div. Nom.* iv) that *God turns all to Himself.* But He directs righteous men to Himself as to a special end, which they seek, and to which they wish to cling, according to Ps. lxxii. 28, *it is good for Me to adhere to my God.* And that they are *turned* to God can only spring from God's having *turned* them. Now to prepare oneself for grace is, as it were, to be turned to God; just as, whoever has his eyes turned away from the light of the sun, prepares himself to receive the sun's light, by turning his eyes towards the sun. Hence it is clear that man cannot prepare himself to receive the light of grace except by the gratuitous help of God moving him inwardly.

Reply Obj. 1. Man's turning to God is by free-will; and thus man is bidden to turn himself to God. But free-will can only be turned to God, when God turns it, according to Jer. xxxi. 18: *Convert me and I shall be converted, for Thou art the Lord, my God;* and Lament. v. 21: *Convert us, O Lord, to Thee, and we shall be converted.*

Reply Obj. 2. Man can do nothing unless moved by God, according to Jo. xv. 5: *Without Me, you can do nothing.* Hence when a man is said to do what is in him to do, this is said to be in his power according as he is moved by God.

Reply Obj. 3. This objection regards habitual grace, for which some preparation is required, since every form requires a disposition in that which is to be its subject. But in order that man should be moved by God, no further motion is presupposed, since God is the First Mover. Hence we need not go to infinity.

Reply Obj. 4. It is the part of man to prepare his soul, since he does this by his free-will. And yet he does not do this without the help of God moving him, and drawing him to Himself, as was said above.

SEVENTH ARTICLE

Whether Man Can Rise from Sin without the Help of Grace?

We proceed thus to the Seventh Article:—

Objection 1. It would seem that man can rise from sin without the help of grace. For what is presupposed to grace, takes place without grace. But to rise from sin is presupposed to the enlightenment of grace; since it is written (Eph. v. 14): *Arise from the dead and Christ shall enlighten thee.* Therefore man can rise from sin without grace.

Obj. 2. Further, sin is opposed to virtue as illness to health, as stated above (Q. 71, A. 1 *ad* 3). Now, man, by force of his nature, can rise from illness to health, without the external help of medicine, since there still remains in him the principle of life, from which the natural operation proceeds. Hence it seems that, with equal reason, man may be restored by himself, and return from the state of sin to the state of justice without the help of external grace.

Obj. 3. Further, every natural thing can return by itself to the act befitting its nature, as hot water returns by itself to its natural coldness, and a stone cast upwards returns by itself to its natural movement. Now a sin is an act against nature, as is clear from Damascene (*De Fide Orthod.* ii. 30). Hence it seems that man by himself can return from sin to the state of justice.

On the contrary, The Apostle says (Gal. ii. 21; cf. iii. 21): *For if there had been a law given which could give life—then Christ died in vain,* i.e., to no purpose. Hence with equal reason, if man has a nature, whereby he can be justified, *Christ died in vain,* i.e., to no purpose. But this cannot fittingly be said. Therefore by himself he cannot be justified, i.e., he cannot return from a state of sin to a state of justice.

I answer that, Man by himself can no wise rise from sin without the help of grace. For since sin is transient as to the act and abiding in its guilt, as stated above (Q. 87, A. 6), to rise from sin is not the same as to cease the act of sin; but to rise from sin means that man has restored to him what he lost by sinning. Now man incurs a triple loss by sinning, as was clearly shown above (Q. 85, A. 1; Q. 86, A. 1; Q. 87, A. 1), viz., stain, corruption of natural good, and debt of punishment. He incurs a stain, inasmuch as he forfeits the lustre of grace through the deformity of sin. Natural good is corrupted, inasmuch as man's nature is disordered by man's will not being subject to God's; and this order being overthrown, the consequence is that the whole nature of sinful man remains disordered. Lastly, there is the debt of punishment, inasmuch as by sinning man deserves everlasting damnation.

Now it is manifest that none of these three can be restored except by God. For since the lustre of grace springs from the shedding of Divine light, this lustre cannot be brought back, except God sheds His light anew: hence

a habitual gift is necessary, and this is the light of grace. Likewise, the order of nature can only be restored, i.e., man's will can only be subject to God when God draws man's will to Himself, as stated above (A. 6). So, too, the guilt of eternal punishment can be remitted by God alone, against Whom the offense was committed and Who is man's Judge. And thus in order that man rise from sin there is required the help of grace, both as regards a habitual gift, and as regards the internal motion of God.

Reply Obj. 1. To man is bidden that which pertains to the act of free-will, as this act is required in order that man should rise from sin. Hence when it is said, *Arise, and Christ shall enlighten thee,* we are not to think that the complete rising from sin precedes the enlightenment of grace; but that when man by his free-will, moved by God, strives to rise from sin, he receives the light of justifying grace.

Reply Obj. 2. The natural reason is not the sufficient principle of the health that is in man by justifying grace. This principle is grace which is taken away by sin. Hence man cannot be restored by himself; but he requires the light of grace to be poured upon him anew, as if the soul were infused into a dead body for its resurrection.

Reply Obj. 3. When nature is perfect, it can be restored by itself to its befitting and proportionate condition; but without exterior help it cannot be restored to what surpasses its measure. And thus human nature undone by reason of the act of sin, remains no longer perfect, but corrupted, as stated above (Q. 85); nor can it be restored, by itself, to its connatural good, much less to the supernatural good of justice.

EIGHTH ARTICLE

Whether Man without Grace Can Avoid Sin?

We proceed thus to the Eighth Article:—

Objection 1. It would seem that without grace man can avoid sin. Because *no one sins in what he cannot avoid,* as Augustine says (*De Duab. Anim.* x, xi; *De Libero Arbit.* iii. 18). Hence if a man in mortal sin cannot avoid sin, it would seem that in sinning he does not sin, which is impossible.

Obj. 2. Further, men are corrected that they may not sin. If therefore a man in mortal sin cannot avoid sin, correction would seem to be given to no purpose; which is absurd.

Obj. 3. Further, it is written (Ecclus. xv. 18): *Before man is life and death, good and evil; that which he shall choose shall be given him.* But by sinning no one ceases to be a man. Hence it is still in his power to choose good or evil; and thus man can avoid sin without grace.

On the contrary, Augustine says (*De Perfect Just.* xxi): *Whoever denies that we ought to say the prayer "Lead us not into temptation" (and they deny it who maintain that the help of God's grace is not necessary to man for salvation, but that the gift of the law is enough for the human will) ought without doubt to be removed beyond all hearing, and to be anathematized by the tongues of all.*

I answer that, We may speak of man in two ways: first, in the state of perfect nature; secondly, in the state of corrupted nature. Now in the state of perfect nature, man, without habitual grace, could avoid sinning either mortally or venially; since to sin is nothing else than to stray from what is according to our nature,—and in the state of perfect nature man could avoid this. Nevertheless he could not have done it without God's help to uphold him in good, since if this had been withdrawn, even his nature would have fallen back into nothingness.

But in the state of corrupt nature man needs grace to heal his nature in order that he may entirely abstain from sin. And in the present life this healing is wrought in the mind,—the carnal appetite being not yet restored. Hence the Apostle (Rom. vii. 25) says in the person of one who is restored: *I myself, with the mind, serve the law of God, but with the flesh, the law of sin.* And in this state man can abstain from all mortal sin, which takes its stand in his reason, as stated above (Q. 74, A. 5); but man cannot abstain from all venial sin on account of the corruption of his lower appetite of sensuality. For man can, indeed, repress each of its movements (and hence they are sinful and voluntary), but not all, because whilst he is resisting one, another may arise, and also because the reason is not always alert to avoid these movements, as was said above (Q. 74, A. 3, *ad* 2).

So, too, before man's reason, wherein is mortal sin, is restored by justifying grace, he can avoid each mortal sin, and for a time, since it is not necessary that he should be always actually sinning. But it cannot be that he remains for a long time without mortal sin. Hence Gregory says (*Super Ezech. Hom.* xi) that *a sin not at once taken away by repentance, by its weight drags us down to other sins:* and this because, as the lower appetite ought to be subject to the reason, so should the reason be subject to God, and should place in Him the end of its will. Now it is by the end that all human acts ought to be regulated, even as it is by the judgment of the reason that the movements of the lower appetite should be regulated. And thus, even as inordinate movements of the sensitive appetite cannot help occurring since the lower appetite is

not subject to reason, so likewise, since man's reason is not entirely subject to God, the consequence is that many disorders occur in the reason. For when man's heart is not so fixed on God as to be unwilling to be parted from Him for the sake of finding any good or avoiding any evil, many things happen for the achieving or avoiding of which a man strays from God and breaks His commandments, and thus sins mortally: especially since, when surprised, a man acts according to his preconceived end and his pre-existing habits, as the Philosopher says (*Ethic.* iii); although with premeditation of his reason a man may do something outside the order of his preconceived end and the inclination of his habit. But because a man cannot always have this premeditation, it cannot help occurring that he acts in accordance with his will turned aside from God, unless, by grace, he is quickly brought back to the due order.

Reply Obj. 1. Man can avoid each but not every act of sin, except by grace, as stated above. Nevertheless, since it is by his own shortcoming that he does not prepare himself to have grace, the fact that he cannot avoid sin without grace does not excuse him from sin.

Reply Obj. 2. Correction is useful *in order that out of the sorrow of correction may spring the wish to be regenerate; if indeed he who is corrected is a son of promise, in such sort that whilst the noise of correction is outwardly resounding and punishing, God by hidden inspirations is inwardly causing him to will,* as Augustine says (*De Corr. et Gratia* vi). Correction is therefore necessary, from the fact that man's will is required in order to abstain from sin; yet it is not sufficient without God's help. Hence it is written (Eccles. vii. 14): *Consider the works of God that no man can correct whom He hath despised.*

Reply Obj. 3. As Augustine says (*Hypognostic.* iii*), this saying is to be understood of man in the state of perfect nature, when as yet he was not a slave of sin. Hence he was able to sin and not to sin. Now, too, whatever a man wills, is given to him; but his willing good, he has by God's assistance.

NINTH ARTICLE

Whether One Who Has Already Obtained Grace, Can, of Himself and without Further Help of Grace, Do Good and Avoid Sin?

We proceed thus to the Ninth Article:—

Objection 1. It would seem that whoever has already obtained grace, can by himself and without further help of grace, do good and avoid sin. For a thing is useless or imperfect, if it does not fulfil what it was given for. Now grace is given to us that we may do good and keep from sin. Hence if with grace man cannot do this, it seems that grace is either useless or imperfect.

Obj. 2. Further, by grace the Holy Spirit dwells in us, according to 1 Cor. iii. 16: *Know you not that you are the temple of God, and that the Spirit of God dwelleth in you?* Now since the Spirit of God is omnipotent, He is sufficient to ensure our doing good and to keep us from sin. Hence a man who has obtained grace can do the above two things without any further assistance of grace.

Obj. 3. Further, if a man who has obtained grace needs further aid of grace in order to live righteously and to keep free from sin, with equal reason, will he need yet another grace, even though he has obtained this first help of grace. Therefore we must go on to infinity; which is impossible. Hence whoever is in grace needs no further help of grace in order to do righteously and to keep free from sin.

On the contrary, Augustine says (*De Natura et Gratia,* xxvi) that *as the eye of the body though most healthy cannot see unless it is helped by the brightness of light, so, neither can a man, even if he is most righteous, live righteously unless he be helped by the eternal light of justice.* But justification is by grace, according to Rom. iii. 24: *Being justified freely by His grace.* Hence even a man who already possesses grace needs a further assistance of grace in order to live righteously.

I answer that, As stated above (A. 5), in order to live righteously a man needs a twofold help of God—first, a habitual gift whereby corrupted human nature is healed, and after being healed is lifted up so as to work deeds meritorious of everlasting life, which exceed the capability of nature. Secondly, man needs the help of grace in order to be moved by God to act.

Now with regard to the first kind of help, man does not need a further help of grace, e.g., a further infused habit. Yet he needs the help of grace in another way, i.e., in order to be moved by God to act righteously, and this for two reasons: first, for the general reason that no created thing can put forth any act, unless by virtue of the Divine motion. Secondly, for this special reason—the condition of the state of human nature. For although healed by grace as to the mind, yet it remains corrupted and poisoned in the flesh, whereby it serves *the law of sin,* Rom. vii. 25. In the intellect, too, there remains the darkness of ignorance, whereby, as is written (Rom. viii. 26): *We know not what we should pray for as we ought;* since on account of the various turns of circumstances, and because we do not know

* See note on p. 1126.

ourselves perfectly, we cannot fully know what is for our good, according to Wis. ix. 14: *For the thoughts of mortal men are fearful and our counsels uncertain.* Hence we must be guided and guarded by God, Who knows and can do all things. For which reason also it is becoming in those who have been born again as sons of God, to say: *Lead us not into temptation,* and *Thy Will be done on earth as it is in heaven,* and whatever else is contained in the Lord's Prayer pertaining to this.

Reply Obj. 1. The gift of habitual grace is not therefore given to us that we may no longer need the Divine help; for every creature needs to be preserved in the good received from Him. Hence if after having received grace man still needs the Divine help, it cannot be concluded that grace is given to no purpose, or that it is imperfect, since man will need the Divine help even in the state of glory, when grace shall be fully perfected. But here grace is to some extent imperfect, inasmuch as it does not completely heal man, as stated above.

Reply Obj. 2. The operation of the Holy Ghost, which moves and protects, is not circumscribed by the effect of habitual grace which it causes in us; but beyond this effect He, together with the Father and the Son, moves and protects us.

Reply Obj. 3. This argument merely proves that man needs no further habitual grace.

TENTH ARTICLE

Whether Man Possessed of Grace Needs the Help of Grace in Order to Persevere?

We proceed thus to the Tenth Article:—

Objection 1. It would seem that man possessed of grace needs no help to persevere. For perseverance is something less than virtue, even as continence is, as is clear from the Philosopher (*Ethic.* vii. 7, 9). Now since man is justified by grace, he needs no further help of grace in order to have the virtues. Much less, therefore, does he need the help of grace to have perseverance.

Obj. 2. Further, all the virtues are infused at once. But perseverance is put down as a virtue. Hence it seems that, together with grace, perseverance is given to the other infused virtues.

Obj. 3. Further, as the Apostle says (Rom. v. 20) more was restored to man by Christ's gift, than he had lost by Adam's sin. But Adam received what enabled him to persevere; and thus man does not need grace in order to persevere.

On the contrary, Augustine says (*De Persev.* ii): *Why is perseverance besought of God, if it is not bestowed by God? For is it not a mocking request to seek what we know He does not give, and what is in our power without His giving it?* Now perseverance is besought by even those who are hallowed by grace; and this is seen, when we say *Hallowed be Thy name,* which Augustine confirms by the words of Cyprian (*De Correp. et Grat.* xii). Hence man, even when possessed of grace, needs perseverance to be given to him by God.

I answer that, Perseverance is taken in three ways. First, to signify a habit of the mind whereby a man stands steadfastly, lest he be moved by the assault of sadness from what is virtuous. And thus perseverance is to sadness as continence is to concupiscence and pleasure, as the Philosopher says (*Ethic.* vii. 7). Secondly, perseverance may be called a habit, whereby a man has the purpose of persevering in good unto the end. And in both these ways perseverance is infused together with grace, even as continence and the other virtues are. Thirdly, perseverance is called the abiding in good to the end of life. And in order to have this perseverance man does not, indeed, need another habitual grace, but he needs the Divine assistance guiding and guarding him against the attacks of the passions, as appears from the preceding article. And hence after anyone has been justified by grace, he still needs to beseech God for the aforesaid gift of perseverance, that he may be kept from evil till the end of his life. For to many grace is given to whom perseverance in grace is not given.

Reply Obj. 1. This objection regards the first mode of perseverance, as the second objection regards the second.

Hence the solution of the second objection is clear.

Reply Obj. 3. As Augustine says (*De Natura et Gratia,* xliii*); *in the original state man received a gift whereby he could persevere, but to persevere was not given him. But now, by the grace of Christ, many receive both the gift of grace whereby they may persevere, and the further gift of persevering,* and thus Christ's gift is greater than Adam's fault. Nevertheless it was easier for man to persevere, with the gift of grace in the state of innocence in which the flesh was not rebellious against the spirit, than it is now. For the restoration by Christ's grace, although it is already begun in the mind, is not yet completed in the flesh, as it will be in heaven, where man will not merely be able to persevere but will be unable to sin.

* Cf. *De Correp. et Grat.* xii.

QUESTION 110

Of the Grace of God As Regards Its Essence

(In Four Articles)

We must now consider the grace of God as regards its essence; and under this head there are four points of inquiry: (1) Whether grace implies something in the soul? (2) Whether grace is a quality? (3) Whether grace differs from infused virtue? (4) Of the subject of grace.

FIRST ARTICLE

Whether Grace Implies Anything in the Soul?

We proceed thus to the First Article:—

Objection 1. It would seem that grace does not imply anything in the soul. For man is said to have the grace of God even as the grace of man. Hence it is written (Gen. xxxix. 21) that the Lord gave to Joseph *grace* (Douay,—*favor*) *in the sight of the chief keeper of the prison.* Now when we say that a man has the favor of another, nothing is implied in him who has the favor of the other, but an acceptance is implied in him whose favor he has. Hence when we say that a man has the grace of God, nothing is implied in his soul; but we merely signify the Divine acceptance.

Obj. 2. Further, as the soul quickens the body so does God quicken the soul; hence it is written (Deut. xxx. 20): *He is thy life.* Now the soul quickens the body immediately. Therefore nothing can come as a medium between God and the soul. Hence grace implies nothing created in the soul.

Obj. 3. Further, on Rom. i. 7, *Grace to you and peace,* the gloss says: *Grace,* i.e., *the remission of sins.* Now the remission of sin implies nothing in the soul, but only in God, Who does not impute the sin, according to Ps. xxxi. 2: *Blessed is the man to whom the Lord hath not imputed sin.* Hence neither does grace imply anything in the soul.

On the contrary, Light implies something in what is enlightened. But grace is a light of the soul; hence Augustine says (*De Natura et Gratia* xxii): *The light of truth rightly deserts the prevaricator of the law, and those who have been thus deserted become blind.* Therefore grace implies something in the soul.

I answer that, According to the common manner of speech, grace is usually taken in three ways, First, for anyone's love, as we are accustomed to say that the soldier is in the good graces of the king, i.e., the king looks on him with favor. Secondly, it is taken for any gift freely bestowed, as we are accustomed to say: I do you this act of grace. Thirdly, it is taken for the recompense of a gift given *gratis,* inasmuch as we are said to be *grateful* for benefits. Of these three the second depends on the first, since one bestows something on another *gratis* from the love wherewith he receives him into his good *graces.* And from the second proceeds the third, since from benefits bestowed *gratis* arises *gratitude.*

Now as regards the last two, it is clear that grace implies something in him who receives grace: first, the gift given gratis; secondly, the acknowledgment of the gift. But as regards the first, a difference must be noted between the grace of God and the grace of man; for since the creature's good springs from the Divine will, some good in the creature flows from God's love, whereby He wishes the good of the creature. On the other hand, the will of man is moved by the good pre-existing in things; and hence man's love does not wholly cause the good of the thing, but pre-supposes it either in part or wholly. Therefore it is clear that every love of God is followed at some time by a good caused in the creature, but not co-eternal with the eternal love. And according to this difference of good the love of God to the creature is looked at differently. For one is common, whereby He loves *all things that are* (Wis. xi. 25), and thereby gives things their natural being. But the second is a special love, whereby He draws the rational creature above the condition of its nature to a participation of the Divine good; and according to this love He is said to love anyone simply, since it is by this love that God simply wishes the eternal good, which is Himself, for the creature.

Accordingly when a man is said to have the grace of God, there is signified something bestowed on man by God. Nevertheless the grace of God sometimes signifies God's eternal love, as we say the grace of predestination, inasmuch as God gratuitously and not from merits predestines or elects some; for it is written (Eph. i. 5): He *hath predestinated us into the adoption of children . . . unto the praise of the glory of His grace.*

Reply Obj. 1. Even when a man is said to be in another's good graces, it is understood that there is something in him pleasing to the other; even as anyone is said to have God's grace—with this difference, that what is pleasing to a man in another is presupposed to his

love, but whatever is pleasing to God in a man is caused by the Divine love, as was said above.

Reply Obj. 2. God is the life of the soul after the manner of an efficient cause; but the soul is the life of the body after the manner of a formal cause. Now there is no medium between form and matter, since the form, of itself, *informs* the matter or subject; whereas the agent *informs* the subject, not by its substance, but by the form, which it causes in the matter.

Reply Obj. 3. Augustine says (*Retract.* i. 25): *When I said that grace was for the remission of sins, and peace for our reconciliation with God, you must not take it to mean that peace and reconciliation do not pertain to general grace, but that the special name of grace signifies the remission of sins.* Not only grace, therefore, but many other of God's gifts pertain to grace. And hence the remission of sins does not take place without some effect divinely caused in us, as will appear later (Q. 113, A. 2).

SECOND ARTICLE

Whether Grace Is a Quality of the Soul?

We proceed thus to the Second Article:—

Objection 1. It would seem that grace is not a quality of the soul. For no quality acts on its subject, since the action of a quality is not without the action of its subject, and thus the subject would necessarily act upon itself. But grace acts upon the soul, by justifying it. Therefore grace is not a quality.

Obj. 2. Furthermore, substance is nobler than quality. But grace is nobler than the nature of the soul, since we can do many things by grace, to which nature is not equal, as stated above (Q. 109, AA. 1, 2, 3). Therefore grace is not a quality.

Obj. 3. Furthermore, no quality remains after it has ceased to be in its subject. But grace remains; since it is not corrupted, for thus it would be reduced to nothing, since it was created from nothing; hence it is called a *new creature* (Gal. vi. 15).

On the contrary, on Ps. ciii. 15, *That he may make the face cheerful with oil;* the gloss says: *Grace is a certain beauty of soul, which wins the Divine love.* But beauty of soul is a quality, even as beauty of body. Therefore grace is a quality.

I answer that, As stated above (A. 1), there is understood to be an effect of God's gratuitous will in whoever is said to have God's grace. Now it was stated (Q. 109, A. 1) that man is aided by God's gratuitous will in two ways:—First, inasmuch as man's soul is moved by God to know or will or do something, and in this way the gratuitous effect in man is not a quality, but a movement of the soul; for *motion is the act of the mover in the moved.* Secondly, man is helped by God's gratuitous will, inasmuch as a habitual gift is infused by God into the soul; and for this reason, that it is not fitting that God should provide less for those He loves, that they may acquire supernatural good, than for creatures, whom He loves that they may acquire natural good. Now He so provides for natural creatures, that not merely does He move them to their natural acts, but He bestows upon them certain forms and powers, which are the principles of acts, in order that they may of themselves be inclined to these movements, and thus the movements whereby they are moved by God become natural and easy to creatures, according to Wis. viii. 1: *she . . . ordereth all things sweetly.* Much more therefore does He infuse into such as He moves towards the acquisition of supernatural good, certain forms or supernatural qualities, whereby they may be moved by Him sweetly and promptly to acquire eternal good; and thus the gift of grace is a quality.

Reply Obj. 1. Grace, as a quality, is said to act upon the soul, not after the manner of an efficient cause, but after the manner of a formal cause, as whiteness makes a thing white, and justice, just.

Reply Obj. 2. Every substance is either the nature of the thing whereof it is the substance, or is a part of the nature, even as matter and form are called substance. And because grace is above human nature, it cannot be a substance or a substantial form, but is an accidental form of the soul. Now what is substantially in God, becomes accidental in the soul participating the Divine goodness, as is clear in the case of knowledge. And thus because the soul participates in the Divine goodness imperfectly, the participation of the Divine goodness, which is grace, has its being in the soul in a less perfect way than the soul subsists in itself. Nevertheless, inasmuch as it is the expression or participation of the Divine goodness, it is nobler than the nature of the soul, though not in its mode of being.

Reply Obj. 3. As Boëthius* says, *the being of an accident is to inhere.* Hence no accident is called being as if it had being, but because by it something is; hence it is said to belong to a being rather than to be a being (*Metaph. vii, text.* 2). And because to become and to be corrupted belong to what is, properly speaking no accident comes into being or is corrupted, but is said to come into being and to be corrupted inasmuch as its subject begins or ceases to be in act with this accident. And thus grace

* Pseudo-Bede, *Sent. Phil. ex Artist.*

is also said to be created inasmuch as men are created with reference to it, i.e., are given a new being out of nothing, i.e., not from merits, according to Eph. ii. 10, *created in Jesus Christ in good works.*

THIRD ARTICLE

Whether Grace Is the Same As Virtue?

We proceed thus to the Third Article:—

Objection 1. It would seem that grace is the same as virtue. For Augustine says (*De Spir. et Litt.* xiv) that *operating grace is faith that worketh by charity.* But faith that worketh by charity is a virtue. Therefore grace is a virtue.

Obj. 2. Further, what fits the definition, fits the defined. But the definitions of virtue given by saints and philosophers fit grace, since *it makes its subject good, and his work good,* and *it is a good quality of the mind, whereby we live righteously,* etc. Therefore grace is virtue.

Obj. 3. Further, grace is a quality. Now it is clearly not in the *fourth* species of quality; viz. *form* which is the *abiding figure of things,* since it does not belong to bodies. Nor is it in the *third,* since it is not a *passion nor a passion-like quality,* which is in the sensitive part of the soul, as is proved in *Physic.* viii; and grace is principally in the mind. Nor is it in the *second* species, which is *natural power* or *impotence;* since grace is above nature and does not regard good and evil, as does natural power. Therefore it must be in the *first* species which is *habit* or *disposition.* Now habits of the mind are virtues; since even knowledge itself is a virtue after a manner, as stated above (Q. 57, AA. 1, 2). Therefore grace is the same as virtue.

On the contrary, If grace is virtue, it would seem before all to be one of the three theological virtues. But grace is neither faith nor hope, for these can be without sanctifying grace. Nor is it charity, since *grace foreruns charity,* as Augustine says in his book on the Predestination of the Saints (*De Dono Persev.* xvi). Therefore grace is not virtue.

I answer that, Some held that grace and virtue were identical in essence, and differed only logically,—in the sense that we speak of grace inasmuch as it makes man pleasing to God, or is given gratuitously;—and of virtue inasmuch as it empowers us to act rightly. And the Master seems to have thought this (*Sent.* ii, D. 27).

But if anyone rightly considers the nature of virtue, this cannot hold, since, as the Philosopher says (*Physic.* vii, text.17), *virtue is a disposition of what is perfect,—and I call perfect what is disposed according to its nature.* Now from this it is clear that the virtue of a thing has reference to some pre-existing nature, from the fact that everything is disposed with reference to what befits its nature. But it is manifest that the virtues acquired by human acts of which we spoke above (Q. 55, *seqq.*) are dispositions, whereby a man is fittingly disposed with reference to the nature whereby he is a man; whereas infused virtues dispose man in a higher manner and towards a higher end, and consequently in relation to some higher nature, i.e., in relation to a participation of the Divine Nature, according to 2 Pet. i. 4: *He hath given us most great and most precious promises; that by these you may be made partakers of the Divine Nature.* And it is in respect of receiving this nature that we are said to be born again sons of God.

And thus, even as the natural light of reason is something besides the acquired virtues, which are ordained to this natural light, so also the light of grace which is a participation of the Divine Nature is something besides the infused virtues which are derived from and are ordained to this light, hence the Apostle says (Eph. v. 8): *For you were heretofore darkness, but now light in the Lord. Walk then as children of the light.* For as the acquired virtues enable a man to walk, in accordance with the natural light of reason, so do the infused virtues enable a man to walk as befits the light of grace.

Reply Obj. 1. Augustine calls *faith that worketh by charity* grace, since the act of faith of him that worketh by charity is the first act by which sanctifying grace is manifested.

Reply Obj. 2. Good is placed in the definition of virtue with reference to its fitness with some pre-existing nature essential or participated. Now good is not attributed to grace in this manner, but as to the root of goodness in man, as stated above.

Reply Obj. 3. Grace is reduced to the first species of quality; and yet it is not the same as virtue, but is a certain disposition which is presupposed to the infused virtues, as their principle and root.

FOURTH ARTICLE

Whether Grace Is in the Essence of the Soul As in a Subject, or in One of the Powers?

We proceed thus to the Fourth Article:—

Objection 1. It would seem that grace is not in the essence of the soul, as in a subject, but in one of the powers. For Augustine says (*Hypognost.* iii*) that grace is related to the will or to the free will *as a rider to his horse,*

* See note on p. 1126.

Now the will or the free will is a power, as stated above (Part I, Q. 83, A. 2). Hence grace is in a power of the soul, as in a subject.

Obj. 2. Further, *Man's merit springs from grace* as Augustine says (*De Gratia et Lib. Arbit.* vi). Now merit consists in acts, which proceed from a power. Hence it seems that grace is a perfection of a power of the soul.

Obj. 3. Further, if the essence of the soul is the proper subject of grace, the soul, inasmuch as it has an essence, must be capable of grace. But this is false; since it would follow that every soul would be capable of grace. Therefore the essence of the soul is not the proper subject of grace.

Obj. 4. Further, the essence of the soul is prior to its powers. Now what is prior may be understood without what is posterior. Hence it follows that grace may be taken to be in the soul, although we suppose no part or power of the soul—viz., neither the will, nor the intellect, nor anything else; which is impossible.

On the contrary, By grace we are born again sons of God. But generation terminates at the essence prior to the powers. Therefore grace is in the soul's essence prior to being in the powers.

I answer that, This question depends on the preceding. For if grace is the same as virtue, it must necessarily be in the powers of the soul as in a subject; since the soul's powers are the proper subject of virtue as stated above (Q. 56, A. 1). But if grace differs from virtue, it cannot be said that a power of the soul is the subject of grace, since every perfection of the soul's powers has the nature of virtue, as stated above (Q. 55, A. 1; Q. 56, A. 1). Hence it remains that grace, as it is prior to virtue, has a subject prior to the powers of the soul, so that it is in the essence of the soul. For as man in his intellective power participates in the Divine knowledge through the virtue of faith, and in his power of will participates in the Divine love through the virtue of charity, so also in the nature of the soul does he participate in the Divine Nature, after the manner of a likeness, through a certain regeneration or re-creation.

Reply Obj. 1. As from the essence of the soul flow its powers, which are the principles of deeds, so likewise the virtues, whereby the powers are moved to act, flow into the powers of the soul from grace. And thus grace is compared to the will as the mover to the moved, which is the same comparison as that of a horseman to the horse—but not as an accident to a subject.

And thereby is made clear the Reply to the second objection. For grace is the principle of meritorious works through the medium of virtues, as the essence of the soul is the principle of vital deeds through the medium of the powers.

Reply Obj. 3. The soul is the subject of grace, as being in the species of intellectual or rational nature. But the soul is not classed in a species by any of its powers, since the powers are natural properties of the soul following upon the species. Hence the soul differs specifically in its essence from other souls, viz., of dumb animals and of plants. Consequently it does not follow that, if the essence of the human soul is the subject of grace, every soul may be the subject of grace; since it belongs to the essence of the soul, inasmuch as it is of such a species.

Reply Obj. 4. Since the powers of the soul are natural properties following upon the species, the soul cannot be without them. Yet, granted that it was without them, the soul would still be called intellectual or rational in its species, not that it would actually have these powers, but on account of the essence of such a species, from which these powers naturally flow.

QUESTION 111

Of the Division of Grace

(In five Articles)

We must now consider the division of grace; under which head there are five points of inquiry: (1) Whether grace is fittingly divided into gratuitous grace and sanctifying grace? (2) Of the division into operating and co-operating grace; (3) Of the division of it into preventive and subsequent grace; (4) Of the division of gratuitous grace; (5) Of the comparison between sanctifying and gratuitous grace.

FIRST ARTICLE

Whether Grace Is Fittingly Divided into Sanctifying Grace and Gratuitous Grace?

We proceed thus to the First Article:—

Objection 1. It would seem that grace is not fittingly divided into sanctifying grace and gratuitous grace. For grace is a gift of God, as is clear from what has been already stated (Q. 110, A. 1). But man is not therefore pleas-

ing to God because something is given him by God, but rather on the contrary; since something is freely given by God, because man is pleasing to Him. Hence there is no sanctifying grace.

Obj. 2. Further, whatever is not given on account of preceding merits is given gratis. Now even natural good is given to man without preceding merit, since nature is presupposed to merit. Therefore nature itself is given gratuitously by God. But nature is condivided with grace. Therefore to be gratuitously given is not fittingly set down as a difference of grace, since it is found outside the genus of grace.

Obj. 3. Further, members of a division are mutually opposed. But even sanctifying grace, whereby we are justified, is given to us gratuitously, according to Rom. iii. 24: *Being justified freely* (*gratis*) *by His grace.* Hence sanctifying grace ought not to be divided against gratuitous grace.

On the contrary, The Apostle attributes both to grace, viz., to sanctify and to be gratuitously given. For with regard to the first he says (Eph. i. 6): *He hath graced us in His beloved Son.* And with regard to the second (Rom. ii 6): *And if by grace, it is not now by works, otherwise grace is no more grace.* Therefore grace can be distinguished by its having one only or both.

I answer that, As the Apostle says (Rom. xiii. 1), *those things that are of God are well ordered* (Vulg.,—*those that are, are ordained by God*). Now the order of things consists in this, that things are led to God by other things, as Dionysius says (*Cœl. Hier.* iv). And hence since grace is ordained to lead men to God, this takes place in a certain order, so that some are led to God by others.

And thus there is a twofold grace;—one whereby man himself is united to God, and this is called *sanctifying grace;*—the other is that whereby one man co-operates with another in leading him to God, and this gift is called *gratuitous grace,* since it is bestowed on a man beyond the capability of nature, and beyond the merit of the person. But whereas it is bestowed on a man, not to justify him, but rather that he may co-operate in the justification of another, it is not called sanctifying grace. And it is of this that the Apostle says (1 Cor. xii. 7): *And the manifestation of the Spirit is given to every man unto utility,* i.e., of others.

Reply Obj. 1. Grace is said to make pleasing, not efficiently, but formally, i.e., because thereby a man is justified, and is made worthy to be called pleasing to God, according to Col. i. 21. He *hath made us worthy to be made partakers of the lot of the saints in light.*

Reply Obj. 2. Grace, inasmuch as it is gratuitously given, excludes the notion of debt. Now debt may be taken in two ways:—first, as arising from merit; and this regards the person whose it is to do meritorious works, according to Rom. iv. 4: *Now to him that worketh, the reward is not reckoned according to grace, but according to* debt. The second debt regards the condition of nature. Thus we say it is due to a man to have reason, and whatever else belongs to human nature. Yet in neither way is debt taken to mean that God is under an obligation to His creature, but rather that the creature ought to be subject to God, that the Divine ordination may be fulfilled in it, which is that a certain nature should have certain conditions or properties, and that by doing certain works it should attain to something further. And hence natural endowments are not a debt in the first sense but in the second. But supernatural gifts are due in neither sense. Hence they especially merit the name of grace.

Reply Obj. 3. Sanctifying grace adds to the notion of gratuitous grace something pertaining to the nature of grace, since it makes man pleasing to God. And hence gratuitous grace which does not do this keeps the common name, as happens in many other cases; and thus the two parts of the division are opposed as sanctifying and non-sanctifying grace.

SECOND ARTICLE

Whether Grace Is Fittingly Divided into Operating and Co-operating Grace?

We proceed thus to the Second Article:—

Objection 1. It would seem that grace is not fittingly divided into operating and co-operating grace. For grace is an accident, as stated above (Q. 110, A. 2). Now no accident can act upon its subject. Therefore no grace can be called operating.

Obj. 2. Further, if grace operates anything in us it assuredly brings about justification. But not only grace works this. For Augustine says, on Jo. xiv. 12, *the works that I do he also shall do,* says (*Serm.* clxix): *He Who created thee without thyself, will not justify thee without thyself.* Therefore no grace ought to be called simply operating.

Obj. 3. Further, to co-operate seems to pertain to the inferior agent, and not to the principal agent. But grace works in us more than free-will, according to Rom. ix. 16: *It is not of him that willeth, nor of him that runneth, but of God that sheweth mercy.* Therefore no grace ought to be called co-operating.

Obj. 4. Further, division ought to rest on opposition. But to operate and to co-operate are not opposed; for one and the same thing

can both operate and co-operate. Therefore grace is not fittingly divided into operating and co-operating.

On the contrary, Augustine says (*De Gratia et Lib. Arbit.* xvii): *God by co-operating with us, perfects what He began by operating in us, since He who perfects by co-operation with such as are willing, begins by operating that they may will.* But the operations of God whereby He moves us to good pertain to grace. Therefore grace is fittingly divided into operating and co-operating.

I answer that, As stated above (Q. 110, A. 2) grace may be taken in two ways; first, as a Divine help, whereby God moves us to will and to act; secondly, as a habitual gift divinely bestowed on us.

Now in both these ways grace is fittingly divided into operating and co-operating. For the operation of an effect is not attributed to the thing moved but to the mover. Hence in that effect in which our mind is moved and does not move, but in which God is the sole mover, the operation is attributed to God, and it is with reference to this that we speak of *operating grace.* But in that effect in which our mind both moves and is moved, the operation is not only attributed to God, but also to the soul; and it is with reference to this that we speak of *co-operating grace.* Now there is a double act in us. First, there is the interior act of the will, and with regard to this act the will is a thing moved, and God is the mover; and especially when the will, which hitherto willed evil, begins to will good. And hence, inasmuch as God moves the human mind to this act, we speak of operating grace. But there is another, exterior act; and since it is commanded by the will, as was shown above (Q. 17, A. 9) the operation of this act is attributed to the will. And because God assists us in this act, both by strengthening our will interiorly so as to attain to the act, and by granting outwardly the capability of operating, it is with respect to this that we speak of co-operating grace. Hence after the aforesaid words Augustine subjoins: *He operates that we may will; and when we will, He co-operates that we may perfect.* And thus if grace is taken for God's gratuitous motion whereby He moves us to meritorious good, it is fittingly divided into operating and co-operating grace.

But if grace is taken for the habitual gift, then again there is a double effect of grace, even as of every other form; the first of which is *being,* and the second, *operation;* thus the work of heat is to make its subject hot, and to give heat outwardly. And thus habitual grace, inasmuch as it heals and justifies the soul, or makes it pleasing to God, is called operating grace; but inasmuch as it is the principle of meritorious works, which spring from the free-will, it is called co-operating grace.

Reply Obj. 1. Inasmuch as grace is a certain accidental quality, it does not act upon the soul efficiently, but formally, as whiteness makes a surface white.

Reply Obj. 2. God does not justify us without ourselves, because whilst we are being justified we consent to God's justification (*justitiæ*) by a movement of our free-will. Nevertheless this movement is not the cause of grace, but the effect; hence the whole operation pertains to grace.

Reply Obj. 3. One thing is said to co-operate with another not merely when it is a secondary agent under a principal agent, but when it helps to the end intended. Now man is helped by God to will the good, through the means of operating grace. And hence, the end being already intended, grace co-operates with us.

Reply Obj. 4. Operating and co-operating grace are the same grace; but are distinguished by their different effects, as is plain from what has been said.

THIRD ARTICLE

Whether Grace Is Fittingly Divided into Prevenient and Subsequent Grace?

We proceed thus to the Third Article:—

Objection 1. It would seem that grace is not fittingly divided into prevenient and subsequent. For grace is an effect of the Divine love. But God's love is never subsequent, but always prevenient, according to 1 Jo. iv. 10: *Not as though we had loved God, but because He hath first loved us.* Therefore grace ought not to be divided into prevenient and subsequent.

Obj. 2. Further, there is but one sanctifying grace in man, since it is sufficient, according to 2 Cor. xii. 9: *My grace is sufficient for thee.* But the same thing cannot be before and after. Therefore grace is not fittingly divided into prevenient and subsequent.

Obj. 3. Further, grace is known by its effects. Now there are an infinite number of effects,—one preceding another. Hence if with regard to these, grace must be divided into prevenient and subsequent, it would seem that there are infinite species of grace. Now no art takes note of the infinite in number. Hence grace is not fittingly divided into prevenient and subsequent.

On the contrary, God's grace is the outcome of His mercy. Now both are said in Ps. lviii. 11: *His mercy shall prevent me,* and again, Ps. xxii. 6: *Thy mercy will follow me.* Therefore grace is fittingly divided into prevenient and subsequent.

I answer that, As grace is divided into oper-

ating and co-operating, with regard to its diverse effects, so also is it divided into prevenient and subsequent, howsoever we consider grace. Now there are five effects of grace in us: of these, the first is, to heal the soul; the second, to desire good: the third, to carry into effect the good proposed; the fourth, to persevere in good; the fifth, to reach glory. And hence grace, inasmuch as it causes the first effect in us, is called prevenient with respect to the second, and inasmuch as it causes the second, it is called subsequent with respect to the first effect. And as one effect is posterior to this effect, and prior to that, so may grace be called prevenient and subsequent on account of the same effect viewed relatively to divers others. And this is what Augustine says (*De Natura et Gratia* xxxi): *It is prevenient, inasmuch as it heals, and subsequent, inasmuch as, being healed, we are strengthened; it is prevenient, inasmuch as we are called, and subsequent, inasmuch as we are glorified.*

Reply Obj. 1. God's love signifies something eternal; and hence can never be called anything but prevenient. But grace signifies a temporal effect, which can precede and follow another; and thus grace may be both prevenient and subsequent.

Reply Obj. 2. The division into prevenient and subsequent grace does not divide grace in its essence, but only in its effects, as was already said of operating and co-operating grace. For subsequent grace, inasmuch as it pertains to glory, is not numerically distinct from prevenient grace whereby we are at present justified. For even as the charity of earth is not voided in heaven, so must the same be said of the light of grace, since the notion of neither implies imperfection.

Reply Obj. 3. Although the effects of grace may be infinite in number, even as human acts are infinite, nevertheless all are reduced to some of a determinate species, and moreover all coincide in this, — that one precedes another.

FOURTH ARTICLE

Whether Gratuitous Grace Is Rightly Divided by the Apostle?

We proceed thus to the Fourth Article:—

Objection 1. It would seem that gratuitous grace is not rightly divided by the Apostle. For every gift vouchsafed to us by God, may be called a gratuitous grace. Now there are an infinite number of gifts freely bestowed on us by God as regards both the good of the soul and the good of the body—and yet they do not make us pleasing to God. Hence gratuitous graces cannot be contained under any certain division.

Obj. 2. Further, gratuitous grace is distinguished from sanctifying grace. But faith pertains to sanctifying grace, since we are justified by it, according to Rom. v. 1: *Being justified therefore by faith.* Hence it is not right to place faith amongst the gratuitous graces, especially since the other virtues are not so placed, as hope and charity.

Obj. 3. Further, the operation of healing, and speaking divers tongues are miracles. Again, the interpretation of speeches pertains either to wisdom or to knowledge, according to Dan. i. 17: *And to these children God gave knowledge and understanding in every book and wisdom.* Hence it is not correct to divide the grace of healing and kinds of tongues against the working of miracles; and the interpretation of speeches against the word of wisdom and knowledge.

Obj. 4. Further, as wisdom and knowledge are gifts of the Holy Ghost, so also are understanding, counsel, piety, fortitude, and fear, as stated above (Q. 68, A. 4). Therefore these also ought to be placed amongst the gratuitous gifts.

On the contrary, The Apostle says (1 Cor. xii. 8, 9, 10): *To one indeed by the Spirit is given the word of wisdom; and to another the word of knowledge, according to the same Spirit, to another, the working of miracles; to another, prophecy; to another, the discerning of spirits; to another divers kinds of tongues; to another interpretation of speeches.*

I answer that, As was said above (A. 1), gratuitous grace is ordained to this, viz., that a man may help another to be led to God. Now no man can help in this by moving interiorly (for this belongs to God alone), but only exteriorly by teaching or persuading. Hence gratuitous grace embraces whatever a man needs in order to instruct another in Divine things which are above reason. Now for this three things are required: First, a man must possess the fullness of knowledge of Divine things, so as to be capable of teaching others. Secondly, he must be able to confirm or prove what he says, otherwise his words would have no weight. Thirdly, he must be capable of fittingly presenting to his hearers what he knows.

Now as regards the first, three things, are necessary, as may be seen in human teaching. For whoever would teach another in any science must first be certain of the principles of the science, and with regard to this there is *faith,* which is certitude of invisible things, the principles of Catholic doctrine. Secondly, it behooves the teacher to know the principal conclusions of the science, and hence we have the word of *wisdom,* which is the knowledge of Divine things. Thirdly, he ought to abound with examples and a knowledge of effects,

whereby at times he needs to manifest causes; and thus we have the word of *knowledge*, which is the knowledge of human things, since *the invisible things of Him . . . are clearly seen, being understood by the things that are made* (Rom. i. 20).

Now the confirmation of such things as are within reason rests upon arguments; but the confirmation of what is above reason rests on what is proper to the Divine power, and this in two ways;—first, when the teacher of sacred doctrine does what God alone can do, in miraculous deeds, whether with respect to bodily health—and thus there is the *grace of healing*, or merely for the purpose of manifesting the Divine power; for instance, that the sun should stand still or darken, or that the sea should be divided—and thus there is the *working of miracles*. Secondly, when he can manifest what God alone can know, and these are either future contingents—and thus there is *prophecy*, or also the secrets of hearts, and thus there is the *discerning of spirits*.

But the capability of speaking can regard either the idiom in which a person can be understood, and thus there is *kinds of tongues;* or it can regard the sense of what is said, and thus there is the *interpretation of speeches*.

Reply Obj. 1. As stated above (A. 1), not all the benefits divinely conferred upon us are called gratuitous graces, but only those that surpass the power of nature—*e.g.*, that a fisherman should be replete with the word of wisdom and of knowledge and the like; and such as these are here set down as gratuitous graces.

Reply Obj. 2. Faith is enumerated here under the gratuitous graces, not as a virtue justifying man in himself, but as implying a super-eminent certitude of faith, whereby a man is fittted for instructing others concerning such things as belong to the faith. With regard to hope and charity, they belong to the appetitive power, according as man is ordained thereby to God.

Reply Obj. 3. The grace of healing is distinguished from the general working of miracles because it has a special reason for inducing one to the faith, since a man is all the more ready to believe when he has received the gift of bodily health through the virtue of faith. So, too, to speak with divers tongues and to interpret speeches have special efficacy in bestowing faith. Hence they are set down as special gratuitous graces.

Reply Obj. 4. Wisdom and knowledge are not numbered among the gratuitous graces in the same way as they are reckoned among the gifts of the Holy Ghost, i.e., inasmuch as man's mind is rendered easily movable by the Holy Ghost to the things of wisdom and knowledge; for thus they are gifts of the Holy Ghost, as stated above (Q. 68, AA. 1, 4). But they are numbered amongst the gratuitous graces, inasmuch as they imply such a fullness of knowledge and wisdom that a man may not merely think aright of Divine things, but may instruct others and overpower adversaries. Hence it is significant that it is the *word* of wisdom and the *word* of knowledge that are placed in the gratuitous graces, since, as Augustine says (*De Trin.* xiv. 1), *It is one thing merely to know what a man must believe in order to reach everlasting life, and another thing to know how this may benefit the godly and may be defended against the ungodly.*

FIFTH ARTICLE

Whether Gratuitous Grace Is Nobler Than Sanctifying Grace?

We proceed thus to the Fifth Article:—

Objection 1. It would seem that gratuitous grace is nobler than sanctifying grace. For *the people's good is better than the individual good,* as the Philosopher says (*Ethic.* i. 2). Now sanctifying grace is ordained to the good of one man alone, whereas gratuitous grace is ordained to the common good of the whole Church, as stated above (AA. 1, 4). Hence gratuitous grace is nobler than sanctifying grace.

Obj. 2. Further, it is a greater power that is able to act upon another, than that which is confined to itself, even as greater is the brightness of the body that can illuminate other bodies, than of that which can only shine but cannot illuminate; and hence the Philosopher says (*Ethic.* v. 1) *that justice is the most excellent of the virtues,* since by it a man bears himself rightly towards others. But by sanctifying grace a man is perfected only in himself; whereas by gratuitous grace a man works for the perfection of others. Hence gratuitous grace is nobler than sanctifying grace.

Obj. 3. Further, what is proper to the best is nobler than what is common to all; thus to reason, which is proper to man is nobler than to feel, which is common to all animals. Now sanctifying grace is common to all members of the Church, but gratuitous grace is the proper gift of the more exalted members of the Church. Hence gratuitous grace is nobler than sanctifying grace.

On the contrary, The Apostle (1 Cor. xii. 31), having enumerated the gratuitous graces, adds: *And I shew unto you yet a more excellent way;* and as the sequel proves he is speaking of charity, which pertains to sanctifying grace. Hence sanctifying grace is more noble than gratuitous grace.

I answer that, The higher the good to which a virtue is ordained, the more excellent is the virtue. Now the end is always greater than the means. But sanctifying grace ordains a man immediately to a union with his last end, whereas gratuitous grace ordains a man to what is preparatory to the end; i.e., by prophecy and miracles and so forth, men are induced to unite themselves to their last end. And hence sanctifying grace is nobler than gratuitous grace.

Reply Obj. 1. As the Philosopher says (*Metaph.* xii, text. 52), a multitude, as an army, has a double good; the first is in the multitude itself, viz., the order of the army; the second is separate from the multitude, viz., the good of the leader:—and this is the better good, since the other is ordained to it. Now gratuitous grace is ordained to the common good of the Church, which is ecclesiastical order, whereas sanctifying grace is ordained to the separate common good, which is God. Hence sanctifying grace is the nobler.

Reply Obj. 2. If gratuitous grace could cause a man to have sanctifying grace, it would follow that gratuitous grace was the nobler; even as the brightness of the sun that enlightens is more excellent than that of an object that is lit up. But by gratuitous grace a man cannot cause another to have union with God, which he himself has by sanctifying grace; but he causes certain dispositions towards it. Hence gratuitous grace needs not to be the more excellent, even as in fire, the heat, which manifests its species whereby it produces heat in other things, is not more noble than its substantial form.

Reply Obj. 3. Feeling is ordained to reason, as to an end; and thus, to reason is nobler. But here it is the contrary, for what is proper is ordained to what is common as to an end. Hence there is no comparison.

QUESTION 112

Of the Cause of Grace

(In Five Articles)

We must now consider the cause of grace; and under this head there are five points of inquiry: (1) Whether God alone is the efficient cause of grace? (2) Whether any disposition towards grace is needed on the part of the recipient, by an act of free-will? (3) Whether such a disposition can make grace follow of necessity? (4) Whether grace is equal in all? (5) Whether anyone may know that he has grace?

FIRST ARTICLE

Whether God Alone Is the Cause of Grace?

We proceed thus to the First Article:—

Objection 1. It would seem that God alone is not the cause of grace. For it is written (Jo. i. 17): *Grace and truth came by Jesus Christ.* Now, by the name Jesus Christ is understood not merely the Divine Nature assuming, but the created nature assumed. Therefore a creature may be the cause of grace.

Obj. 2. Further, there is this difference between the sacraments of the New Law and those of the Old, that the sacraments of the New Law cause grace, whereas the sacraments of the Old Law merely signify it. Now the sacraments of the New Law are certain visible elements. Therefore God is not the only cause of grace.

Obj. 3. Further, according to Dionysius (*Cæl. Hier.* iii, iv, vii, viii), *Angels cleanse, enlighten, and perfect both lesser angels and men.* Now the rational creature is cleansed, enlightened, and perfected by grace. Therefore God is not the only cause of grace.

On the contrary, It is written (Ps. lxxxiii. 12): *The Lord will give grace and glory.*

I answer that, Nothing can act beyond its species, since the cause must always be more powerful than its effect. Now the gift of grace surpasses every capability of created nature, since it is nothing short of a partaking of the Divine Nature, which exceeds every other nature. And thus it is impossible that any creature should cause grace. For it is as necessary that God alone should deify, bestowing a partaking of the Divine Nature by a participated likeness, as it is impossible that anything save fire should enkindle.

Reply Obj. 1. Christ's humanity is an *organ of His Godhead,* as Damascene says (*De Fide Orthod.* iii. 19). Now an instrument does not bring forth the action of the principal agent by its own power, but in virtue of the principal agent. Hence Christ's humanity does not cause grace by its own power, but by virtue of the Divine Nature joined to it, whereby the actions of Christ's humanity are saving actions.

Reply Obj. 2. As in the person of Christ the humanity causes our salvation by grace, the Divine power being the principal agent, so likewise in the sacraments of the New Law, which are derived from Christ, grace is instrumentally caused by the sacraments, and principally by the power of the Holy Ghost working in the sacraments, according to Jo. iii. 5:

Unless a man be born again of water and the Holy Ghost he cannot enter into the kingdom of God.

Reply Obj. 3. Angels cleanse, enlighten, and perfect angels or men, by instruction, and not by justifying them through grace. Hence Dionysius says (*Cœl. Hier.* vii) that *this cleansing and enlightenment and perfecting is nothing else than the assumption of Divine knowledge.*

SECOND ARTICLE

Whether Any Preparation and Disposition for Grace Is Required on Man's Part?

We proceed thus to the Second Article:—

Objection 1. It would seem that no preparation or disposition for grace is required on man's part, since, as the Apostle says (Rom. iv. 4), *To him that worketh, the reward is not reckoned according to grace, but according to debt.* Now a man's preparation by free-will can only be through some operation. Hence it would do away with the notion of grace.

Obj. 2. Further, whoever is going on sinning, is not preparing himself to have grace. But to some who are going on sinning grace is given, as is clear in the case of Paul, who received grace whilst he was *breathing out threatenings and slaughter against the disciples of the Lord* (Act ix. 1). Hence no preparation for grace is required on man's part.

Obj. 3. Further, an agent of infinite power needs no disposition in matter, since it does not even require matter, as appears in creation, to which grace is compared, which is called *a new creature* (Gal. vi .15). But only God, Who has infinite power, causes grace, as stated above (A. 1). Hence no preparation is required on man's part to obtain grace.

On the contrary, It is written (Amos iv. 12): *Be prepared to meet thy God, O Israel,* and (1 Kings vii. 3): *Prepare your hearts unto the Lord.*

I answer that, As stated above (Q. 111, A. 2), grace is taken in two ways:—First, as a habitual gift of God. Secondly, as a help from God, Who moves the soul to good. Now taking grace in the first sense, a certain preparation of grace is required for it, since a form can only be in disposed matter. But if we speak of grace as it signifies a help from God to move us to good, no preparation is required on man's part, that, as it were, anticipates the Divine help, but rather, every preparation in man must be by the help of God moving the soul to good. And thus even the good movement of the free-will, whereby anyone is prepared for receiving the gift of grace is an act of the free-will moved by God. And thus man is said to prepare himself, according to Prov. xvi. 1. *It is the part of man to prepare the soul;* yet it is principally from God, Who moves the free-will. Hence it is said that man's will is prepared by God, and that man's steps are guided by God.

Reply Obj. 1. A certain preparation of man for grace is simultaneous with the infusion of grace; and this operation is meritorious, not indeed of grace, which is already possessed,—but of glory which is not yet possessed. But there is another imperfect preparation, which sometimes precedes the gift of sanctifying grace, and yet it is from God's motion. But it does not suffice for merit, since man is not yet justified by grace, and merit can only arise from grace, as will be seen farther on (Q. 114, A. 2).

Reply Obj. 2. Since a man cannot prepare himself for grace unless God prevent and move him to good, it is of no account whether anyone arrive at perfect preparation instantaneously, or step by step. For it is written (Ecclus. xi. 23): *It is easy in the eyes of God on a sudden to make the poor man rich.* Now it sometimes happens that God moves a man to good, but not perfect good, and this preparation precedes grace. But He sometimes moves him suddenly and perfectly to good, and man receives grace suddenly, according to Jo. vi. 45: *Every one that hath heard of the Father, and hath learned, cometh to Me.* And thus it happened to Paul, since, suddenly when he was in the midst of sin, his heart was perfectly moved by God to hear, to learn, to come; and hence he received grace suddenly.

Reply Obj. 3. An agent of infinite power needs no matter or disposition of matter, brought about by the action of something else; and yet, looking to the condition of the thing caused, it must cause, in the thing caused, both the matter and the due disposition for the form. So likewise, when God infuses grace into a soul, no preparation is required which He Himself does not bring about.

THIRD ARTICLE

Whether Grace Is Necessarily Given to Whoever Prepares Himself for It, or to Whoever Does What He Can?

We proceed thus to the Third Article:—

Objection 1. It would seem that grace is necessarily given to whoever prepares himself for grace, or to whoever does what he can, because, on Rom. v. 1, *Being justified . . . by faith, let us have peace,* etc., the gloss says: *God welcomes whoever flies to Him, otherwise there would be injustice with Him.* But it is impossible for injustice to be with God. Therefore it is impossible for God not to welcome whoever flies to Him. Hence he receives grace of necessity.

Obj. 2. Further, Anselm says (*De Casu Diaboli.* iii) that the reason why God does not bestow grace on the devil, is that he did not wish, nor was he prepared, to receive it. But if the cause be removed, the effect must needs be removed also. Therefore, if anyone is willing to receive grace it is bestowed on them of necessity.

Obj. 3. Further, good is diffusive of itself, as appears from Dionysius (*Div. Nom.* iv). Now the good of grace is better than the good of nature. Hence, since natural forms necessarily come to disposed matter, much more does it seem that grace is necessarily bestowed on whoever prepares himself for grace.

On the contrary, Man is compared to God as clay to the potter, according to Jer. xviii. 6: *As clay is in the hand of the potter, so are you in My hand.* But however much the clay is prepared, it does not necessarily receive its shape from the potter. Hence, however much a man prepares himself, he does not necessarily receive grace from God.

I answer that, As stated above (A. 2), man's preparation for grace is from God, as Mover, and from the free-will, as moved. Hence the preparation may be looked at in two ways:—First, as it is from free-will, and thus there is no necessity that it should obtain grace, since the gift of grace exceeds every preparation of human power. But it may be considered, secondly, as it is from God the Mover, and thus it has a necessity—not indeed of coercion, but of infallibility—as regards what it is ordained to by God, since God's intention cannot fail, according to the saying of Augustine in his book on the Predestination of the Saints (*De Dono Persev.* xiv) that *by God's good gifts whoever is liberated, is most certainly liberated.* Hence if God intends, while moving, that the one whose heart He moves should attain to grace, he will infallibly attain to it, according to Jo. vi. 45: *Every one that hath heard of the Father, and hath learned, cometh to Me.*

Reply Obj. 1. This gloss is speaking of such as fly to God by a meritorious act of their free-will, already *informed* with grace; for if they did not receive grace, it would be against the justice which He Himself established.—Or if it refers to the movement of free-will before grace, it is speaking in the sense that man's flight to God is by a Divine motion, which ought not, in justice, to fail.

Reply Obj. 2. The first cause of the defect of grace is on our part; but the first cause of the bestowal of grace is on God's according to Osee xiii. 9: *Destruction is thy own, O Israel; thy help is only in Me.*

Reply Obj. 3. Even in natural things, the form does not necessarily ensue the disposition of the matter, except by the power of the agent that causes the disposition.

FOURTH ARTICLE

Whether Grace Is Greater in One Than in Another?

We proceed thus to the Fourth Article:—

Objection 1. It would seem that grace is not greater in one than in another. For grace is caused in us by the Divine love, as stated above (Q. 110, A. 1). Now it is written (Wis. vi. 8): *He made the little and the great and He hath equally care of all.* Therefore all obtain grace from Him equally.

Obj. 2. Further, whatever is the greatest possible, cannot be more or less. But grace is the greatest possible, since it joins us with our last end. Therefore there is no greater or less in it. Hence it is not greater in one than in another.

Obj. 3. Further, grace is the soul's life, as stated above (Q. 110, A. 1, *ad* 2). But there is no greater or less in life. Hence, neither is there in grace.

On the contrary, It is written (Eph. iv. 7): *But to every one of us is given grace according to the measure of the giving of Christ.* Now what is given in measure, is not given to all equally. Hence all have not an equal grace.

I answer that, As stated above (Q. 52, AA. 1, 2; Q. 56, AA. 1, 2), habits can have a double magnitude:—one, as regards the end or object, as when a virtue is said to be more noble through being ordained to a greater good; the other on the part of the subject, which more or less participates in the habit inhering to it.

Now as regards the first magnitude, sanctifying grace cannot be greater or less, since, of its nature, grace joins man to the Highest Good, which is God. But as regards the subject, grace can receive more or less, inasmuch as one may be more perfectly enlightened by grace than another. And a certain reason for this is on the part of him who prepares himself for grace; since he who is better prepared for grace, receives more grace. Yet it is not here that we must seek the first cause of this diversity, since man prepares himself, only inasmuch as his free-will is prepared by God. Hence the first cause of this diversity is to be sought on the part of God, Who dispenses His gifts of grace variously, in order that the beauty and perfection of the Church may result from these various degrees; even as He instituted the various conditions of things, that the universe might be perfect. Hence after the Apostle had said (Eph. iv. 7): *To every one of us is given grace according to the measure of the giving of Christ,* having enumerated the various graces, he adds (*verse* 12): *For the*

perfecting of the saints . . . for the edifying of the body of Christ.

Reply Obj. 1. The Divine care may be looked at in two ways:—First, as regards the Divine act, which is simple and uniform; and thus His care looks equally to all, since by one simple act He administers great things and little. But, *secondly,* it may be considered in those things which come to creatures by the Divine care; and thus, inequality is found, inasmuch as God by His care provides greater gifts for some, and lesser gifts for others.

Reply Obj. 2. This objection is based on the first kind of magnitude of grace; since grace cannot be greater by ordaining to a greater good, but inasmuch as it more or less ordains to a greater or less participation of the same good. For there may be diversity of intensity and remissness, both in grace and in final glory as regards the subjects' participation.

Reply Obj. 3. Natural life pertains to man's substance, and hence cannot be more or less; but man partakes of the life of grace accidentally, and hence man may possess it more or less.

FIFTH ARTICLE

Whether Man Can Know That He Has Grace?

We proceed thus to the Fifth Article:—

Objection 1. It would seem that man can know that he has grace. For grace by its physical reality is in the soul. Now the soul has most certain knowledge of those things that are in it by their physical reality, as appears from Augustine (*Gen. ad lit.* xii. 31). Hence grace may be known most certainly by one who has grace.

Obj. 2. Further, as knowledge is a gift of God, so is grace. But whoever receives knowledge from God, knows that he has knowledge, according to Wis. vii. 17: The Lord *hath given me the true knowledge of the things that are.* Hence, with equal reason, whoever receives grace from God, knows that he has grace.

Obj. 3. Further, light is more knowable than darkness, since, according to the Apostle (Eph. v. 13), *all that is made manifest is light.* Now sin, which is spiritual darkness, may be known with certainty by one that is in sin. Much more, therefore, may grace, which is spiritual light, be known.

Obj. 4. Further, the Apostle says (1 Cor. ii. 12): *Now we have received not the Spirit of this world, but the Spirit that is of God; that we may know the things that are given us from God.* Now grace is God's first gift. Hence, the man who receives grace by the Holy Spirit, by the same Holy Spirit knows the grace given to him.

Obj. 5. Further, it was said by the Lord to Abraham (Gen. xxii. 12): *Now I know that thou fearest God.* i.e., *I have made thee know.* Now He is speaking there of chaste fear, which is not apart from grace. Hence a man may know that he has grace.

On the contrary, It is written (Eccles. ix. 1): *Man knoweth not whether he be worthy of love or hatred.* Now sanctifying grace maketh a man worthy of God's love. Therefore no one can know whether he has sanctifying grace.

I answer that, There are three ways of knowing a thing:—First, by revelation, and thus anyone may know that he has grace, for God by a special privilege reveals this at times to some, in order that the joy of safety may begin in them even in this life, and that they may carry on toilsome works with greater trust and greater energy, and may bear the evils of this present life, as when it was said to Paul (2 Cor. xii. 9): *My grace is sufficient for thee.*

Secondly, a man may, of himself, know something, and with certainty; and in this way no one can know that he has grace. For certitude about a thing can only be had when we may judge of it by its proper principle. Thus it is by undemonstrable universal principles that certitude is obtained concerning demonstrative conclusions. Now no one can know he has the knowledge of a conclusion if he does not know its principle. But the principle of grace and its object is God, Who by reason of His very excellence is unknown to us, according to Job xxxvi. 26. *Behold God is great, exceeding our knowledge.* And hence His presence in us and His absence cannot be known with certainty, according to Job ix. 11: *If He come to me, I shall not see Him; if He depart I shall not understand.* And hence man cannot judge with certainty that he has grace, according to 1 Cor. iv. 3, 4: *But neither do I judge my own self . . . but He that judgeth me is the Lord.*

Thirdly, things are known conjecturally by signs; and thus anyone may know he has grace, when he is conscious of delighting in God, and of despising worldy things, and inasmuch as a man is not conscious of any mortal sin. And thus it is written (Apoc. ii. 17): *To him that overcometh I will give the hidden manna . . . which no man knoweth, but he that receiveth it,* because whoever receives it knows, by experiencing a certain sweetness, which he who does not receive it, does not experience. Yet this knowledge is imperfect; hence the Apostle says (1 Cor iv. 4): *I am not conscious to myself of anything, yet am I not hereby justified,* since, according to Ps. xviii 13: *Who can understand sins? From my secret ones cleanse me, O Lord, and from those of others spare Thy servant.*

Reply Obj. 1. Those things which are in the soul by their physical reality, are known through experimental knowledge; in so far as through acts man has experience of their inward principles: thus when we wish, we perceive that we have a will; and when we exercise the functions of life, we observe that there is life in us.

Reply Obj. 2. It is an essential condition of knowledge that a man should have certitude of the objects of knowledge; and again, it is an essential condition of faith that a man should be certain of the things of faith, and this, because certitude belongs to the perfection of the intellect, wherein these gifts exist. Hence, whoever has knowledge or faith is certain that he has them. But it is otherwise with grace and charity and such like, which perfect the appetitive faculty.

Reply Obj. 3. Sin has for its principal object commutable good, which is known to us. But the object or end of grace is unknown to us on account of the greatness of its light, according to 1 Tim. vi. 16: *Who . . . inhabiteth light inaccessible.*

Reply Obj. 4. The Apostle is here speaking of the gifts of glory, which have been given to us in hope, and these we know most certainly by faith, although we do not know for certain that we have grace to enable us to merit them.—Or it may be said that he is speaking of the privileged knowledge, which comes of revelation. Hence he adds (*verse* 10): *But to us God hath revealed them by His Spirit.*

Reply Obj. 5. What was said to Abraham may refer to experimental knowledge which springs from deeds of which we are cognizant. For in the deed that Abraham had just wrought, he could know experimentally that he had the fear of God.—Or it may refer to a revelation.

QUESTION 113

Of the Effects of Grace

(In Ten Articles)

We have now to consider the effect of grace; (1) the justification of the ungodly, which is the effect of operating grace; and (2) merit, which is the effect of co-operating grace. Under the first head there are ten points of inquiry: (1) What is the justification of the ungodly? (2) Whether grace is required for it? (3) Whether any movement of the free-will is required? (4) Whether a movement of faith is required? (5) Whether a movement of the free-will against sin is required? (6) Whether the remission of sins is to be reckoned with the foregoing? (7) Whether the justification of the ungodly is a work of time or is sudden? (8) Of the natural order of the things concurring to justification. (9) Whether the justification of the ungodly is God's greatest work? (10) Whether the justification of the ungodly is miraculous?

FIRST ARTICLE

Whether the Justification of the Ungodly Is the Remission of Sins?

We proceed thus to the First Article:—

Objection 1. It would seem that the justification of the ungodly is not the remission of sins. For sin is opposed not only to justice, but to all the other virtues, as stated above (Q. 71, A. 1). Now justification signifies a certain movement towards justice. Therefore not even remission of sin is justification, since movement is from one contrary to the other.

Obj. 2. Further, everything ought to be named from what is predominant in it, according to *De Anima* ii, text. 49. Now the remission of sins is brought about chiefly by faith, according to Acts xv. 9: *Purifying their hearts by faith;* and by charity, according to Prov. x. 12: *Charity covereth all sins.* Therefore the remission of sins ought to be named after faith or charity rather than justice.

Obj. 3. Further, the remission of sins seems to be the same as being called, for whoever is called is afar off, and we are afar off from God by sin. But one is called before being justified according to Rom. viii. 30: *And whom He called, them He also justified.* Therefore justification is not the remission of sins.

On the contrary, On Rom. viii. 30, *Whom He called, them He also justified,* the gloss says, i.e., *by the remission of sins.* Therefore the remission of sins is justification.

I answer that, Justification taken passively implies a movement towards justice, as heating implies a movement towards heat. But since justice, by its nature, implies a certain rectitude of order, it may be taken in two ways:—First, inasmuch as it implies a right order in man's act, and thus justice is placed amongst the virtues,—either as particular justice, which directs a man's acts by regulating them in relation to his fellow-man,—or as legal justice, which directs a man's acts by regulating them in their relation to the common good of society, as appears from *Ethic.* v. 1.

Secondly, justice is so-called inasmuch as it implies a certain rectitude of order in the interior disposition of a man, in so far as what is highest in man is subject to God, and the inferior powers of the soul are subject to the superior, i.e., to the reason; and this disposition the Philosopher calls *justice metaphorically speaking* (*Ethic.* v. 11). Now this justice may be in man in two ways:—First, by simple generation, which is from privation to form; and thus justification may belong even to such as are not in sin, when they receive this justice from God, as Adam is said to have received original justice. Secondly, this justice may be brought about in man by a movement from one contrary to the other, and thus justification implies a transmutation from the state of injustice to the aforesaid state of justice. And it is thus we are now speaking of the justification of the ungodly, according to the Apostle (Rom. iv. 5): *But to him that worketh not, yet believeth in Him that justifieth the ungodly,* etc. And because movement is named after its term *whereto* rather than from its term *whence,* the transmutation whereby anyone is changed by the remission of sins from the state of ungodliness to the state of justice, borrows its name from its term *whereto,* and is called *justification of the ungodly.*

Reply Obj. 1. Every sin, inasmuch as it implies the disorder of a mind not subject to God, may be called injustice, as being contrary to the aforesaid justice, according to 1 Jo. iii. 4: *Whosoever committeth sin, committeth also iniquity; and sin is iniquity.* And thus the removal of any sin is called the justification of the ungodly.

Reply Obj. 2. Faith and charity imply a special directing of the human mind to God by the intellect and will; whereas justice implies a general rectitude of order. Hence this transmutation is named after justice rather than after charity or faith.

Reply Obj. 3. Being called refers to God's help moving and exciting our mind to give up sin, and this motion of God is not the remission of sins, but its cause.

SECOND ARTICLE

Whether the Infusion of Grace Is Required for the Remission of Guilt, i.e., for the Justification of the Ungodly?

We proceed thus to the Second Article:—

Objection 1. It would seem that for the remission of guilt, which is the justification of the ungodly, no infusion of grace is required. For anyone may be moved from one contrary without being led to the other, if the contraries are not immediate. Now the state of guilt and the state of grace are not immediate contraries; for there is the middle state of innocence wherein a man has neither grace nor guilt. Hence a man may be pardoned his guilt without his being brought to a state of grace.

Obj. 2. Further, the remission of guilt consists in the Divine imputation, according to Ps. xxxi. 2: *Blessed is the man to whom the Lord hath not imputed sin.* Now the infusion of grace puts something into our soul, as stated above (Q. 110, A. 1). Hence the infusion of grace is not required for the remission of guilt.

Obj. 3. Further, no one can be subject to two contraries at once. Now some sins are contraries, as wastefulness and miserliness. Hence whoever is subject to the sin of wastefulness is not simultaneously subject to the sin of miserliness, yet it may happen that he has been subject to it hitherto. Hence by sinning with the vice of wastefulness he is freed from the sin of miserliness. And thus a sin is remitted without grace.

On the contrary, It is written (Rom. iii. 24): *Justified freely by His grace.*

I answer that, by sinning a man offends God as stated above (Q. 71, A. 5). Now an offense is remitted to anyone, only when the soul of the offender is at peace with the offended. Hence sin is remitted to us, when God is at peace with us, and this peace consists in the love whereby God loves us. Now God's love, considered on the part of the Divine act, is eternal and unchangeable; whereas, as regards the effect it imprints on us, it is sometimes interrupted, inasmuch as we sometimes fall short of it and once more require it. Now the effect of the Divine love in us, which is taken away by sin, is grace, whereby a man is made worthy of eternal life, from which sin shuts him out. Hence we could not conceive the remission of guilt, without the infusion of grace.

Reply Obj. 1. More is required for an offender to pardon an offense, than for one who has committed no offense, not to be hated. For it may happen amongst men that one man neither hates nor loves another. But if the other offends him, then the forgiveness of the offense can only spring from a special good-will. Now God's good-will is said to be restored to man by the gift of grace; and hence although a man before sinning may be without grace and without guilt, yet that he is without guilt after sinning can only be because he has grace.

Reply Obj. 2. As God's love consists not merely in the act of the Divine will but also implies a certain effect of grace, as stated above (Q. 110, A. 1), so likewise, when God does not impute sin to a man, there is implied a certain effect in him to whom the sin is not

imputed; for it proceeds from the Divine love, that sin is not imputed to a man by God.

Reply Obj. 3. As Augustine says (*De Nup. et Concup.* i. 26), if to leave off sinning was the same as to have no sin, it would be enough if Scripture warned us thus: *"My son, hast thou sinned? do so no more?" Now this is not enough, but it is added: "But for thy former sins also pray that they may be forgiven thee."* For the act of sin passes, but the guilt remains, as stated above (Q. 87, A. 6). Hence when anyone passes from the sin of one vice to the sin of a contrary vice, he ceases to have the act of the former sin, but he does not cease to have the guilt, hence he may have the guilt of both sins at once. For sins are not contrary to each other on the part of their turning from God, wherein sin has its guilt.

THIRD ARTICLE

Whether for the Justification of the Ungodly Is Required a Movement of the Free-Will?

We proceed thus to the Third Article:—

Objection 1. It would seem that no movement of the free-will is required for the justification of the ungodly. For we see that by the sacrament of Baptism, infants and sometimes adults are justified without a movement of their free-will: hence Augustine says (*Confess.* iv) that when one of his friends was taken with a fever, *he lay for a long time senseless and in a deadly sweat, and when he was despaired of, he was baptized without his knowing, and was regenerated;* which is effected by sanctifying grace. Now God does not confine His power to the sacraments. Hence He can justify a man without the sacraments, and without any movement of the free-will.

Obj. 2. Further, a man has not the use of reason when asleep, and without it there can be no movement of the free-will. But Solomon received from God the gift of wisdom when asleep, as related in 3 Kings iii and 2 Paral. i. Hence with equal reason the gift of sanctifying grace is sometimes bestowed by God on man without the movement of his free-will.

Obj. 3. Further, grace is preserved by the same cause as brings it into being, for Augustine says (*Gen. ad lit.* viii. 12) that *so ought man to turn to God as he is ever made just by Him.* Now grace is preserved in man without a movement of his free-will. Hence it can be infused in the beginning without a movement of the free-will.

On the contrary, It is written (Jo. vi. 45): *Every one that hath heard of the Father, and hath learned, cometh to Me.* Now to learn cannot be without a movement of the free-will, since the learner assents to the teacher. Hence no one comes to the Father by justifying grace without a movement of the free-will.

I answer that, The justification of the ungodly is brought about by God moving man to justice. For He it is *that justifieth the ungodly* according to Rom. iv. 5. Now God moves everything in its own manner, just as we see that in natural things, what is heavy and what is light are moved differently, on account of their diverse natures. Hence He moves man to justice according to the condition of his human nature. But it is man's proper nature to have free-will. Hence in him who has the use of reason, God's motion to justice does not take place without a movement of the free-will; but He so infuses the gift of justifying grace that at the same time He moves the free-will to accept the gift of grace, in such as are capable of being moved thus.

Reply Obj. 1. Infants are not capable of the movement of their free-will; hence it is by the mere infusion of their souls that God moves them to justice. Now this cannot be brought about without a sacrament; because as original sin, from which they are justified, does not come to them from their own will, but by carnal generation, so also is grace given them by Christ through spiritual regeneration. And the same reason holds good with madmen and idiots, that have never had the use of their free-will. But in the case of one who has had the use of his free-will and afterwards has lost it either through sickness or sleep, he does not obtain justifying grace by the exterior rite of Baptism, or of any other sacrament, unless he intended to make use of this sacrament, and this can only be by the use of his free-will. And it was in this way that he of whom Augustine speaks was regenerated, because both previously and afterwards he assented to the Baptism.

Reply Obj. 2. Solomon neither merited nor received wisdom whilst asleep; but it was declared to him in his sleep that on account of his previous desire wisdom would be infused into him by God. Hence it is said in his person (Wis. vii. 7): *I wished, and understanding was given unto me.*

Or it may be said that his sleep was not natural, but was the sleep of prophecy, according to Num. xii. 6: *If there be among you a prophet of the Lord, I will appear to him in a vision, or I will speak to him in a dream.* In such cases the use of free-will remains.

And yet it must be observed that the comparison between the gift of wisdom and the gift of justifying grace does not hold. For the gift of justifying grace especially ordains a man to good, which is the object of the will; and hence a man is moved to it by a movement

of the will which is a movement of free-will. But wisdom perfects the intellect which precedes the will; hence without any complete movement of the free-will, the intellect can be enlightened with the gift of wisdom, even as we see that things are revealed to men in sleep, according to Job xxxiii. 15, 16: *When deep sleep falleth upon men and they are sleeping in their beds, then He openeth the ears of men, and teaching, instructeth them in what they are to learn.*

Reply Obj. 3. In the infusion of justifying grace there is a certain transmutation of the human soul, and hence a proper movement of the human soul is required in order that the soul may be moved in its own manner. But the conservation of grace is without transmutation: no movement on the part of the soul is required but only a continuation of the Divine influx.

FOURTH ARTICLE

Whether a Movement of Faith Is Required for the Justification of the Ungodly?

We proceed thus to the Fourth Article:—

Objection 1. It would seem that no movement of faith is required for the justification of the ungodly. For as a man is justified by faith, so also by other things, viz., by fear, of which it is written (Ecclus. i. 27): *The fear of the Lord driveth out sin, for he that is without fear cannot be justified;* and again by charity, according to Luke vii. 47: *Many sins are forgiven her because she hath loved much;* and again by humility, according to James iv. 6: *God resisteth the proud and giveth grace to the humble:* and again by mercy, according to Prov. xv. 27: *By mercy and faith sins are purged away.* Hence the movement of faith is no more required for the justification of the ungodly, than the movements of the aforesaid virtues.

Obj. 2. Further, the act of faith is required for justification only inasmuch as a man knows God by faith. But a man may know God in other ways, viz., by natural knowledge, and by the gift of wisdom. Hence no act of faith is required for the justification of the ungodly.

Obj. 3. Further, there are several articles of faith. Therefore if the act of faith is required for the justification of the ungodly, it would seem that a man ought to think on every article of faith when he is first justified. But this seems inconvenient, since such thought would require a long delay of time. Hence it seems that an act of faith is not required for the justification of the ungodly.

On the contrary, It is written (Rom. v. 1): *Being justified therefore by faith, let us have peace with God.*

I answer that, As stated above (A. 3) a movement of free-will is required for the justification of the ungodly, inasmuch as man's mind is moved by God. Now God moves man's soul by turning it to Himself according to Ps. lxxxiv. 7 (Septuagint): *Thou wilt turn us, O God, and bring us to life.* Hence for the justification of the ungodly a movement of the mind is required, by which it is turned to God. Now the first turning to God is by faith, according to Heb. xi. 6: *He that cometh to God must believe that He is.* Hence a movement of faith is required for the justification of the ungodly.

Reply Obj. 1. The movement of faith is not perfect unless it is quickened by charity; hence in the justification of the ungodly, a movement of charity is infused together with the movement of faith. Now free-will is moved to God by being subject to Him; hence an act of filial fear and an act of humility also concur. For it may happen that one and the same act of free-will springs from different virtues, when one commands and another is commanded, inasmuch as the act may be ordained to various ends. But the act of mercy counteracts sin either by way of satisfying for it, and thus it follows justification; or by way of preparation, inasmuch as the merciful obtain mercy; and thus it can either precede justification, or concur with the other virtues towards justification, inasmuch as mercy is included in the love of our neighbor.

Reply Obj. 2. By natural knowledge a man is not turned to God, according as He is the object of beatitude and the cause of justification. Hence such knowledge does not suffice for justification. But the gift of wisdom presupposes the knowledge of faith, as stated above (Q. 68, A. 4, *ad* 3).

Reply Obj. 3. As the Apostle says (Rom. iv. 5), *to him that . . . believeth in Him that justifieth the ungodly his faith is reputed to justice, according to the purpose of the grace of God.* Hence it is clear that in the justification of the ungodly an act of faith is required in order that a man may believe that God justifies man through the mystery of Christ.

FIFTH ARTICLE

Whether for the Justification of the Ungodly There Is Required a Movement of the Free-Will Towards Sin?

We proceed thus to the Fifth Article:—

Objection 1. It would seem that no movement of the free-will towards sin is required for the justification of the ungodly. For charity alone suffices to take away sin, according to Prov. x. 12: *Charity covereth all sins.* Now the object of charity is not sin. Therefore for

this justification of the ungodly no movement of the free-will towards sin is required.

Obj. 2. Further, whoever is tending onward, ought not to look back, according to Philip. iii. 13, 14: *Forgetting the things that are behind, and stretching forth myself to those that are before, I press towards the mark, to the prize of the supernal vocation.* But whoever is stretching forth to righteousness has his sins behind him. Hence he ought to forget them, and not stretch forth to them by a movement of his free-will.

Obj. 3. Further, in the justification of the ungodly one sin is not remitted without another, for *it is irreverent to expect half a pardon from God.** Hence, in the justification of the ungodly, if man's free-will must move against sin, he ought to think of all his sins. But this is unseemly, both because a great space of time would be required for such thought, and because a man could not obtain the forgiveness of such sins as he had forgotten. Hence for the justification of the ungodly no movement of the free-will is required.

On the contrary, It is written (Ps. xxxi. 5): *I will confess against myself my injustice to the Lord; and Thou hast forgiven the wickedness of my sin.*

I answer that, As stated above (A. 1), the justification of the ungodly is a certain movement whereby the human mind is moved by God from the state of sin to the state of justice. Hence it is necessary for the human mind to regard both extremes by an act of free-will, as a body in local movement is related to both terms of the movement. Now it is clear that in local movement the moving body leaves the term *whence* and nears the term *whereto.* Hence the human mind whilst it is being justified, must, by a movement of its free-will withdraw from sin and draw near to justice.

Now to withdraw from sin and to draw near to justice, in an act of free-will, means detestation and desire. For Augustine says on the words *the hireling fleeth,* etc. (Jo. x. 12): *Our emotions are the movements of our soul; joy is the soul's outpouring; fear is the soul's flight; your soul goes forward when you seek; your soul flees, when you are afraid.* Hence in the justification of the ungodly there must be two acts of the free-will—one, whereby it tends to God's justice; the other whereby it hates sin.

Reply Obj. 1. It belongs to the same virtue to seek one contrary and to avoid the other; and hence, as it belongs to charity to love God, so likewise, to detest sin whereby the soul is separated from God.

* Cap., *Sunt plures:* Dist. iii., *De Poenit.*

Reply Obj. 2. A man ought not to return to those things that are behind, by loving them; but, for that matter, he ought to forget them, lest he be drawn to them. Yet he ought to recall them to mind, in order to detest them; for this is to fly from them.

Reply Obj. 3. Previous to justification a man must detest each sin he remembers to have committed, and from this remembrance the soul goes on to have a general movement of detestation with regard to all sins committed, in which are included such sins as have been forgotten. For a man is then in such a frame of mind that he would be sorry even for those he does not remember, if they were present to his memory; and this movement co-operates in his justification.

SIXTH ARTICLE

Whether the Remission of Sins Ought to Be Reckoned Amongst the Things Required for Justification?

We proceed thus to the Sixth Article:—

Objection 1. It would seem that the remission of sins ought not to be reckoned amongst the things required for justification. For the substance of a thing is not reckoned together with those that are required for a thing; thus a man is not reckoned together with his body and soul. But the justification of the ungodly is itself the remission of sins, as stated above (A. 1). Therefore the remission of sins ought not to be reckoned among the things required for the justification of the ungodly.

Obj. 2. Further, infusion of grace and remission of sins are the same; as illumination and expulsion of darkness are the same. But a thing ought not to be reckoned together with itself; for unity is opposed to multitude. Therefore the remission of sins ought not to be reckoned with the infusion of grace.

Obj. 3. Further, the remission of sin follows as effect from cause, from the free-will's movement towards God and sin; since it is by faith and contrition that sin is forgiven. But an effect ought not to be reckoned with its cause; since things thus enumerated together, and, as it were, condivided, are by nature simultaneous. Hence the remission of sins ought not to be reckoned with the things required for the justification of the ungodly.

On the contrary, In reckoning what is required for a thing we ought not to pass over the end, which is the chief part of everything. Now the remission of sins is the end of the justification of the ungodly; for it is written (Isa. xxvii. 9): *This is all the fruit, that the sin thereof should be taken away.* Hence the remission of sins ought to be reckoned amongst the things required for justification.

I answer that, There are four things which are accounted to be necessary for the justification of the ungodly, viz., the infusion of grace, the movement of the free-will towards God by faith, the movement of the free-will towards sin, and the remission of sins. The reason for this is that, as stated above (A. 1), the justification of the ungodly is a movement whereby the soul is moved by God from a state of sin to a state of justice. Now in the movement whereby one thing is moved by another, three things are required:—first, the motion of the mover; secondly, the movement of the moved; thirdly, the consummation of the movement, or the attainment of the end. On the part of the Divine motion, there is the infusion of grace; on the part of the free-will which is moved, there are two movements,—of departure from the term *whence,* and of approach to the term *whereto;* but the consummation of the movement or the attainment of the end of the movement is implied in the remission of sins; for in this is the justification of the ungodly completed.

Reply Obj. 1. The justification of the ungodly is called the remission of sins, even as every movement has its species from its term. Nevertheless, many other things are required in order to reach the term, as stated above (A. 5).

Reply Obj. 2. The infusion of grace and the remission of sin may be considered in two ways:—First, with respect to the substance of the act, and thus they are the same; for by the same act God bestows grace and remits sin. Secondly, they may be considered on the part of the objects; and thus they differ by the difference between guilt, which is taken away, and grace, which is infused; just as in natural things generation and corruption differ, although the generation of one thing is the corruption of another.

Reply Obj. 3. This enumeration is not the division of a genus into its species, in which the things enumerated must be simultaneous; but it is a division of the things required for the completion of anything; and in this enumeration we may have what precedes and what follows, since some of the principles and parts of a composite thing may precede and some follow.

SEVENTH ARTICLE

Whether the Justification of the Ungodly Takes Place in an Instant or Successively?

We proceed thus to the Seventh Article:—

Objection 1. It would seem that the justification of the ungodly does not take place in an instant, but successively, since, as already stated (A. 3), for the justification of the ungodly there is required a movement of free-will. Now the act of the free-will is choice, which requires the deliberation of counsel, as stated above (Q. 13, A. 1). Hence, since deliberation implies a certain reasoning process, and this implies succession, the justification of the ungodly would seem to be successive.

Obj. 2. Further, the free-will's movement is not without actual consideration. But it is impossible to understand many things actually and at once, as stated above (P. 1, Q. 85, A. 4). Hence, since for the justification of the ungodly there is required a movement of the free-will towards several things, viz., towards God and towards sin, it would seem impossible for the justification of the ungodly to be in an instant.

Obj. 3. Further, a form that may be greater or less, *e.g.,* blackness or whiteness, is received successively by its subject. Now grace may be greater or less, as stated above (Q. 112, A. 4). Hence it is not received suddenly by its subject. Therefore, seeing that the infusion of grace is required for the justification of the ungodly, it would seem that the justification of the ungodly cannot be in an instant.

Obj. 4. Further, the free-will's movement, which co-operates in justification, is meritorious; and hence it must proceed from grace, without which there is no merit, as we shall state further on (Q. 114, A. 2). Now a thing receives its form before operating by this form. Hence grace is first infused, and then the free-will is moved towards God and to detest sin. Hence justification is not all at once.

Obj. 5. Further, if grace is infused into the soul, there must be an instant when it first dwells in the soul; so, too, if sin is forgiven there must be a last instant that man is in sin. But it cannot be the same instant, otherwise opposites would be in the same simultaneously. Hence they must be two successive instants; between which there must be time, as the Philosopher says (*Phys.* vi. 1). Therefore the justification of the ungodly takes place not all at once, but successively.

On the contrary, The justification of the ungodly is caused by the justifying grace of the Holy Spirit. Now the Holy Spirit comes to men's minds suddenly, according to Acts ii. 2: *And suddenly there came a sound from heaven as of a mighty wind coming,* upon which the gloss says that *the grace of the Holy Ghost knows no tardy efforts.* Hence the justification of the ungodly is not successive, but instantaneous.

I answer that, The entire justification of the ungodly consists as to its origin in the infusion

of grace. For it is by grace that free-will is moved and sin is remitted. Now the infusion of grace takes place in an instant and without succession. And the reason of this is that if a form be not suddenly impressed upon its subject, it is either because that subject is not disposed, or because the agent needs time to dispose the subject. Hence we see that immediately the matter is disposed by a preceding alteration, the substantial form accrues to the matter; thus because the atmosphere of itself is disposed to receive light, it is suddenly illuminated by a body actually luminous. Now it was stated (Q. 112, A. 2) that God, in order to infuse grace into the soul, needs no disposition, save what He Himself has made. And sometimes this sufficient disposition for the reception of grace He makes suddenly, sometimes gradually and successively, as stated above (Q. 112, A. 2, *ad* 2). For the reason why a natural agent cannot suddenly dispose matter is that in the matter there is a resistant which has some disproportion with the power of the agent; and hence we see that the stronger the agent, the more speedily is the matter disposed. Therefore, since the Divine power is infinite, it can suddenly dispose any matter whatsoever to its form; and much more man's free-will, whose movement is by nature instantaneous. Therefore the justification of the ungodly by God takes place in an instant.

Reply Obj. 1. The movement of the free-will, which concurs in the justification of the ungodly, is a consent to detest sin, and to draw near to God; and this consent takes place suddenly. Sometimes, indeed, it happens that deliberation precedes, yet this is not of the substance of justification, but a way to justification; as local movement is a way to illumination, and alteration to generation.

Reply Obj. 2. As stated above (P. 1, Q. 85, A. 5), there is nothing to prevent two things being understood at once, in so far as they are somehow one; thus we understand the subject and predicate together, inasmuch as they are united in the order of one affirmation. And in the same manner can the free-will be moved to two things at once in so far as one is ordained to the other. Now the free-will's movement towards sin is ordained to the free-will's movement towards God, since a man detests sin, as contrary to God, to Whom he wishes to cling. Hence in the justification of the ungodly the free-will simultaneously detests sin and turns to God, even as a body approaches one point and withdraws from another simultaneously.

Reply Obj. 3. The reason why a form is not received instantaneously in the matter is not the fact that it can inhere more or less; for thus the light would not be suddenly received in the air, which can be illumined more and less. But the reason is to be sought on the part of the disposition of the matter or subject, as stated above.

Reply Obj. 4. The same instant the form is acquired, the thing begins to operate with the form; as fire, the instant it is generated moves upwards, and if its movement was instantaneous, it would be terminated in the same instant. Now to will and not to will,—the movements of the free-will,—are not successive, but instantaneous. Hence the justification of the ungodly must not be successive.

Reply Obj. 5. The succession of opposites in the same subject must be looked at differently in the things that are subject to time and in those that are above time. For in those that are in time, there is no last instant in which the previous form inheres in the subject; but there is the last time, and the first instant that the subsequent form inheres in the matter or subject; and this for the reason, that in time we are not to consider one instant as immediately preceding another instant, since neither do instants succeed each other immediately in time, nor points in a line, as is proved in *Physic.* vi. 1. But time is terminated by an instant. Hence in the whole of the previous time wherein anything is moving towards its form, it is under the opposite form; but in the last instant of this time, which is the first instant of the subsequent time, it has the form which is the term of the movement.

But in those that are above time, it is otherwise. For if there be any succession of affections or intellectual conceptions in them (as in the angels), such succession is not measured by continuous time, but by discrete time, even as the things measured are not continuous, as stated above (P. I, Q. 53, AA. 2, 3). In these, therefore, there is a last instant in which the preceding is, and a first instant in which the subsequent is. Nor must there be time in between, since there is no continuity of time, which this would necessitate.

Now the human mind, which is justified, is, in itself, above time, but is subject to time accidentally, inasmuch as it understands with continuity and time, with respect to the phantasms in which it considers the intelligible species, as stated above (P. I, Q. 85, AA. 1, 2). We must, therefore, decide from this about its change as regards the condition of temporal movements, i.e., we must say that there is no last instant that sin inheres, but a last time; whereas there is a first instant that grace inheres; and in all the time previous sin inhered.

EIGHTH ARTICLE

Whether the Infusion of Grace Is Naturally the First of the Things Required for the Justification of the Ungodly?

We proceed thus to the Eighth Article:—

Objection 1. It would seem that the infusion of grace is not what is naturally required first for the justification of the ungodly. For we withdraw from evil before drawing near to good, according to Ps. xxxiii. 15: *Turn away from evil, and do good.* Now the remission of sins regards the turning away from evil, and the infusion of grace regards the turning to good. Hence the remission of sin is naturally before the infusion of grace.

Obj. 2. Further, the disposition naturally precedes the form to which it disposes. Now the free-will's movement is a disposition for the reception of grace. Therefore it naturally precedes the infusion of grace.

Obj. 3. Further, sin hinders the soul from tending freely to God. Now a hindrance to movement must be removed before the movement takes place. Hence the remission of sin and the free-will's movement towards sin are naturally before the infusion of grace.

On the contrary, The cause is naturally prior to its effect. Now the infusion of grace is the cause of whatever is required for the justification of the ungodly, as stated above (A. 7). Therefore it is naturally prior to it.

I answer that, The aforesaid four things required for the justification of the ungodly are simultaneous in time, since the justification of the ungodly is not successive, as stated above (A. 7); but in the order of nature, one is prior to another; and in their natural order the first is the infusion of grace; the second, the free-will's movement towards God; the third, the free-will's movement towards sin; the fourth, the remission of sin.

The reason for this is that in every movement the motion of the mover is naturally first; the disposition of the matter, or the movement of the moved, is second; the end or term of the movement in which the motion of the mover rests, is last. Now the motion of God the Mover is the infusion of grace, as stated above (A. 6); the movement or disposition of the moved is the free-will's double movement; and the term or end of the movement is the remission of sin, as stated above (A. 6). Hence in their natural order the first in the justification of the ungodly is the infusion of grace; the second is the free-will's movement towards God; the third is the free-will's movement towards sin, for he who is being justified detests sin because it is against God, and thus the free-will's movement towards God naturally precedes the free-will's movement towards sin, since it is its cause and reason; the fourth and last is the remission of sin, to which this transmutation is ordained as to an end, as stated above (AA. 1, 6).

Reply Obj. 1. The withdrawal from one term and approach to another may be looked at in two ways:—first, on the part of the thing moved, and thus the withdrawal from a term naturally precedes the approach to a term, since in the subject of movement the opposite which is put away is prior to the opposite which the subject moved attains to by its movement. But on the part of the agent it is the other way about, since the agent, by the form pre-existing in it, acts for the removal of the opposite form; as the sun by its light acts for the removal of darkness, and hence on the part of the sun, illumination is prior to the removal of darkness; but on the part of the atmosphere to be illuminated, to be freed from darkness is, in the order of nature, prior to being illuminated, although both are simultaneous in time. And since the infusion of grace and the remission of sin regard God Who justifies, hence in the order of nature the infusion of grace is prior to the freeing from sin. But if we look at what is on the part of the man justified, it is the other way about, since in the order of nature the being freed from sin is prior to the obtaining of justifying grace.—Or it may be said that the term *whence* of justification is sin; and the term *whereto* is justice; and that grace is the cause of the forgiveness of sin and of the obtaining of justice.

Reply Obj. 2. The disposition of the subject precedes the reception of the form, in the order of nature; yet it follows the action of the agent, whereby the subject is disposed. And hence the free-will's movement precedes the reception of grace in the order of nature, and follows the infusion of grace.

Reply Obj. 3. As the Philosopher says (*Phys.* ii. 9), in movements of the soul the movement toward the speculative principle or the practical end is the very first, but in exterior movements the removal of the impediment precedes the attainment of the end. And as the free-will's movement is a movement of the soul, in the order of nature it moves towards God as to its end, before removing the impediment of sin.

NINTH ARTICLE

Whether the Justification of the Ungodly Is God's Greatest Work?

We proceed thus to the Ninth Article:—

Objection 1. It would seem that the justification of the ungodly is not God's greatest work. For it is by the justification of the un-

godly that we attain the grace of a wayfarer. Now by glorification we receive heavenly grace, which is greater. Hence the glorification of angels and men is a greater work than the justification of the ungodly.

Obj. 2. Further, the justification of the ungodly is ordained to the particular good of one man. But the good of the universe is greater than the good of one man, as is plain from *Ethic.* i. 2. Hence the creation of heaven and earth is a greater work than the justification of the ungodly.

Obj. 3. Further, to make something from nothing, where there is nought to co-operate with the agent, is greater than to make something with the co-operation of the recipient. Now in the work of creation something is made from nothing, and hence nothing can co-operate with the agent; but in the justification of the ungodly God makes something from something, i.e., a just man from a sinner, and there is a co-operation on man's part, since there is a movement of the free-will, as stated above (A. 3). Hence the justification of the ungodly is not God's greatest work.

On the contrary, It is written (Ps. cxliv. 9): *His tender mercies are over all His works,* and in a collect* we say: *O God, Who dost show forth Thine all-mightiness most by pardoning and having mercy,* and Augustine, expounding the words, *greater than these shall he do* (Jo. xiv. 12), says that *for a just man to be made from a sinner, is greater than to create heaven and earth.*

I answer that, A work may be called great in two ways:—first, on the part of the mode of action, and thus the work of creation is the greatest work, wherein something is made from nothing; secondly, a work may be called great on account of what is made, and thus the justification of the ungodly, which terminates at the eternal good of a share in the Godhead, is greater than the creation of heaven and earth, which terminates at the good of mutable nature. Hence, Augustine, after saying that *for a just man to be made from a sinner is greater than to create heaven and earth,* adds, *for heaven and earth shall pass away, but the justification of the ungodly shall endure.*

Again, we must bear in mind that a thing is called great in two ways:—first, in absolute quantity, and thus the gift of glory is greater than the gift of grace that sanctifies the ungodly; and in this respect the glorification of the just is greater than the justification of the ungodly. Secondly, a thing may be said to be great in proportionate quantity, and thus the gift of grace that justifies the ungodly is greater than the gift of glory that beatifies the just, for the gift of grace exceeds the worthiness of the ungodly, who are worthy of punishment, more than the gift of glory exceeds the worthiness of the just, who by the fact of their justification are worthy of glory. Hence Augustine says (*ibid.*): *Let him that can, judge whether it is greater to create the angels just, than to justify the ungodly. Certainly, if they both betoken equal power, one betokens greater mercy.*

And thus the reply to the first is clear.

Reply Obj. 2. The good of the universe is greater than the particular good of one, if we consider both in the same genus. But the good of grace in one is greater than the good of nature in the whole universe.

Reply Obj. 3. This objection rests on the manner of acting, in which way creation is God's greatest work.

* Tenth Sunday after Pentecost.

TENTH ARTICLE

Whether the Justification of the Ungodly Is a Miraculous Work?

We proceed thus to the Tenth Article:—

Objection 1. It would seem that the justification of the ungodly is a miraculous work. For miraculous works are greater than non-miraculous. Now the justification of the ungodly is greater than the other miraculous works, as is clear from the quotation from Augustine (A. 9). Hence the justification of the ungodly is a miraculous work.

Obj. 2. Further, the movement of the will in the soul is like the natural inclination in natural things. But when God works in natural things against the inclination of their nature, it is a miraculous work, as when He gave sight to the blind or raised the dead. Now the will of the ungodly is bent on evil. Hence, since God in justifying a man moves him to good, it would seem that the justification of the ungodly is miraculous.

Obj. 3. Further, as wisdom is a gift of God, so also is justice. Now it is miraculous that anyone should suddenly obtain wisdom from God without study. Therefore it is miraculous that the ungodly should be justified by God.

On the contrary, Miraculous works are beyond natural power. Now the justification of the ungodly is not beyond natural power; for Augustine says (*De Præd. Sanct.* v) that *to be capable of having faith and to be capable of having charity belongs to man's nature; but to have faith and charity belongs to the grace of the faithful.* Therefore the justification of the ungodly is not miraculous.

I answer that, In miraculous works it is usual to find three things:—the *first* is on the part of the active power, because they can only be performed by Divine power; and they

are simply wondrous, since their cause is hidden, as stated above (P. I, Q. 105, A. 7). And thus both the justification of the ungodly and the creation of the world, and, generally speaking, every work that can be done by God alone, is miraculous.

Secondly, in certain miraculous works it is found that the form introduced is beyond the natural power of such matter, as in the resurrection of the dead, life is above the natural power of such a body. And thus the justification of the ungodly is not miraculous, because the soul is naturally capable of grace; since from its having been made to the likeness of God, it is fit to receive God by grace, as Augustine says, in the above quotation.

Thirdly, in miraculous works something is found besides the usual and customary order of causing an effect, as when a sick man suddenly and beyond the wonted course of healing by nature or art, receives perfect health; and thus the justification of the ungodly is sometimes miraculous and sometimes not. For the common and wonted course of justification is that God moves the soul interiorly and that man is converted to God, first by an imperfect conversion, that it may afterwards become perfect; because *charity begun merits increase, and when increased merits perfection,* as Augustine says (*In Epist. Joan., Tract.* v). Yet God sometimes moves the soul so vehemently that it reaches the perfection of justice at once, as took place in the conversion of Paul, which was accompanied at the same time by a miraculous external prostration. Hence the conversion of Paul is commemorated in the Church as miraculous.

Reply Obj. 1. Certain miraculous works, although they are less than the justification of the ungodly, as regards the good caused, are beyond the wonted order of such effects, and thus have more of the nature of a miracle.

Reply Obj. 2. It is not a miraculous work, whenever a natural thing is moved contrary to its inclination, otherwise it would be miraculous for water to be heated, or for a stone to be thrown upwards; but only whenever this takes place beyond the order of the proper cause, which naturally does this. Now no other cause save God can justify the ungodly, even as nothing save fire can heat water. Hence the justification of the ungodly by God is not miraculous in this respect.

Reply Obj. 3. A man naturally acquires wisdom and knowledge from God by his own talent and study. Hence it is miraculous when a man is made wise or learned outside this order. But a man does not naturally acquire justifying grace by his own action, but by God's. Hence there is no parity.

QUESTION 114

Of Merit

(In Ten Articles)

We must now consider merit, which is the effect of co-operating grace; and under this head there are ten points of inquiry: (1) Whether a man can merit anything from God? (2) Whether without grace anyone can merit eternal life? (3) Whether anyone with grace may merit eternal life condignly? (4) Whether it is chiefly through the instrumentality of charity that grace is the principle of merit? (5) Whether a man may merit the first grace for himself? (6) Whether he may merit it for someone else? (7) Whether anyone can merit restoration after sin? (8) Whether he can merit for himself an increase of grace or charity? (9) Whether he can merit final perseverance? (10) Whether temporal goods fall under merit?

FIRST ARTICLE

Whether a Man May Merit Anything from God?

We proceed thus to the First Article:—

Objection 1. It would seem that a man can merit nothing from God. For no one, it would seem, merits by giving another his due. But by all the good we do, we cannot make sufficient return to God, since yet more is His due, as also the Philosopher says (*Ethic.* viii. 14). Hence it is written (Luke xvii. 10): *When you have done all these things that are commanded you, say: We are unprofitable servants; we have done that which we ought to do.* Therefore a man can merit nothing from God.

Obj. 2. Further, it would seem that a man merits nothing from God, by what profits himself only, and profits God nothing. Now by acting well, a man profits himself or another man, but not God, for it is written (Job xxxv. 7): *If thou do justly, what shalt thou give Him, or what shall He receive of thy hand.* Hence a man can merit nothing from God.

Obj. 3. Further, whoever merits anything from another makes him his debtor; for a man's wage is a debt due to him. Now God is no one's debtor; hence it is written (Rom.

xi. 35): *Who hath first given to Him, and recompense shall be made to him?* Hence no one can merit anything from God.

On the contrary, It is written (Jer. xxxi. 16): *There is a reward for thy work.* Now a reward means something bestowed by reason of merit. Hence it would seem that a man may merit from God.

I answer that, Merit and reward refer to the same, for a reward means something given anyone in return for work or toil, as a price for it. Hence, as it is an act of justice to give a just price for anything received from another, so also is it an act of justice to make a return for work or toil. Now justice is a kind of equality, as is clear from the Philosopher (*Ethic.* v. 3), and hence justice is simply between those that are simply equal; but where there is no absolute equality between them, neither is there absolute justice, but there may be a certain manner of justice, as when we speak of a father's or a master's right (*ibid.* 6), as the Philosopher says. And hence where there is justice simply, there is the character of merit and reward simply. But where there is no simple right, but only relative, there is no character of merit simply, but only relatively, in so far as the character of justice is found there, since the child merits something from his father and the slave from his lord.

Now it is clear that between God and man there is the greatest inequality: for they are infinitely apart, and all man's good is from God. Hence there can be no justice of absolute equality between man and God, but only of a certain proportion, inasmuch as both operate after their own manner. Now the manner and measure of human virtue is in man from God. Hence man's merit with God only exists on the presupposition of the Divine ordination, so that man obtains from God, as a reward of his operation, what God gave him the power of operation for, even as natural things by their proper movements and operations obtain that to which they were ordained by God; differently, indeed, since the rational creature moves itself to act by its free-will, hence its action has the character of merit, which is not so in other creatures.

Reply Obj. 1. Man merits, inasmuch as he does what he ought, by his free-will; otherwise the act of justice whereby anyone discharges a debt would not be meritorious.

Reply Obj. 2. God seeks from our goods not profit, but glory, i.e., the manifestation of His goodness; even as He seeks it also in His own works. Now nothing accrues to Him, but only to ourselves, by our worship of Him. Hence we merit from God, not that by our works anything accrues to Him, but inasmuch as we work for His glory.

Reply Obj. 3. Since our action has the character of merit, only on the presupposition of the Divine ordination, it does not follow that God is made our debtor simply, but His own, inasmuch as it is right that His will should be carried out.

SECOND ARTICLE

Whether Anyone Without Grace Can Merit Eternal Life?

We proceed thus to the Second Article:—

Objection 1. It would seem that without grace anyone can merit eternal life. For man merits from God what he is divinely ordained to, as stated above (A. 1). Now man by his nature is ordained to beatitude as his end; hence, too, he naturally wishes to be blessed. Hence man by his natural endowments and without grace can merit beatitude which is eternal life.

Obj. 2. Further, the less a work is due, the more meritorious it is. Now, less due is that work which is done by one who has received fewer benefits. Hence, since he who has only natural endowments has received fewer gifts from God, than he who has gratuitous gifts as well as nature, it would seem that his works are more meritorious with God. And thus if he who has grace can merit eternal life to some extent, much more may he who has no grace.

Obj. 3. Further, God's mercy and liberality infinitely surpass human mercy and liberality. Now a man may merit from another, even though he has not hitherto had his grace. Much more, therefore, would it seem that a man without grace may merit eternal life.

On the contrary, The Apostle says (Rom. vi. 23): *The grace of God, life everlasting.*

I answer that, Man without grace may be looked at in two states, as was said above (Q. 109, A. 2);—the first, a state of perfect nature, in which Adam was before his sin;—the second, a state of corrupt nature, in which we are before being restored by grace. Therefore, if we speak of man in the first state, there is only one reason why man cannot merit eternal life without grace, by his purely natural endowments, viz., because man's merit depends on the Divine pre-ordination. Now no act of anything whatsoever is divinely ordained to anything exceeding the proportion of the powers which are the principles of its act; for it is a law of Divine providence that nothing shall act beyond its powers. Now everlasting life is a good exceeding the proportion of created nature; since it exceeds its knowledge and desire, according to 1 Cor. ii. 9:

Eye hath not seen, nor ear heard, neither hath it entered into the heart of man. And hence it is that no created nature is a sufficient principle of an act meritorious of eternal life, unless there is added a supernatural gift, which we call grace. But if we speak of man as existing in sin, a second reason is added to this, viz., the impediment of sin. For since sin is an offense against God, excluding us from eternal life, as is clear from what has been said above (Q. 71, A. 6; Q. 113, A. 2), no one existing in a state of mortal sin can merit eternal life unless first he be reconciled to God, through his sin being forgiven, which is brought about by grace. For the sinner deserves not life, but death, according to Rom. vi. 23: *The wages of sin is death.*

Reply Obj. 1. God ordained human nature to attain the end of eternal life, not by its own strength, but by the help of grace; and in this way its act can be meritorious of eternal life.

Reply Obj. 2. Without grace a man cannot have a work equal to a work proceeding from grace, since the more perfect the principle, the more perfect the action. But the objection would hold good, if we supposed the operations equal in both cases.

Reply Obj. 3. With regard to the first reason adduced, the case is different in God and in man. For a man receives all his power of well-doing from God, and not from man. Hence a man can merit nothing from God except by His gift, which the Apostle expresses aptly saying (Rom. xi. 35): *Who hath first given to Him, and recompense shall be made to him?* But man may merit from man, before he has received anything from him, by what he has received from God.

But as regards the second proof taken from the impediment of sin, the case is similar with man and God, since one man cannot merit from another whom he has offended, unless he makes satisfaction to him and is reconciled.

THIRD ARTICLE

Whether a Man in Grace Can Merit Eternal Life Condignly?

We proceed thus to the Third Article:—

Objection 1. It would seem that a man in grace cannot merit eternal life condignly, for the Apostle says (Rom. viii. 18): *The sufferings of this time are not worthy* (*condignae*) *to be compared with the glory to come, that shall be revealed in us.* But of all meritorious works, the sufferings of the saints would seem the most meritorious. Therefore no works of men are meritorious of eternal life condignly.

Obj. 2. Further, on Rom. vi. 23, *The grace of God, life everlasting,* a gloss says: *He might have truly said: "The wages of justice, life everlasting"; but He preferred to say "The grace of God, life everlasting," that we may know that God leads us to life everlasting of His own mercy and not by our merits.* Now when anyone merits something condignly he receives it not from mercy, but from merit. Hence it would seem that a man with grace cannot merit life everlasting condignly.

Obj. 3. Further, merit that equals the reward, would seem to be condign. Now no act of the present life can equal everlasting life, which surpasses our knowledge and our desire, and, moreover, surpasses the charity or love of the wayfarer, even as it exceeds nature. Therefore with grace a man cannot merit eternal life condignly.

On the contrary, What is granted in accordance with a fair judgment, would seem a condign reward. But life everlasting is granted by God, in accordance with the judgment of justice, according to 2 Tim. iv. 8: *As to the rest, there is laid up for me a crown of justice, which the Lord, the just judge, will render to me in that day.* Therefore man merits everlasting life condignly.

I answer that, Man's meritorious work may be considered in two ways:—first, as it proceeds from free-will; secondly, as it proceeds from the grace of the Holy Ghost. If it is considered as regards the substance of the work, and inasmuch as it springs from free-will, there can be no condignity because of the very great inequality. But there is congruity, on account of an equality of proportion: for it would seem congruous that, if a man does what he can, God should reward him according to the excellence of his power.

If, however, we speak of a meritorious work, inasmuch as it proceeds from the grace of the Holy Ghost moving us to life everlasting, it is meritorious of life everlasting condignly. For thus the value of its merit depends upon the power of the Holy Ghost moving us to life everlasting according to Jo. iv. 14: *Shall become in him a fount of water springing up into life everlasting.* And the worth of the work depends on the dignity of grace, whereby a man, being made a partaker of the Divine Nature, is adopted as a son of God, to whom the inheritance is due by right of adoption, according to Rom. viii. 17: *If sons, heirs also.*

Reply Obj. 1. The Apostle is speaking of the substance of these sufferings.

Reply Obj. 2. This saying is to be understood of the first cause of our reaching everlasting life, viz., God's mercy. But our merit is a subsequent cause.

Reply Obj. 3. The grace of the Holy Ghost which we have at present, although unequal to glory in act, is equal to it virtually as the seed

of a tree, wherein the whole tree is virtually. So likewise by grace the Holy Ghost dwells in man; and He is a sufficient cause of life everlasting; hence, 2 Cor. i. 22, He is called the *pledge* of our inheritance.

FOURTH ARTICLE

Whether Grace Is the Principle of Merit Through Charity Rather Than the Other Virtues?

We proceed thus to the Fourth Article:—

Objection 1. It would seem that grace is not the principle of merit through charity rather than the other virtues. For wages are due to work, according to Matth. xx. 8: *Call the laborers and pay them their hire.* Now every virtue is a principle of some operation, since virtue is an operative habit, as stated above (Q. 55, A. 2). Hence every virtue is equally a principle of merit.

Obj. 2. Further, the Apostle says (1 Cor. iii. 8): *Every man shall receive his own reward according to his labor.* Now charity lessens rather than increases the labor, because as Augustine says (*De Verbis Dom., Serm.* lxx), *love makes all hard and repulsive tasks easy and next to nothing.* Hence charity is no greater principle of merit than any other virtue.

Obj. 3. Further, the greatest principle of merit would seem to be the one whose acts are most meritorious. But the acts of faith and patience or fortitude would seem to be the most meritorious, as appears in the martyrs, who strove for the faith patiently and bravely even till death. Hence other virtues are a greater principle of merit than charity.

On the contrary, Our Lord said (Jo. xiv. 21): *He that loveth Me, shall be loved of My Father; and I will love him and will manifest Myself to him.* Now everlasting life consists in the manifest knowledge of God, according to Jo. xvii. 3: *This is eternal life: that they may know Thee, the only true* and living *God.* Hence the merit of eternal life rests chiefly with charity.

I answer that, As we may gather from what has been stated above (A. 1) human acts have the nature of merit from two causes:—first and chiefly from the Divine ordination, inasmuch as acts are said to merit that good to which man is divinely ordained. Secondly, on the part of free-will, inasmuch as man, more than other creatures, has the power of voluntary acts by acting of himself. And in both these ways does merit chiefly rest with charity. For we must first bear in mind that everlasting life consists in the enjoyment of God. Now the human mind's movement to the fruition of the Divine good is the proper act of charity, whereby all the acts of the other virtues are ordained to this end, since all the other virtues are commanded by charity. Hence the merit of life everlasting pertains first to charity, and secondly, to the other virtues, inasmuch as their acts are commanded by charity. So, likewise, is it manifest that what we do out of love we do most willingly. Hence, even inasmuch as merit depends on voluntariness, merit is chiefly attributed to charity.

Reply Obj. 1. Charity, inasmuch as it has the last end for object, moves the other virtues to act. For the habit to which the end pertains always commands the habits to which the means pertain, as was said above (Q. 9, A. 1).

Reply Obj. 2. A work can be toilsome and difficult in two ways:— first, from the greatness of the work, and thus the greatness of the work pertains to the increase of merit; and thus charity does not lessen the toil—rather, it makes us undertake the greatest toils, *for it does great things, if it exists,* as Gregory says (*Hom. in Evang.* xxx). Secondly, from the defect of the operator; for what is not done with a ready will is hard and difficult to all of us, and this toil lessens merit and is removed by charity.

Reply Obj. 3. The act of faith is not meritorious unless *faith . . . worketh by charity* (Gal. v. 6). So, too, the acts of patience and fortitude are not meritorious unless a man does them out of charity, according to 1 Cor. xiii. 3: *If I should deliver my body to be burned, and have not charity, it profiteth me nothing.*

FIFTH ARTICLE

Whether a Man May Merit for Himself the First Grace?

We proceed thus to the Fifth Article:—

Objection 1. It would seem that a man may merit for himself the first grace, because, as Augustine says (*Ep.* clxxxvi), *faith merits justification.* Now a man is justified by the first grace. Therefore a man may merit the first grace.

Obj. 2. Further, God gives grace only to the worthy. Now, no one is said to be worthy of some good, unless he has merited it condignly. Therefore we may merit the first grace condignly.

Obj. 3. Further, with men we may merit a gift already received. Thus if a man receives a horse from his master, he merits it by a good use of it in his master's service. Now God is much more bountiful than man. Much more, therefore, may a man, by subsequent works, merit the first grace already received from God.

On the contrary, The nature of grace is repugnant to reward of works, according to Rom. iv. 4: *Now to him that worketh, the*

reward is not reckoned according to grace but according to debt. Now a man merits what is reckoned to him according to debt, as the reward of his works. Hence a man may not merit the first grace.

I answer that, The gift of grace may be considered in two ways:—first in the nature of a gratuitous gift, and thus it is manifest that all merit is repugnant to grace, since as the Apostle says (Rom. xi. 6), *if by grace, it is not now by works.*—Secondly, it may be considered as regards the nature of the thing given, and thus, also, it cannot come under the merit of him who has not grace, both because it exceeds the proportion of nature, and because previous to grace a man in the state of sin has an obstacle to his meriting grace, viz., sin. But when anyone has grace, the grace already possessed cannot come under merit, since reward is the term of the work, but grace is the principle of all our good works, as stated above (Q. 109). But if anyone merits a further gratuitous gift by virtue of the preceding grace, it would not be the first grace. Hence it is manifest that no one can merit for himself the first grace.

Reply Obj. 1. As Augustine says (*Retract.* i. 23), he was deceived on this point for a time, believing the beginning of faith to be from us, and its consummation to be granted us by God; and this he here retracts. And seemingly it is in this sense that he speaks of faith as meriting justification. But if we suppose, as indeed it is a truth of faith, that the beginning of faith is in us from God, the first act must flow from grace; and thus it cannot be meritorious of the first grace. Therefore man is justified by faith, not as though man, by believing, were to merit justification, but that, he believes, whilst he is being justified; inasmuch as a movement of faith is required for the justification of the ungodly, as stated above (Q. 113, A. 4).

Reply Obj. 2. God gives grace to none but to the worthy, not that they were previously worthy, but that by His grace He makes them worthy, Who alone *can make him clean that is conceived of unclean seed* (Job xiv. 4).

Reply Obj. 3. Man's every good work proceeds from the first grace as from its principle; but not from any gift of man. Consequently, there is no comparison between gifts of grace and gifts of men.

SIXTH ARTICLE

Whether a Man Can Merit the First Grace for Another?

We proceed thus to the Sixth Article:—

Objection 1. It would seem that a man can merit the first grace for another. Because on Matth. ix. 2, *Jesus seeing their faith,* etc., a gloss says: *How much is our personal faith worth with God, Who set such a price on another's faith, as to heal the man both inwardly and outwardly!* Now inward healing is brought about by grace. Hence a man can merit the first grace for another.

Obj. 2. Further, the prayers of the just are not void, but efficacious, according to James v. 16: *The continued prayer of a just man availeth much.* Now he had previously said: *Pray one for another, that you may be saved.* Hence, since man's salvation can only be brought about by grace, it seems that one man may merit for another his first grace.

Obj. 3. Further, it is written (Luke xvi. 9): *Make unto you friends of the mammon of iniquity, that when you shall fail they may receive you into everlasting dwellings.* Now it is through grace alone that anyone is received into everlasting dwellings, for by it alone does anyone merit everlasting life as stated above (A. 2; Q. 109, A. 5). Hence one man may by merit obtain for another his first grace.

On the contrary, It is written (Jer. xv. 1): *If Moses and Samuel shall stand before Me, My soul is not towards this people*—yet they had great merit with God. Hence it seems that no one can merit the first grace for another.

I answer that, As shown above (AA. 1, 3, 4), our works are meritorious from two causes:—first, by virtue of the Divine motion; and thus we merit condignly;—secondly, according as they proceed from free-will in so far as we do them willingly, and thus they have congruous merit, since it is congruous that when a man makes good use of his power, God should by His super-excellent power work still higher things. And therefore it is clear that no one can merit condignly for another his first grace, save Christ alone; since each one of us is moved by God to reach life everlasting through the gift of grace; hence condign merit does not reach beyond this motion. But Christ's soul is moved by God through grace, not only so as to reach the glory of life everlasting, but so as to lead others to it, inasmuch as He is the Head of the Church, and the Author of human salvation, according to Heb. ii. 10: *Who hath brought many children into glory* [*to perfect*] *the Author of their salvation.*

But one may merit the first grace for another congruously; because a man in grace fulfils God's will, and it is congruous and in harmony with friendship that God should fulfil man's desire for the salvation of another, although sometimes there may be an impediment on the part of him whose salvation the

gustine* on Jo. ix. 31, *Now we know that God doth not hear sinners,* otherwise it would have been useless for the publican to say: *O God, be merciful to me a sinner,* Luke xviii. 13. So too may we impetrate of God in prayer the grace of perseverance either for ourselves or for others, although it does not fall under merit.

Reply Obj. 2. The perseverance which is in heaven is compared as term to the free-will's movement; not so, the perseverance of the wayfarer, for the reason given in the body of the article.

In the same way may we answer the third objection which concerns the increase of grace, as was explained above.

TENTH ARTICLE

Whether Temporal Goods Fall under Merit?

We proceed thus to the Tenth Article:—

Objection 1. It would seem that temporal goods fall under merit. For what is promised to some as a reward of justice, falls under merit. Now, temporal goods were promised in the Old Law as the reward of justice, as appears from Deut. xxviii. Hence it seems that temporal goods fall under merit.

Obj. 2. Further, that would seem to fall under merit, which God bestows on anyone for a service done. But God sometimes bestows temporal goods on men for services done for Him. For it is written (Exod. i. 21): *And because the midwives feared God, He built them houses;* on which a gloss of Gregory (*Moral.* xviii. 4) says that *life everlasting might have been awarded them as the fruit of their good-will, but on account of their sin of falsehood they received an earthly reward.* And it is written(Ezech. xxix. 18): *The King of Babylon hath made his army to undergo hard service against Tyre . . . and there hath been no reward given him,* and further on: *And it shall be wages for his army. . . . I have given him the land of Egypt because he hath labored for me.* Therefore temporal goods fall under merit.

Obj. 3. Further, as good is to merit so is evil to demerit. But on account of the demerit of sin some are punished by God with temporal punishments, as appears from the Sodomites, Gen. xix. Hence temporal goods fall under merit.

Obj. 4. *On the contrary,* What falls under merit does not come upon all alike. But temporal goods regard the good and the wicked alike; according to Eccles. ix. 2: *All things equally happen to the just and the wicked, to the good and to the evil, to the clean and to the unclean, to him that offereth victims and to him that despiseth sacrifices.* Therefore temporal goods do not fall under merit.

I answer that, What falls under merit is the reward or wage, which is a kind of good. Now man's good is twofold—the first, simply; the second, relatively. Now man's good simply is his last end, (according to Ps. lxxii. 27: *But it is good for me to adhere to my God*), and consequently what is ordained and leads to this end; and these fall simply under merit. But the relative, not the simple, good of man is what is good to him now, or what is a good to him relatively; and this does not fall under merit simply, but relatively.

Hence we must say that if temporal goods are considered as they are useful for virtuous works, whereby we are led to heaven, they fall directly and simply under merit, even as increase of grace, and everything whereby a man is helped to attain beatitude after the first grace. For God gives men, both just and wicked, enough temporal goods to enable them to attain to everlasting life; and thus these temporal goods are simply good. Hence it is written (Ps. xxxiii. 10): *For there is no want to them that fear Him,* and again, Ps. xxxvi. 25: *I have not seen the just forsaken,* etc.

But if these temporal goods are considered in themselves, they are not man's good simply, but relatively, and thus they do not fall under merit simply, but relatively, inasmuch as men are moved by God to do temporal works, in which with God's help they reach their purpose. And thus as life everlasting is simply the reward of the works of justice in relation to the Divine motion, as stated above (AA. 3, 6), so have temporal goods, considered in themselves, the nature of reward, with respect to the Divine motion, whereby men's wills are moved to undertake these works, even though, sometimes, men have not a right intention in them.

Reply Obj. 1. As Augustine says (*Contra Faust.* iv. 2), *in these temporal promises were figures of spiritual things to come. For the carnal people were adhering to the promises of the present life; and not merely their speech but even their life was prophetic.*

Reply Obj. 2. These rewards are said to have been divinely brought about in relation to the Divine motion, and not in relation to the malice of their wills, especially as regards the King of Babylon, since he did not besiege Tyre as if wishing to serve God, but rather in order to usurp dominion. So, too, although the midwives had a good will with regard to saving the children, yet their will was not right, inasmuch as they framed falsehoods.

Reply Obj. 3. Temporal evils are imposed

* *Tract.* xliv *in Joan.*

as a punishment on the wicked, inasmuch as they are not thereby helped to reach life everlasting. But to the just who are aided by these evils they are not punishments but medicines as stated above (Q. 87, A. 8).

Reply Obj. 4. All things happen equally to the good and the wicked, as regards the substance of temporal good or evil; but not as regards the end, since the good and not the wicked are led to beatitude by them.

And now enough has been said regarding morals in general.

64879